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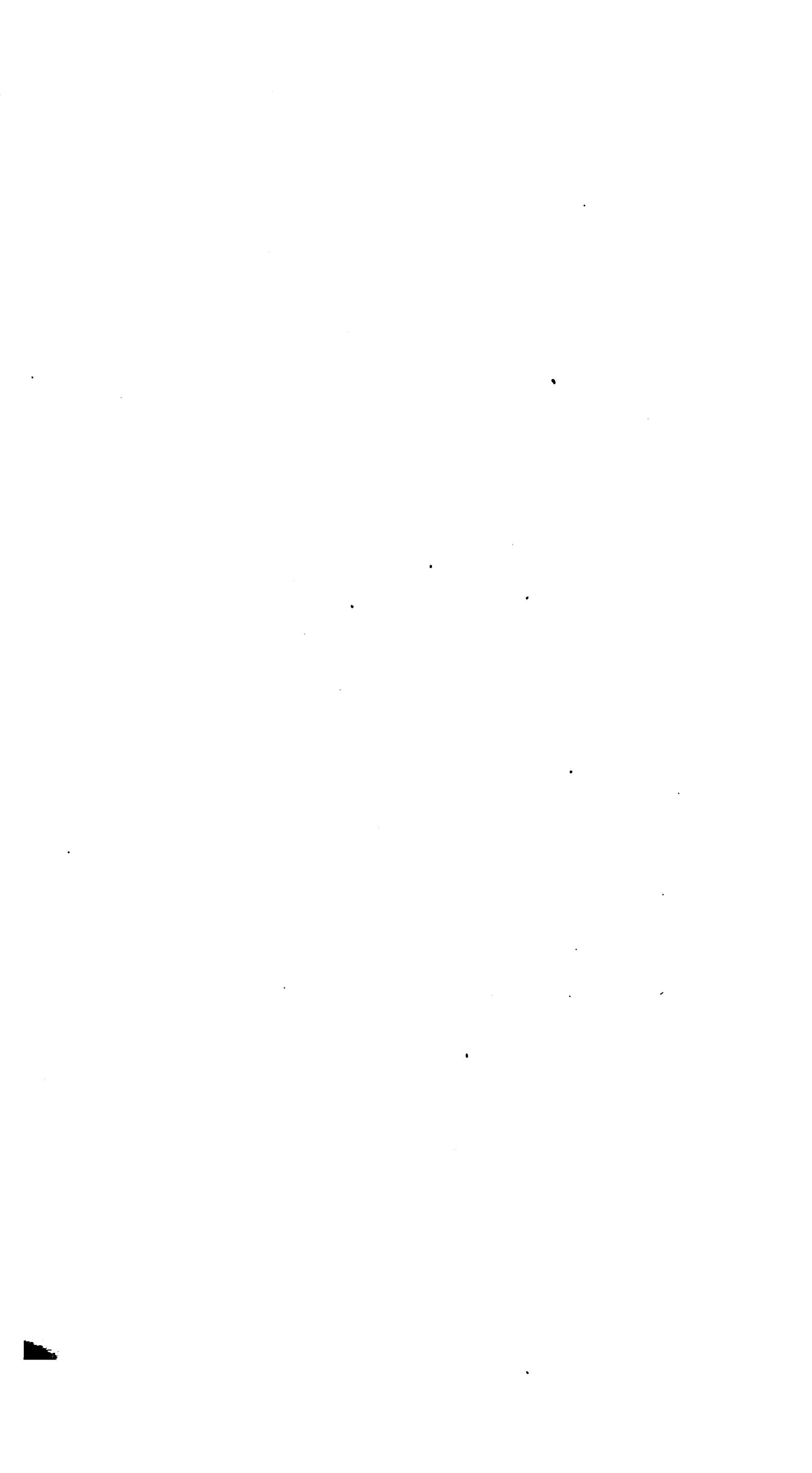
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AN

ELEMENTARY GRAMMAR

OF

THE GREEK LANGUAGE,

CONTAINING A SERIES OF

GREEK AND ENGLISH EXERCISES

FOR TRANSLATION,

WITH THE REQUISITE VOCABULARIES,

AND AN

APPENDIX

ON THE HOMERIC VERSE AND DIALECT.

BY

DR. RAPHAEL KÜHNER,

CONNECTOR OF THE LICEUM, HANOVER.

FROM THE GERMAN BY

SAMUEL H. TAYLOR,

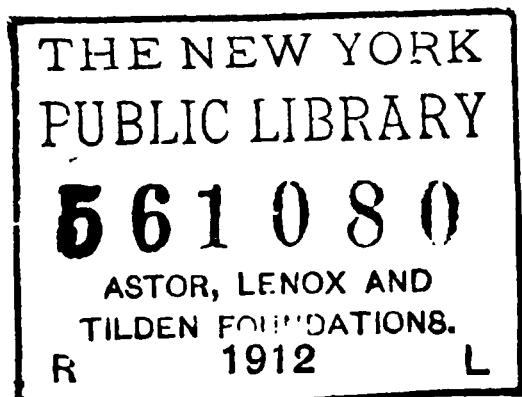
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P R E F A C E.

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has published three Greek Grammars :

1. A Copious Greek Grammar, containing 1150 octavo pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
2. A School Greek Grammar, which has been translated and published in this country.
3. An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thor-

ough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowledge. As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. There is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in

practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be made to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign language. When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his attention will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process,

too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elementary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

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ELEMENTARY GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

THE LETTERS AND THEIR SOUNDS.

§ 1. *Alphabet.*

THE Greek language has twenty-four letters, viz.

FORM.	SOUND.	N ^A M ^E .
<i>Α</i>	α	a Ἀλφα Alpha
<i>Β</i>	β	b Βῆτα Beta
<i>Γ</i>	γ	g Γάμμα Gamma
<i>Δ</i>	δ	d Δέλτα Delta
<i>Ε</i>	ε	e short Ἔψιλόν Epsilon
<i>Ζ</i>	ζ	z Ζῆτα Zeta
<i>Η</i>	η	e long Ἡτα Eta
<i>Θ</i>	θ	th Θῆτα Theta
<i>Ι</i>	ι	i Ἰωτα Iota
<i>Κ</i>	κ	k Κάππα Kappa
<i>Λ</i>	λ	l Λάμβδα Lambda
<i>Μ</i>	μ	m Μῦ Mu
<i>Ν</i>	ν	n Νῦ Nu
<i>Ξ</i>	ξ	x Ξῖ Xi
<i>Ο</i>	ο	o short Ὁμικρόν Omicron
<i>Π</i>	π	p Πῖ Pi
<i>Ρ</i>	ρ	r Ρῶ Rho
<i>Σ</i>	σ s	s Σίγμα Sigma
<i>Τ</i>	τ	t Ταῦ Tau
<i>Υ</i>	υ	u Ὑψιλόν Upsilon
<i>Φ</i>	φ	ph Φῖ Phi
<i>Χ</i>	χ	ch Χῖ Chi
<i>Ψ</i>	ψ	ps Ψῖ Psi
<i>Ω</i>	ω	o long Ὤμέγα Omēga.

REMARK. Sigma (σ) takes the form ς at the end of a word; e. g. $\sigma\epsilonισμός$. This small ς may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g. $\piροςφέρω$, $\deltaυγενής$.

§ 2. *Pronunciation* of particular Letters.*

α has the sound of a in *fan*, when it is followed by a consonant in the same syllable, e. g. $\chiαλ-κός$; the sound of a in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is ϵ or ι , e. g. $\dot{\alpha}ναστάσεως$, $\sigmaτρατιώτης$; also when it forms a syllable by itself, or ends a syllable not final, e. g. $\dot{\alpha}γ-a-θú$, $κa-τú$; it has the sound of a in *father*, when it is followed by a single ρ , if in the same syllable, and also when it ends a word, except when the word is a monosyllable, in which case it has the sound of a in *fate*, e. g. $\dot{\alpha}ύρ-βa-ρoς$, $\gammaύρ$, $\dot{\alpha}γaθú$, $\tauú$.

γ before γ , κ , χ and ξ has the sound of ng in *angle*, e. g. $\dot{\alpha}γγελoς$, $anγ-gełoς$, 'Αγχίσης, Anchises, $\sigmaυγκόπη$, *syncope*, $\lambdaύρυξ$, *larynx*; γ before vowels always has the hard sound, like *g* in *get*.

ϵ has the sound of short e in *met*, when it is followed by a consonant in the same syllable, e. g. $\muέγ-aς$, $\muετ-ú$; the sound of long e in *me*, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g. $\gamma\epsilon$, $\vartheta\acute{e}-\omega$, $\piρo-é-θηκe$.

η has the sound of e in *me*, e. g. $\mu\epsilonνή$.

ι has the sound of i in *mine*, when it ends a word or syllable, e. g. $\dot{\alpha}λπí-σi$, $\delta\taui$; the sound of i in *pin*, when it is followed by a consonant in the same syllable, e. g. $\piρíν$, $κiν-δυνoς$.

ξ in the middle of a word has the sound of x , e. g. $\piρāξiς$; at the beginning of a word, the sound of ζ , e. g. $\xiένoς$.

\o has the sound of short o in *not*, when it is followed by a consonant in the same syllable, e. g. $\lambdaόγ-oς$, $\kappaū-ρoς$; the sound of long o in *go*, when it ends a word, or a syllable followed by another vowel, e. g. $\tauó$, $\dot{\alpha}πó$, $\varthetao-óς$.

σ has the sharp sound of s in *son*; except it stands before μ , in the middle of a word, or at the end of a word after η or ω , where it has the sound of ζ , e. g. $\sigmaκηνή$, $\nuόμiσμa$, $\gammaής$, $\kappaύλaς$.

τ followed by ι never has the sound of *sh*, as in Latin, e. g. $\Gammaaλaτía$ =Galatia, not Galashia.

υ has the sound of u in *tulip*, e. g. $\tauύχη$.

χ has the hard sound of *ch* in *chasm*, e. g. $\tauaχύς$.

ω has the sound of long o in *note*, e. g. $\dot{\alpha}γo$.

§ 3. *Division of the Vowels.—Diphthongs.*

ϵ and \o are always short vowels; η and ω always long; α , ι and υ either long or short.

The short vowels are indicated by (‘), the long by (‘), e. g. $\ddot{\alpha}$, $\bar{\alpha}$. The mark (‘) shows that the vowel may be either long or short, e. g. $\ddot{\alpha}$.

* For rules on the division of syllables, see § 17.

The diphthongs are :

<i>ai</i>	pronounced like <i>ai</i> in <i>aisle</i> , e. g. <i>aīs</i>
<i>ει</i>	“ “ <i>ei</i> “ <i>sleight</i> , “ <i>δειρός</i>
<i>οι</i>	“ “ <i>oi</i> “ <i>oil</i> , “ <i>κοινός</i>
<i>υι</i>	“ “ <i>whi</i> “ <i>whine</i> , “ <i>νιός</i>
<i>αυ</i>	“ “ <i>au</i> “ <i>laud</i> , “ <i>ναῦς</i>
<i>ευ</i> and <i>ην</i>	“ “ <i>eu</i> “ <i>feudal</i> , “ <i>ἐπλευσα, ηνξον</i>
<i>ου</i> and <i>ων</i>	“ “ <i>ou</i> “ <i>sound,*</i> “ <i>οὐρανός, ωύτες</i> ;

also *ᾳ*, *ῃ* and *ῳ*, i. e. *ᾱ*, *η* and *ῳ* with an Iota subscript. These three diphthongs, which are called *improper* diphthongs, we pronounce like *α*, *η* and *ῳ* without an Iota subscript.

REM. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; *ai* is expressed by the diphthong *ae*, *ει* by *i* and *ɛ*, *υι* by *y*, *οι* by *oe*, *ου* by *u*, e. g.

<i>Φαιδρος</i> , Phaedrus,	<i>Εύρος</i> , Eurus,	<i>Θρᾳκες</i> , Thraces,
<i>Γλαῦκος</i> , Glaucus,	<i>Βοιωτία</i> , Boeotia,	<i>Θρῆσσα</i> , Thressa,
<i>Νεῖλος</i> , Nilus,	<i>Μοῦσα</i> , Mūsa,	<i>τραγῳδός</i> , tragoeodus.
<i>Λυκεῖον</i> , Lyceum,	<i>Εἰλείθυια</i> , Ilithyia,	

REM. 2. With the capital letters, the Iota subscript of *ᾳ*, *ῃ* and *ῳ* is placed in a line with the vowel; e. g. *Ai*=*ᾳ*, *Hi*=*ῃ*, *Ωi*=*ῳ*.

REM. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called *diaeresis*, placed over the second vowel (*ι*, *υ*); e. g. *εii*, *oii*, *aü*.

§ 4. *Division of the Consonants.*

1. The consonants are divided, first, according to the organs by which they are formed, into :

- Palatals, *γ* *κ* *χ*
- Linguals, *δ* *τ* *θ* *ν* *λ* *ρ* *σ*
- Labials, *β* *π* *φ* *μ*.

Exercise for Reading. *γε. γη. και. χι. χει.—δε. δαι. δη. τα. τε.*
το. τω. τφ. τον. ταν. τη. θι. θει. λω. γαλα. νν. νειν. νη. ρω.
ρα. ρει. ρειν. σα. σον. σενω.—βον. βουν. βητα. βαλλω. πι. πον.
πω. παν. φι. φερω. φεν. φυγη. μν. μη. μοι.

2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into :

- (a) Semi-vowels, viz. *λ* *μ* *ν* *ρ*, which are called Liquids, and the sibilant *σ*;
- (b) Mutes, viz. *β* *γ* *δ* *π* *κ* *τ* *φ* *χ* *θ*. These nine mutes are divided :

* By some, however, pronounced like *ou* in *group*.

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes, and three Pi-mutes;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	χ	γ	χ	Kappa-mutes
Linguals	τ	δ	ϑ	Tau-mutes
Labials	π	β	φ	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant σ , three double consonants originate,—

ψ from $\pi\sigma$ $\beta\sigma$ $\varphi\sigma$
 ξ from $\kappa\sigma$ $\gamma\sigma$ $\chi\sigma$
 ζ from $\delta\sigma$.

Exercise for Reading. λαμβδα. λαμβανω. μν. μελος. μαλα. νν.
 τυκτες. ννσσω. ρενσις. ριπτω. σιγμα. σενω. καππα. καινα. κοινον.
 γαρ. γραν. χθων.—τον. την. τοιν. τεμνω. τραυμα. δελτα. δεινοτης.
 θεα. θητα. θανμα. θανμασια.—παντα. πρωτα. ποιω. πανομεν.
 βητα. βαινω, βαλλω. βλαπτομεν. φενγω. φονευω. φειδομαι.—ψι.
 ψανω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανθος. ξαινω. ξητα.
 ξητησις.

§ 5. *Breathings.*

1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark ('), the rough by ('). One of these marks is placed over every vowel which begins a word; e. g. ῥον, ιστυρια. The rough breathing corresponds to the English and Latin *h*. The smooth breathing is connected with every vowel, which has not the rough.

2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. νιος, ενθυς, αυτικα.. But when the improper diphthongs α , η , ω , are capital letters, the breathing is placed over the first vowel; e. g. Αιδης, pronounced like ἄδης, *Hades*.

3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word; e. g. ραβδος. When two ρ 's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough e. g. *Πνέος*.

Exercise for Reading. ἀλφα. αὐξανω. αἰθηρ. αίμα. ἐμον. σκωτ. εἴτα. είμα. εὐρει. εύρισκω. ὀλιγον. οἰνον. οιον. ητα. ηὔξον. ηκων. ιώτα. ίνα. ιπποι. ὑπο. νιοι. ιώκη. ἀδω. Ωιδη.

§ 6. *Mark of Crasis and Elision (Coronis—Apostrophe.)*

1. The mark of Crasis and Elision is the same as the smooth breathing.

2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently coalesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Coronis*. The Coronis is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the Coronis is omitted, when a word begins with a vowel or diphthong formed by crasis; e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθά = τἀγαθά, ὁ οἶκος = ωῖκος.

REM. In Crasis the Iota subscript (§ 3) is written only when the *i* belongs to the last of the coalescing vowels; e. g. καὶ εἴτα = κἴτα; but καὶ ἐπειτα = κύπειτα.

3. *Elision* is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called *Apostrophe*; e. g. ἀπὸ οἴκον = ἀπ' οἴκον. The Apostrophe is omitted in compound words; e. g. ἀπέφερον from ἀπο-έφερον.

† § 7. *Movable Consonants at the end of a word.*

1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a *v* (called *v ἐφελκυστικόν, suffixed*) to certain final syllables, viz.

(α) to the Dat. Pl. in *σι*, to the two adverbs, *πέρυσι, the last year, παντάπασι, universally*, and all adverbs of place in *σι*; e. g. *πᾶσιν ἔλεξα*; ή *Πλαταιᾶσιν ἡγεμονία*;

(β) to the third Pers. Sing. and Pl. in *σι*; e. g. *τίπτουσιν ἐμέ, τίθησιν ἐν τῇ τραπέζῃ*; so also to *ἐστί*;

(γ) to the third Pers. Sing. in *ε*; e. g. *ἔτυπτεν ἐμέ*;

(δ) to the numeral *εἷκοσι*, although even before vowels the *v* is often omitted; e. g. *εἷκοσιν ἀνδρες* and *εἷκοσι ἀνδρες*;

Rem. In Attic prose, ν ἐφελκυστικόν regularly stands at the end of complete sections, and sometimes before the longer punctuation-marks, where no vowel follows.

2. The word $oὐτως$ (*thus*) always retains its full form before a vowel, but drops its final σ before another consonant; e. g. $oὐτως$ ἔποιησεν, but $oὐτω ποιῶ$. So also $ἄχρις$ and $μέχρις$.

3. In like manner the Prep. ἐξ (*cx*) retains its full form before vowels and at the end of a sentence, but before consonants takes the form ἐκ; e. g. ἐξ εἰρίνης, εἰρίνης ἐξ, but ἐκ τῆς εἰρίνης; so also in composition; e. g. ἐξελιξύνειν, but ἐκτελεῖν.

4. So the negative οὐκ (*not*) becomes οὐ before a consonant; e. g. οὐκ αἰσχρός, but οὐ καλός; and before a rough breathing it becomes οὐχ; e. g. οὐχ ἴδεις; yet not before the aspirate ϱ ; e. g. οὐ ρίπτω.

† § 8. Change of Consonants in Inflection and Derivation.

1. A Tau-mute ($\tau \delta \vartheta$) before another Tau-mute is changed into σ ; e. g.

ἐπείθ-θην	from	πείθω	becomes	ἐπείσθην
πειθ-τέος	"	πείθω	"	πειστέος
ἱρείδ-θην	"	ἴρείδω	"	ἱρείσθην.

2. A Pi-mute ($\pi \beta \varphi$) before μ is changed into μ ,

a Kappa-mute ($\kappa \gamma \chi$) " μ " " γ ,

a Tau-mute ($\tau \delta \vartheta$) " μ - " " σ ; e. g.

(a) Pi-mute:	λέλειπ-μαι	from	λείπω	becomes	λέλειμμαι
	τέτριβ-μαι	"	τρίβω	"	τέτριμμαι
	γέγραφ-μαι	"	γράφω	"	γέγραμμαι
(β) Kappa-mute:	πέπλεκ-μαι	"	πλέκω	"	πέπλεγμαι
	λέλεγ-μαι	"	λέγω	remains	λέλεγμαι
	βέβρεχ-μαι	"	βρέχω	becomes	βέβρεγμαι
(γ) Tau-mute:	ἱνυτ-μαι	"	ἀνύτω	"	ἱνυσμαι
	ἱρειδ-μαι	"	ἴρείδω	"	ἱρεισμαι
	πέπειθ-μαι	"	πείθω	"	πέπεισμαι
	κεκόμιδ-μαι	"	κομίζω	"	κεκόμισμαι.

3. A Pi-mute ($\pi \beta \varphi$) with σ is changed into ψ ,

a Kappa-mute ($\kappa \gamma \chi$) with σ is changed into ξ ,

a Tau-mute ($\tau \delta \vartheta$) disappears before σ ; e. g.

(a) Pi-mute:	λείπσω	from	λείπω	becomes	λείψω
	τρίβσω	"	τρίβω	"	τρίψω
	γράφσω	"	γράφω	"	γράψω
(β) Kappa-mute:	πλέκσω	"	πλέκω	"	πλέξω
	λέγσω	"	λέγω	"	λέξω
	βρέχσω	"	βρέχω	"	βρέξω
(γ) Tau-mute:	ἀνύτσω	"	ἀνύτω	"	ἀνύσω
	ἴρειδσω	"	ἴρειδω	"	ἴρεισω
	πείθσω	"	πείθω	"	πείσω
	ἔλπιδσω	"	ἔλπιζω	"	ἔλπισω.

REMARK 1. The Prep. *εκ* before σ is an exception ; e. g. ἐκσώζω, not ἐξώζω.

4. *N* before a Pi-mute ($\pi \beta \varphi \psi$) is changed into μ ,

N before a Kappa-mute ($\chi \gamma \chi \xi$) is changed into γ ,

N before a Tau-mute ($\tau \delta \vartheta$) is not changed ; e. g.

ἐν-πειρία	becomes	ἐμπειρία	συν-καλέω	becomes	συγκαλέω
ἐν-βύλλω	"	ἐμβύλλω	συν-γιγνώσκω	"	συγγιγνώσκω
ἐν-φρων	"	ἐμφρων	σύν-χρονος	"	σύγχρονος
ἐν-ψῦχος	"	ἐμψῦχος	συν-ξέω	"	συγξέω ;
but συντείνω, συνδέω, συνθέω.					

REM. 2. The enclitics form an exception ; e. g. δνπερ, τόνγε, not δμπερ, τόγγε

5. *N* before a Liquid is changed into the same Liquid ; e. g.

συν-λογίζω	becomes	συλλογίζω	συν-μετρία	becomes	συμμετρία
ἐν-μένω	"	ἐμμένω	συν-ρίπτω	"	συρρίπτω.

REM. 3. The preposition *ἐν* before ρ is an exception ; e. g. ἐνρίπτω, not ἐφ-δίπτω.

6. *N* is dropped before σ and ζ ; the preceding vowel, short by nature, remains short after the omission of ν before σ ; e. g.

συν-ζυγία becomes συζυγία, δαίμον-σι becomes δαίμοσι.

REM. 4. Exceptions : 'E ν , e. g. ἐνσπείρω, ἐνζεύγνυμι ; παλίν-σκιος ; some forms of inflection and derivation in -σαι and -σις ; e. g. πέφανσαι from φαίνω, and some few substantives in -ινς and -ηνς. The ν of σύν in composition, is changed into σ before another σ followed by a vowel ; e. g. συσσώζω, instead of συνσώζω ; but when σ is followed by a consonant, ν is dropped ; e. g. σύν-στημα becomes σύστημα.

7. But when ν is joined with a Tau-mute, both letters disappear before σ , and, as a compensation, the short vowel is lengthened before σ , namely, ε into ει, ο into ου, α, ι, υ into ᾱ, ι, ῡ ; e. g.

τυφ्थέντ-σι	becomes	τυφθεῖσι	λέοντ-σι	becomes	λέονσι
σπένδ-σω	"	σπείσω	Ξλμινδ-σι	"	Ξλμισι
πάντ-σι	"	πᾶσι	δεικνύντ-σι	"	δεικνῦσι
τύψαντ-σι	"	τύψασι	Ξενοφῶντ-σι	"	Ξενοφῶσι.

8. A Pi-mute ($\pi \beta \varphi$) or a Kappa-mute ($\chi \gamma \chi$) before a Tau-mute, must be of the same order as the Tau-mute, i. e. smooth, middle or rough. Hence only a smooth Mute ($\pi \kappa$) can stand before the smooth Mute τ ; only a medial ($\beta \gamma$) before the medial δ ; only an aspirate ($\varphi \chi$) before the aspirate ϑ ; consequently, $\pi\tau$ and $\kappa\tau$; $\beta\delta$ and $\gamma\delta$; $\varphi\vartheta$ and $\chi\vartheta$; e. g.

β before τ becomes π as : from	$\tau\rho\beta\omega$	τέτριβ-ται	= τέτριπται
φ " τ " π "	" γρύφω	γέγραφ-ται	= γέγραπται
γ " τ " κ "	" λέγω	λέλεγ-ται	= λέλεκται
χ " τ " κ "	" βρέχω	βέβρεχ-ται	= βέβρεκται
π " δ " β "	" κύπτω	κύπ-δα	= κύβδα
φ " δ " β "	" γράφω	γρύφ-δην	= γρύβδην
κ " δ " γ "	" πλέκω	πλέκ-δην	= πλέγδην

χ	before	δ	becomes	γ	as:	from	$\beta\rho\chi\omega$	$\beta\rho\chi\text{-}\delta\eta\varsigma$	= $\beta\rho\chi\theta\eta\varsigma$
π	"	ϑ	"	ϕ	"	"	$\pi\epsilon\mu\pi\omega$	$\dot{\epsilon}\pi\epsilon\mu\pi\text{-}\theta\eta\varsigma$	= $\dot{\epsilon}\pi\epsilon\mu\phi\theta\eta\varsigma$
β	"	ϑ	"	ϕ	"	"	$\tau\rho\beta\omega$	$\dot{\epsilon}\tau\rho\beta\text{-}\theta\eta\varsigma$	= $\dot{\epsilon}\tau\rho\phi\theta\eta\varsigma$
κ	"	ϑ	"	χ	"	"	$\pi\lambda\epsilon\kappa\omega$	$\dot{\epsilon}\pi\lambda\epsilon\kappa\text{-}\theta\eta\varsigma$	= $\dot{\epsilon}\pi\lambda\chi\theta\eta\varsigma$
γ	"	ϑ	"	χ	"	"	$\lambda\epsilon\gamma\omega$	$\dot{\epsilon}\lambda\epsilon\gamma\text{-}\theta\eta\varsigma$	= $\dot{\epsilon}\lambda\chi\theta\eta\varsigma$.

Rem. 5. The preposition $\dot{\epsilon}k$ does not undergo this change; e. g. $\dot{\epsilon}k\delta o\bar{u}nai$, $\dot{\epsilon}k\theta e\bar{u}nai$, etc., not $\dot{\epsilon}y\delta o\bar{u}nai$, $\dot{\epsilon}x\theta e\bar{u}nai$.

9. The smooth mutes ($\pi \kappa \tau$) before a rough breathing, are changed into the cognate aspirates ($\varphi \chi \vartheta$), not only in inflection and derivation, but also in two separate words. The medials ($\beta \gamma \delta$), however, are thus changed only in the inflection of the verb; in other cases they remain unchanged; hence:

$\dot{\alpha}\pi' o\bar{n}$ = $\dot{\alpha}\varphi' o\bar{n}$, $\dot{\epsilon}\pi\eta\mu\epsilon\ro\varsigma$ (from $\dot{\epsilon}\pi\acute{i}$, $\eta\mu\epsilon\ra$) = $\dot{\epsilon}\varphi\eta\mu\epsilon\ro\varsigma$
 $\dot{\epsilon}\pi\upsilon\phi\acute{a}i\bar{n}\omega$ (from $\dot{\epsilon}\pi\acute{i}$, $\dot{\nu}\phi\acute{a}i\bar{n}\omega$) = $\dot{\epsilon}\varphi\upsilon\phi\acute{a}i\bar{n}\omega$, $\tau\acute{e}\tau\upsilon\pi\text{-}\dot{\alpha}$ = $\tau\acute{e}\tau\upsilon\phi\acute{a}$
 $o\bar{n}\kappa \dot{\alpha}s\acute{i}\bar{\omega}\varsigma$ = $o\bar{n}\chi \dot{\alpha}s\acute{i}\bar{\omega}\varsigma$, $\delta\epsilon\kappa\eta\mu\epsilon\ro\varsigma$ (from $\delta\acute{e}\kappa\alpha$, $\eta\mu\epsilon\ra$) = $\delta\epsilon\chi\eta\mu\epsilon\ro\varsigma$
 $\dot{\alpha}n\tau' \dot{\omega}\bar{n}$ = $\dot{\alpha}n\vartheta' \dot{\omega}\bar{n}$ (from $\dot{\alpha}n\tau\acute{i}$), $\dot{\alpha}n\tau\acute{e}\bar{\lambda}\kappa\omega$ (from $\dot{\alpha}n\tau\acute{i}$, $\dot{\epsilon}\bar{\lambda}\kappa\omega$) = $\dot{\alpha}n\vartheta\acute{e}\bar{\lambda}\kappa\omega$
 $\dot{\epsilon}\bar{\iota}\lambda\bar{o}\gamma\text{-}\dot{\alpha}$ = $\dot{\epsilon}\bar{\iota}\lambda\bar{o}\chi\alpha$, but $\lambda\epsilon\gamma' \dot{\epsilon}\bar{\tau}\acute{e}\bar{\rho}\alpha\acute{n}$, not $\lambda\epsilon\chi' \dot{\epsilon}\bar{\tau}\acute{e}\bar{\rho}\alpha\acute{n}$
 $\tau\acute{e}\tau\bar{\rho}\iota\beta\text{-}\dot{\alpha}$ = $\tau\acute{e}\tau\bar{\rho}\iota\phi\acute{a}$, but $\tau\bar{\rho}\beta' o\bar{u}\bar{\tau}\omega\varsigma$, not $\tau\bar{\rho}\phi' o\bar{u}\bar{\tau}\omega\varsigma$.

Rem. 6. This change also takes place in Crasis; e. g. $\dot{\theta}\acute{u}\bar{\tau}\acute{e}\bar{\rho}\alpha$ from $\tau\acute{u}\dot{\epsilon}\bar{\tau}\acute{e}\bar{\rho}\alpha$ (§ 6. 2). When two smooth mutes precede an aspirate, they must both be changed into aspirates (No. 8); e. g. $\dot{\epsilon}\varphi\theta\eta\mu\epsilon\ro\varsigma$, instead of $\dot{\epsilon}\pi\pi\eta\mu\epsilon\ro\varsigma$ (from $\dot{\epsilon}\pi\pi\acute{a}$, $\eta\mu\epsilon\ra$), $\nu\bar{u}\chi\vartheta' \delta\bar{\lambda}\eta\varsigma$, instead of $\nu\bar{u}\kappa\tau' \delta\bar{\lambda}\eta\varsigma$.

10. If, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

$\phi\acute{e}\text{-}\phi\acute{i}\bar{\lambda}\kappa\alpha$ from $\phi\acute{i}\bar{\lambda}\kappa\omega$	is changed into	$\pi\acute{e}\phi\acute{i}\bar{\lambda}\kappa\alpha$
$\chi\acute{e}\text{-}\chi\acute{u}\kappa\alpha$	"	$\chi\acute{e}\kappa\alpha$
$\dot{\theta}\acute{e}\text{-}\dot{\theta}\acute{u}\kappa\alpha$	"	$\dot{\theta}\acute{u}\kappa\alpha$
$\dot{\theta}\acute{i}\text{-}\dot{\theta}\acute{u}\mu\iota$ stem	ΘE	"
		$\tau\acute{i}\theta\mu\iota$

The two verbs, $\dot{\theta}\acute{u}\bar{\epsilon}\bar{\iota}\bar{\nu}$, *to sacrifice*, and $\tau\acute{i}\theta\acute{e}\bar{\nu}\acute{\alpha}\iota$ (stem ΘE), *to place*, also follow this rule, in the passive endings which begin with ϑ ; e. g.

$\dot{\epsilon}\tau\acute{u}\text{-}\dot{\theta}\acute{u}\eta\varsigma$, $\tau\acute{u}\text{-}\dot{\theta}\acute{u}\sigma\mu\alpha\iota$, $\dot{\epsilon}\tau\acute{e}\text{-}\dot{\theta}\acute{u}\eta\varsigma$, $\tau\acute{e}\text{-}\dot{\theta}\acute{u}\sigma\mu\alpha\iota$, instead of $\dot{\epsilon}\dot{\theta}\acute{u}\text{-}\dot{\theta}\acute{u}\eta\varsigma$, $\dot{\epsilon}\dot{\theta}\acute{u}\text{-}\dot{\theta}\acute{u}\sigma\mu\alpha\iota$.

11. In words whose stem begins with τ and ends with an aspirate,* the aspiration is transferred to the smooth τ , when the aspirate before the final syllables beginning with σ , τ and μ , must be changed into an unaspirated consonant (according to No. 3. 8. 2.); by this transfer, τ is changed into the aspirate ϑ . Thus:

$\tau\acute{e}\phi\text{-}\omega$ is changed into ($\dot{\theta}\acute{u}\pi\text{-}\sigma\omega$) $\dot{\theta}\acute{u}\phi\acute{e}\omega$, $\dot{\theta}\acute{u}\pi\acute{e}\text{-}\tau\acute{u}\rho$, ($\dot{\theta}\acute{u}\pi\acute{e}\mu\alpha$) $\dot{\theta}\acute{u}\mu\mu\alpha$
 $\tau\alpha\phi\acute{h}$, $\Tau\Phi\text{-}\omega$ into $\dot{\theta}\acute{u}\psi\omega$, $\dot{\theta}\acute{u}\pi\text{-}\tau\omega$, ($\dot{\theta}\acute{u}\pi\acute{u}\mu\alpha\iota$) $\dot{\theta}\acute{u}\mu\mu\alpha\iota$
 $\tau\acute{u}\phi\acute{o}\varsigma$, $\Tau\Upsilon\Phi\text{-}\omega$ into $\dot{\theta}\acute{u}\psi\omega$, $\dot{\theta}\acute{u}\pi\text{-}\tau\omega$ ($\dot{\theta}\acute{u}\pi\acute{u}\mu\alpha\iota$) $\dot{\theta}\acute{u}\mu\mu\alpha\iota$

* Some other Grammarians regard the words to which this principle applies, as having two aspirates in the root; but as it is not euphonic for two successive syllables to begin with an aspirated letter, the first must be smooth, as long as the second remains, and when the second disappears, the first becomes rough again; hence $\dot{\epsilon}\chi\omega$ (properly $\dot{\epsilon}\bar{\chi}\omega$), but Fut. $\dot{\epsilon}\xi\omega$.—Tr.

τρέχω into (*θρέχ-σομαι*) *θρέξομαι*;—*τριχός* into *θρίξ*, *θριξίν*.

ταχύς has *θύσσων* in the Comparative. (But *τεύχω* from *τεύχω*, *τρύξω* from *τρύχω*, remain unchanged).

REM. 7. Where the passive endings of the above verbs, *τρέφω*, *θάπτω* (stem ΤΑΦ), *θρύπτω* (stem ΤΡΥΦ), begin with ϑ , the aspiration of the two final consonants $\phi\vartheta$, changes τ , the initial consonant of the stem, into ϑ ; c. g.

ἐθρέφ-θην, *θρεφ-θῆναι*, *θρεφ-θήσεσθαι*
ἐθάφ-θην, *θαφ-θείς*, *θαφ-θήσομαι*, *τεθάφ-θαι*.

REM. 8. In the imperative-ending of the first Aor. Pass., where both syllables would begin with ϑ , viz. -*θηθι*, not the first, but the last aspirate is changed into the corresponding smooth mute, thus: -*θητι*; e. g. *τύφθητι*, not *τύφθηθι*.

12. *P* is doubled,—(a) when the augment is prefixed; e. g. *ἔρ-ρεον*; (b) in composition, when ρ is preceded by a short vowel; e. g. *ἄρρηκτος*, *βαθύρρηκτος*; but *εῦ-ρωστος* (from *εῦ* and *ρώστημι*).



CHAPTER II.

SYLLABLES.

§ 9. *Quantity of Syllables.*

1. A syllable is short by nature, when its vowel is short, viz. *ε*, *ο*, *ᾱ*, *ῑ*, *ῡ*, and when a vowel or single consonant follows a short vowel; e. g. *'ενδυσσά*, *'επυθέτο*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, viz. *η*, *ω*, *ᾱ*, *ῑ*, *ῡ*, or a diphthong; e. g. *"ῆρως*, *κρίνω*, *γέφυρα*, *ἰσχύρονς*, *παιδεύῆς*; hence contracted syllables are always long; e. g. *"ἀκων* (from *ἀέκων*), *βύτρυς* (from *βότρυνας*).

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant (*ζ* *ξ* *ψ*) follow the short vowel; e. g. *'έκστέλλω*, *τύψαντες*, *κόραξ* (*κόρακος*), *τράπεζα*.

REMARK. But when a short vowel stands before a mute and liquid, it regularly remains short; e. g. *ἄτεκνος*, *ἄπεπλος*, *ἄκμή*, *βότρυς*, *δίδρυχμος*. In two cases, however, a short vowel before a mute and liquid is made long,—(a) in composition; e. g. *'έκνέμω*; (b) when one of the medials (*β* *γ* *δ*) stands before one of the three liquids, *λ* *μ* *ν*; e. g. *βίβλος*, *εῦδομος*, *πέπλεγμα*.

§ 10. *Accentuation.*

1. The accentuation of a word of two or more syllables, consists in pronouncing one syllable with a stronger* or clearer tone than

* In our pronunciation of the Greek, however, we do not observe the written accent; but the Greeks undoubtedly distinguished the syllable on which the written accent stands, by a greater stress of voice.—TR.

the other; e. g. *destrúctible, immórtal*. A monosyllabic word also, must be accented, so as to form, in connected discourse, an independent sound. The Greek language has the following marks of accentuation:

- (a) The acute ('), to denote the sharp tone; e. g. *λόγος*;
- (b) The circumflex (^), to denote the protracted tone; e. g. *σῶμα*;
- (c) The grave (`), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words; e. g. *τίς, any one*, and *τις, who?*

Rem. 1. The accent stands upon the second vowel of diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it; e. g. *ἄπαξ, αὐλεῖος, ἀν εἴπης, εὖρος, αἴμα*. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs *ᾳ, η, ω*; e. g. *Ἄιδης*. With the diaeresis (§ 3. Rem. 3.), the acute stands between, and the circumflex over, the points; e. g. *ἄϊδης, κληῆδι*.

2. The acute stands on one of the last three syllables, whether this is long or short; e. g. *καλός, ἀνθρώπου, πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position; e. g. *ἀνθρωπος*, but *ἀνθρώπου*.

3. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature; e. g. *τοῦ, σῶμα*; it stands upon the penult, however, only when the ultimate is short, or long by position only; e. g. *τεῖχος, χρῆμα, πρᾶξις, αὐλαξ* (Gen. -*ᾰκος*), *καλαῦροψ, κατῆλιψ, Δημῶναξ*.

Rem. 2. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute; e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute; e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute; e. g. *ἀνθρωπος, τυπόμενος, ἀνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex; e. g. *κακῶς*;
- (e) Properispomena, when the penult has the circumflex; e. g. *πρᾶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented; e. g. *πράγματα, πρᾶγμα*.

† § 11. *Change and Removal of the Accent by Inflection and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

(α) A Proparoxytone, as *πόλεμος*, becomes a Paroxytone; e. g. *πολέμου*;

(β) A Properispomenon, as *τεῖχος*, a Paroxytone; e. g. *τείχους*;

(γ) An Oxytone, as *θεός*, a Perispomenon; e. g. *θεοῦ*. Yet this change is limited to particular instances. See § 26, 5, (a).

(b) By shortening the final syllable,

(α) A dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon; e. g. *φεύγε*, but *τάττω*, *τάττε*;

(β) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. *βούλεύω*, *βούλευε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. *φεύγω*, *ἔφενγον*. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the *end* of the word; e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g. *φίλεε* = *φίλει*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented:

(a) The contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require; e. g.

ἀγαπάμαι = *ἀγαπῶμαι*
ἐσταότος = *ἐστῶτος*
ἰλήσσα = *ἱλῆσσα*

φιλεόμενος = *φιλούμενος*
δρθόντι = *δρθοῦντι*
τιμάόντων = *τιμώντων*;

(b) The contracted syllable, when it is the ultimate, takes:

(α) The acute, when the last of the syllables to be contracted has the acute; e. g. *ἐσταῶς* = *ἐστῶς*;

(β) The circumflex, when the first of the syllables to be contracted, is accented; e. g. $\acute{\eta}\chi\acute{o}\bar{i} = \dot{\eta}\chi o\bar{i}$.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

† § 12. Change and Removal of the Accent in connected Discourse.

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. $E\acute{l}\mu\bar{n}\mu\eta\tau\nu\bar{i}\pi\acute{e}\rho\acute{i}\kappa\alpha\lambda\bar{l}\bar{\eta}\acute{s}'H\acute{e}\rho\acute{i}\beta\bar{o}\iota\alpha\dot{\eta}\nu$. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. $'O\mu\bar{d}\nu K\acute{u}\rho\bar{o}\acute{s}\acute{e}\pi\acute{e}\rho\acute{a}\sigma\acute{e}\tau\bar{d}\nu\pi\acute{o}\mu\acute{m}\acute{o}\nu\acute{o}$, $o\acute{l}\delta\pi\acute{o}\mu\acute{m}\acute{o}\nu\acute{o}\acute{p}\acute{e}\phi\gamma\acute{o}\nu\acute{o}$.

Exceptions. The interrogatives $\tau\acute{i}\acute{s}$, $\tau\acute{i}$, $q\acute{u}is?$ $q\acute{u}id?$ always remain oxytoned.

2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g. $\tau\acute{a}\acute{\alpha}\gamma\alpha\theta\acute{a} = \tau\acute{a}\gamma\alpha\theta\acute{a}$, $\tau\bar{o}\bar{v}\bar{r}\bar{a}\bar{n}\bar{o}\bar{v} = \tau\bar{o}\bar{v}\bar{r}\bar{a}\bar{n}\bar{o}\bar{v}$, $\tau\bar{\eta}\acute{\eta}\mu\acute{e}\rho\acute{a} = \vartheta\bar{\eta}\mu\acute{e}\rho\acute{a}$, $\tau\bar{d}\acute{\delta}\nu\bar{o}\mu\acute{a} = \tau\bar{o}\acute{\delta}\nu\bar{o}\mu\acute{a}$; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g. $\tau\bar{d}\acute{\epsilon}\pi\acute{o}\acute{s} = \tau\bar{o}\acute{v}\pi\acute{o}\acute{s}$, $\tau\bar{a}\acute{\alpha}\lambda\bar{\lambda}\acute{a} = \tau\bar{a}\acute{\lambda}\bar{\lambda}\acute{a}$, $\tau\bar{d}\acute{\epsilon}\rho\acute{g}\acute{o}\nu = \tau\bar{o}\acute{v}\rho\acute{g}\acute{o}\nu$, $\tau\bar{a}\acute{\delta}\pi\bar{\lambda}\acute{a} = \vartheta\bar{\delta}\pi\bar{\lambda}\acute{a}$.

3. In Elision (§ 6. 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, $\acute{\alpha}\lambda\bar{\lambda}\acute{a}$, $o\acute{u}\delta\acute{e}$, $\mu\acute{u}\delta\acute{e}$, or one of the enclitics, $\tau\acute{i}\nu\acute{u}$ and $\pi\acute{o}\acute{t}\acute{e}$, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

$\pi\acute{o}\lambda\bar{\lambda}\acute{\epsilon}\pi\acute{a}\theta\acute{o}\nu = \pi\acute{o}\lambda\bar{\lambda}'\acute{\epsilon}\pi\acute{a}\theta\acute{o}\nu$	$\pi\acute{a}\rho\bar{a}\acute{\epsilon}\mu\bar{o}\bar{v} = \pi\acute{a}\rho'\acute{\epsilon}\mu\bar{o}\bar{v}$
$\delta\acute{e}\iota\acute{u}\bar{a}\acute{\epsilon}\omega\tau\acute{a}\acute{s} = \delta\acute{e}\iota\acute{u}'\acute{\epsilon}\omega\tau\acute{a}\acute{s}$	$\acute{\alpha}\pi\bar{d}\acute{\epsilon}\alpha\iota\acute{u}\tau\bar{o}\bar{v} = \acute{\alpha}\pi\bar{d}'\acute{\epsilon}\alpha\iota\acute{u}\tau\bar{o}\bar{v}$
$\phi\eta\bar{m}\acute{\epsilon}\gamma\acute{w} = \phi\eta\bar{m}'\acute{\epsilon}\gamma\acute{w}$	$\acute{\alpha}\lambda\bar{\lambda}\bar{a}\acute{\epsilon}\gamma\acute{w} = \acute{\alpha}\lambda\bar{\lambda}'\acute{\epsilon}\gamma\acute{w}$
$a\acute{i}\acute{o}\chi\bar{r}\bar{a}\acute{\epsilon}\acute{l}\acute{e}\acute{\zeta}\acute{a}\acute{s} = a\acute{i}\acute{o}\chi\bar{r}'\acute{\epsilon}\acute{l}\acute{e}\acute{\zeta}\acute{a}\acute{s}$	$\acute{o}\acute{u}\acute{d}\acute{e}\acute{\epsilon}\acute{g}\acute{w} = \acute{o}\acute{u}\acute{d}'\acute{\epsilon}\acute{g}\acute{w}$
$\acute{\epsilon}\pi\bar{t}\bar{a}\acute{\eta}\bar{s}\bar{a}\bar{v} = \acute{\epsilon}\pi\bar{t}'\acute{\eta}\bar{s}\bar{a}\bar{v}$	$\tau\acute{i}\acute{u}\acute{a}\acute{\epsilon}\acute{l}\acute{e}\acute{e}\acute{g}\acute{e} = \tau\acute{i}\acute{u}'\acute{\epsilon}\acute{l}\acute{e}\acute{e}\acute{g}\acute{e}$

† § 13. Atonics or Proclitics.

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, \acute{o} , $\dot{\eta}$, $o\acute{i}$, $\alpha\acute{i}$;
- (b) the prepositions, $\acute{\epsilon}\nu$, *in*, $\acute{e}\iota\acute{s}$ ($\acute{\epsilon}\acute{s}$), *into*, $\acute{\epsilon}\kappa$ ($\acute{\epsilon}\acute{\xi}$), *ex*, $\acute{\omega}\acute{s}$, *ad*;
- (c) the conjunctions, $\acute{\omega}\acute{s}$, *as*, *that*, *so that*, *when*, $\acute{e}\iota$, *if*;
- (d) $o\acute{u}$ ($o\acute{u}\acute{x}$, $o\acute{u}\acute{\chi}$), *not*; but at the end of a sentence and with the meaning No, it has the accent; e. g. $o\acute{u}\acute{\nu}$ ($o\acute{u}\acute{x}$).

† § 14. *Enclitics.*

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in certain cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word; e. g. φίλος τις, πόλεμός τις. They are:

(a) The verbs εἰμί, *to be*, and φημί, *to say*, in the 1st Pres. Indic., except the second Pers. Sing. εἰ, *thou art*, and φής, *thou sayest*;

(b) The following forms of the three personal pronouns:

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὐ	Dual. σφωτῖν	Pl. σφίσι(ν)
μοί	σοί	οὐ	ολ	
μέ	σέ		ξ	

(c) The indefinite pronoun, τις, τὶ, through all the cases and numbers, together with the abridged forms τεῦ and τῷ, and the indefinite adverbs πώς, πώ, πή, πού, ποθί, ποθέν, ποί, ποτέ; the corresponding interrogative words, on the contrary, are always accented; e. g. τίς, τί, πῶς, etc.;

(d) The particles, τέ, τοί, γέ, νύν, πέρ, θήν, and the inseparable particle, δέ, both when it expresses the direction *whither*; e. g. Ἐρεβόςδε, *to Erebus*, and also when it serves to strengthen a word; e. g. τοσόςδε.

† § 15. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.

θήρ τις	for θήρ τὶς	καλός ἔστιν	for καλὸς ἔστιν
καί τινες	“ καὶ τινές	ποταμός γε	“ ποταμὸς γέ
καλός τε	“ καλὸς τέ	ποταμοὶ τινες	“ ποταμοὶ τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς τι	for φῶς τὶ	φίλεῖ τις	for φίλεῖ τὶς
φῶς ἔστιν	“ φῶς ἔστιν	καλοῦ τινος	“ καλοῦ τινός.

REMARK. Long syllables in enclitics are considered in respect to the accentuation as short; hence οἰντινοιν, ὄντινων are viewed as separate or compound words, like καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος μοῦ	for φίλος μοῦ,	but φίλος ἔστιν, φίλοι φασίν,
ἄλλος πῶς	“ ἄλλος πώς,	“ ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable.

ἄνθρωπός τις	for ἄνθρωπος τὶς	σῶμά τι	for σῶμα τὶ
ἄνθρωποι τινες	“ ἄνθρωποι τινές	σῶμά ἔστιν	“ σῶμα ἔστιν.

REMARK. When several enclitics occur together, each throws back its accent on the preceding; e. g. *εἰ πέρ τις σέ μοι φησί πωτε.*

† § 16. *Enclitics Accented.*

1. The enclitics at the beginning of a sentence, retain their accent; e. g. Φημὶ ἔγω τοῦτο.—Τινὲς λέγουσιν.—Εἰσὶ θεοί.—But instead of ἐστιν(v) at the beginning of a sentence, the form ἐστι(v) is used; also, if it stands in connection with an Inf. for ἔξεστι(v), and after the particles ἀλλ, εἰ, οὐκ, μή, ώς, καί, μέν, δτι, ποῦ, also after the pronoun τοῦτο; e. g. Ἐστι θεός.—Ἐστι σοφὸς ἀνὴρ.—Ἐστιν οὐτως.—Ἐστιν ιδεῖν, ιδεῖν ἐστιν, licet videre.—Εἰ ἐστιν, οὐκ ἐστιν, τοῦτο ἐστιν.

2. Φημί and the other persons of the Ind., retain the accent, if they are separated from the preceding word by a punctuation-mark; e. g. Ἐστιν ἀνὴρ ἄγαθός, φημί.

3. The enclitic personal pronouns, σοῦ, σοί, σέ, οἱ, σφίσι(v), retain their accent:

(a) When an accented Prep. precedes; e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented forms are chosen; e. g.

<u>παρ'</u> ἵμοῦ not <u>παρύ</u> μον,	<u>πρὸς</u> ἔμοί not <u>πρός</u> μοι,
κατ' <u>’</u> ἕμέ “ κατά με,	περὶ ἔμοῦ “ περί μον.

REMARK. The unaccented prepositions are united to the enclitic forms; e. g. ἐκ μον, ἐν μοι, ἐς σε, ἐς με, ἐκ σον, ἐν σοι.

(b) After copulative or disjunctive conjunctions; e. g. ἐμὲ καὶ σέ, ἐμὲ ή σέ, as generally, when the pronouns are emphatic, e. g. in antitheses.

(c) The forms οὐ, οἱ, έ, are accented only when they are used as reflexive pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. καλὸς δ' ἐστίν, but καλὸς δέ ἐστιν—πολλοὶ δ' εἰσίν, but πολλοὶ δέ εἰσιν.

† § 17. *Division of Syllables.*

PRELIMINARY REMARK. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent.*

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

1. In dissyllables, a single consonant following *a* or *i* in the penult, is joined to the final syllable; e. g. ἄγω, παρύ, μύλα, ίνα, ίτός, ίχωρ.

2. In dissyllables, a single consonant following *e* or *o*, is joined to the first syllable; e. g. λόγος, τέλος.

* The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

3. The double consonants ζ and ψ are joined to the vowel preceding them; e. g. $\tau\acute{u}\zeta\omega$, $\delta\acute{i}\psi\text{-o}\zeta$, $\pi\rho\acute{\zeta}\text{-i}\zeta$, $\acute{\alpha}\nu\tau\acute{\iota}\tau\acute{\alpha}\zeta\text{-}\acute{\alpha}\mu\epsilon\nu\zeta$. But ζ is joined to the vowel following it, except when it stands after e or o , or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. $\nu\omega\mu\acute{\iota}\zeta\omega$, $\nu\omega\mu\acute{\iota}\zeta\epsilon$, $\acute{\alpha}\rho\mu\acute{\iota}\zeta\omega$; but $\tau\rho\acute{u}\pi\epsilon\zeta\text{-}\alpha$, $\delta\zeta\text{-o}\zeta$, $\nu\omega\mu\acute{\iota}\zeta\text{-}\omega\mu\epsilon\nu$, $\acute{\alpha}\rho\pi\acute{\iota}\zeta\text{-}\omega\mu\epsilon\nu$.

4. A single consonant (except in the penult) before or after the vowels a and i having the accent, and also a single consonant before or after e and o having the accent, is joined to these vowels; e. g. $\acute{\alpha}\gamma\text{-}\alpha\theta\acute{o}\zeta$, $\pi\omega\text{-}\alpha\mu\acute{o}\zeta$, $\beta\alpha\text{-}\sigma\iota\lambda\text{-}\acute{\epsilon}\alpha$, $\acute{\alpha}\pi\lambda\text{-}\alpha\beta\acute{u}\nu$, $\delta\text{-}\pi\acute{\omega}\text{-}\epsilon\mu\acute{o}\zeta$, $\tau\acute{i}\theta\text{-}\omega\mu\epsilon\nu$.

Exception. A single consonant after an accented syllable, and followed by two vowels, the first of which is e or i , is joined to the vowel after it; e. g. $\sigma\tau\alpha\text{-}\tau\acute{i}\acute{u}$, $\acute{\alpha}\nu\alpha\sigma\acute{u}\text{-}\sigma\omega\zeta$, $\sigma\tau\alpha\text{-}\tau\acute{i}\omega\tau\eta\zeta$.

5. A single consonant after a long vowel or u is joined to the vowel following; e. g. $\phi\omega\text{-}\nu\acute{u}$, $\chi\rho\acute{\eta}\text{-}\mu\alpha$, $\eta\text{-}\kappa\omega$, $\delta\mu\acute{i}\text{-}\lambda\mu\zeta$, $\delta\pi\acute{a}\text{-}\delta\acute{o}\zeta$; $\acute{\alpha}\rho\gamma\acute{u}\text{-}\rho\zeta$, $\mu\acute{u}\text{-}\rho\acute{a}\zeta$, $\acute{\alpha}\theta\acute{u}\text{-}\mu\acute{u}\zeta$, $\phi\acute{u}\text{-}\gamma\acute{o}\nu\tau\mu\zeta$, $\phi\acute{u}\text{-}\gamma\acute{o}\mu\epsilon\nu$.

Exception. A single consonant following long a or i in the antepenult, and having the accent, is joined with the vowel preceding; e. g. $\acute{\alpha}\pi\omega\kappa\acute{r}\acute{i}\text{-}\alpha\mu\acute{o}\zeta$, $\acute{\epsilon}\sigma\eta\text{-}\mu\acute{u}\mu\epsilon\nu$.

6. Two single consonants coming together in the middle of a word, are separated; e. g. $\pi\omega\lambda\acute{u}$, $\iota\sigma\text{-}\tau\acute{u}\nu\alpha\iota$, $\tau\acute{e}\theta\text{-}\nu\eta\kappa\alpha$, $\vartheta\alpha\delta\text{-}\bar{\rho}\acute{a}\lambda\acute{e}\omega\zeta$, $\kappa\lambda\upsilon\tau\omega\tau\acute{e}\chi\text{-}\nu\eta\zeta$.

Exception. A mute and liquid are sometimes joined to the following vowel; e. g. $\acute{\epsilon}\tau\acute{i}\text{-}\tau\omega\sigma\kappa\mu\zeta$.

7. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g. $\acute{\alpha}\nu\text{-}\vartheta\omega\pi\zeta$, $\acute{\alpha}\nu\text{-}\delta\acute{r}\acute{a}\zeta$, but $\acute{\epsilon}\tau\acute{e}\rho\phi\text{-}\vartheta\eta\zeta$.

8. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. $\acute{\epsilon}\kappa\text{-}\beta\acute{a}\nu\omega$, $\sigma\upsilon\kappa\text{-}\phi\acute{w}\eta\sigma\iota\zeta$, $\pi\acute{r}\acute{o}\theta\text{-}\epsilon\sigma\iota\zeta$, $\acute{\alpha}\nu\acute{u}\beta\text{-}\alpha\sigma\iota\zeta$, but $\acute{\alpha}\pi\omega\phi\text{-}\acute{\eta}\tau\eta\zeta$; so $\pi\omega\pi\text{-}\beta\acute{a}\nu\omega$.

† § 18. Punctuation-marks.

The colon and semicolon are indicated by a period at the top of the line; e. g. $\epsilon\acute{u}\text{. } \acute{\epsilon}\lambda\acute{e}\xi\alpha\zeta\text{. } \pi\acute{u}\nu\tau\mu\zeta\text{. } \gamma\acute{u}\rho\text{. } \acute{\omega}\mu\acute{o}\lambda\acute{o}\gamma\eta\sigma\alpha\mu\zeta$. The interrogation-point is like our semicolon; e. g. $\tau\acute{i}\zeta\text{. } \tau\acute{a}\nu\tau\alpha\text{. } \acute{\epsilon}\kappa\acute{o}\iota\eta\sigma\epsilon\mu\zeta$; The period, comma and exclamation-point are like ours.

CHAPTER III.

§ 19. Some general views of the Verb.

1. The verb expresses action; e. g. *to bloom, to strike*. In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a *reflexive* signification, i. e. it expresses an action which proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. $\tau\acute{u}\pi\tau\omega\mu\alpha\iota$, *I*

strike myself, βούλεύομαι, I advise myself, ἀμύνομαι, I defend myself. In most of the tenses, the middle and passive forms are the same; e. g. *τύπτομαι, I strike myself* and *I am struck.*

X 2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode.	Num- ber and Person.	Present Active.	Num- ber and Person.	Present Middle or Passive.
INDICA- TIVE.	S. 1.	βούλεύ-ω, I advise.	S. 1.	βούλεύ-ομαι, I advise myself, or am advised.
	2.	βούλεύ-εις, thou advisest.	2.	βούλεύ-η, thou advisest thyself, or art advised.
	3.	βούλεύ-ει, he, she, or it advises.	3.	βούλεύ-εται, he advises himself, or is advised.
	P. 1.	βούλεύ-ομεν, we advise.	P. 1.	βούλευ-όμεθα, we advise ourselves, or are advised.
	2.	βούλεύ-ετε, ye advise.	2.	βούλεύ-εσθε, ye advise yourselves, or are advised.
	3.	βούλεύ-ονσι(ν), they advise.	3.	βούλεύ-ονται, they advise themselves, or are advised.
IMPERA- TIVE.	S. 2.	βούλευ-ε, advise thou.	S. 2.	βούλεύ-ον, advise thyself, or be advised.
	P. 2.	βούλεύ-ετε, advise ye.	P. 2.	βούλεύ-εσθε, advise yourselves, or be advised.
INFINIT.		βούλεύ-ειν, to advise.		βούλεύ-εσθαι, to advise oneself, or be advised.

REMARK. On the *ν ἐφελκυστικόν* in *βούλεύονσιν*, see § 7, 1. (b).

3. Also the following forms of the irregular verb *εἰμί, to be*, may be learned :

ἐστί(ν), he, she, or it is
εἰσί(ν), they are
ἰσθι, be, ἔστω, let him, her, or it be

ἦν, he, she, or it was
ἦσαν, they were
ἔστε, be ye.

I. Vocabulary* and Exercises for Translation.

'Αεί, always.	εἰ, if.	καί, and, even.
ἀληθεύω, to speak the truth.	ἐπομαι, w. dat. to follow, [ly. accompany.	κακῶς, badly, cowardly. καλῶς, well.
ἀνδρείως, manfully, brave-	ἔσθιω, w. gen. and acc. to	κολακείω, to flatter.
ἀριστεύω, to be the best, excel.	εατορείω, to eat, corrode.	μάχομαι, w. dat. to fight, contend.
βιοτεύω, to live.	ἡδέως, pleasantly, cheer- fully, with pleasure.	μή, not, always placed before the Imperative and Subjunctive.
βλακεύω, to be lazy.	θαυμάζω, to wonder, admire.	οδύρομαι, to mourn, lament.
γρύφω, to write, enact.	μετρίως, moderately.	
διώκω, to pursue, strive af-		
ter.		

* All the vocabularies are designed to be committed to memory before translating the exercises.

οὐ (*οὐκ*, *οὐχ*), not. [cate. *πιστεύομαι*, to be believed. *χαίρω*, *w. dat.*, to rejoice, to *παιδεύω*, to bring up, educate. *σπεύδω*, to hasten, exert. *rejoice at, or over, de-*
παῖς, to play, joke, play at. *oneself.* *light in.*
πίνω (*i*), *w. gen. and acc.*, to *φεύγω*, to flee, flee from, *ψέγω*, to blame.
drink. *shun.*

RULE OF SYNTAX. The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed except for emphasis, it being sufficiently indicated by the ending of the verb.

'Αεὶ ἀλήθευε. Χαῖρε. Ἐπου. Μὴ ὀδύρεσθε. Ἡδέως βιοτεύω. Καλῶς παιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγη. Εἰ κολακεύει, οὐκ ἀληθεύει. Εἰ κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εἰ φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εἰ βλακεύετε, ψέγεσθε. Εἰ ἀνδρείως μάχεσθε, θαυμάζεσθε. Εἰ κολακεύονται, οὐκ ἀληθεύονται. Οὐ καλῶς ἔχει φεύγειν. Καλῶς ἔχει ἀνδρείως μάχεσθαι. Εἰ διώκῃ, μὴ φεῦγε. Ἄνδρείως μάχον. Εἰ βλακεύονται, ψέγονται. Εἰ ἀληθεύεις, πιστεύῃ. Ἄει ἀριστεύετε. Μετρίως ἔσθιε καὶ πῖνε καὶ παῖξε.

I speak the truth. If I speak the truth, I am believed. Rejoice (*pl.*). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (*pl.*) the truth. Follow (*pl.*). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

CHAPTER IV.

THE SUBSTANTIVE AND ADJECTIVE.

§ 20. *Nature and division of the Substantive.*

A substantive is used to express a thing or object. There are two classes of substantives: (a) the names of persons, as *man*, *woman*; (b) the names of things, as *earth*, *garden*.

§ 21. *Gender of Substantives.*

The gender of substantives, which is three-fold, as in Latin, is determined partly by their *signification*, and partly by their *ending*. The last mode of determining the gender will be treated under the several declensions. With respect to the *signification*, the following general rules apply:

1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.

2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.

3. The names of the letters and fruits, infinitives, diminutives in *-ov*, except the proper names of females, e. g. *ἱ Αεόντιον*, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g. *τὸ μῆτηρ*, the word *mother*, are neuter.

4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g. *ὁ ή Θεός*, *god* and *goddess*.

§ 22. Number, Case and Declension.

1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes *two*.

2. It has five Cases, namely:

- (1) Nominative, the case of the subject;
- (2) Genitive, the whence-case;*
- (3) Dative, the where-case;
- (4) Accusative, the whither-case;
- (5) Vocative, the case of direct address.

REM. 1. The Nom. and Voc. are called *direct cases*, the others, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.

REM. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: *what case?* *what number?* *what declension?* *what gender?* *from what nominative*, e. g. is *ἄνθρωποις*?

QUESTIONS:

- What case?*
- What number?*
- What declension?*
- What gender?*
- From what nominative?*

e. g. *σώματος* is the Gen. Sing. of the third declension, neuter gender, from the nominative *σῶμα*, *body*.

ANSWERS:

- Dative case;*
- Plural number;*
- Second declension;*
- Masculine gender;*
- From the Nom. ἄνθρωπος;*

* See a fuller statement under the Cases in the Syntax, § 156 seq.—TR.

§ 23. Nature and Gender of the Adjective.

1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the *red* rose, or one which is merely attributed to an object, e. g. the rose is *red*. In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. ὁ ἄγαθὸς ἀνθρωπος, *bonus homo*, ὁ ἀνθρωπος ἄγαθος ἐστιν, *homo bonus est*; γάλη Μοῦσα, *pulchra Musa*, η Μοῦσα γαλη ἐστιν, *Musa pulchra est*; τὸ γαλόν εὔαιρος, *pulchrum ver*, τὸ εὔαιρος γαλόν ἐστιν, *ver pulchrum est*.

2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. ὁ ἡσυχος ἀνήρ, *a quiet man*, η ἡσυχος γυνή, *a quiet woman*, τὸ ἡσυχον τέκνον, *a quiet child*; several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ φυγας ἀνήρ, *an exiled man*, η φυγας γυνή, *an exiled woman*.

3. The declension of adjectives, with few exceptions, is like that of substantives.

§ 24. General view of the Prepositions.

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. Prepositions with one case.

(a) With the Genitive:

ἀντί, *ante, before, for, instead of*,
πρό, *pro, before, for*,
ἀπό, *ab, from, by*,
ἐκ (ἐξ before a vowel), *ex, out of, from*,
ἐνεκα, *for the sake of, on account of*.

Here belong several adverbs which, like prepositions, govern the Gen., viz.
πρόσθεν and ἐμπρόσθεν, *before*,
ὀπίσθει, *behind*,
ἀνεν and χωρίς, *without*,
πλήν, *except*.

(b) With the Dative:

τῷ, *Lat. in with Abl. in, upon*,

σύν, *cum, with*, and the adverb
ἅμα, *together with*.

(c) With the Accusative:

ἀνά, *on, upon, up, through*,
εἰς, *Lat. in with Acc., into, to*,
ώς, *to, ad*.

II. Prepositions with Genitive and Accusative.

διά, *through, by*; with Acc. often, *on account of*,
κατά, *de, down, with Acc. often, through*,
ὑπέρ, *super, over, above; with Gen. often, for*.

III. *Prepositions with Gen., Dat. and Accusative.*

ἀμφί and *περί*, *around, about*; with Gen. often, *for*,
ἐπί, *upon, at*; with Acc. often, *towards, against*,
μετά, *with*; with Acc. often, *after*,

παρά, *by, near*; with Gen. *from* (properly from being near some one); with Acc. *το* (properly into the presence of some one),
πρός, *before*; with Acc. often, *to, ὑπό*, *sub, under*.

§ 25. First Declension.

The first declension has four endings, *ᾰ́*, *ῆ* (or *ᾱ́*), *ᾱ́ς* and *ής*; *ᾱ* and *η* are feminine, *ᾱ́ς* and *ής* masculine gender.

ENDINGS.

	Singular.				Plural.	Dual.
Nom.	ᾰ́	ᾱ́	or	ή	ᾱ́ς	ᾱ́
Gen.	ής	ᾱ́ς		ής	ον	ᾱ́ν
Dat.	ή	ᾱ́		ή	ᾱ́	ᾱ́ν
Acc.	ᾱ́ν	ᾱ́ν		ήν	ᾱ́ν	ᾱ́
Voc.	ᾰ́	ᾱ́		ή.	ᾱ́	ᾱ́.

§ 26. I. Feminine Nouns.

1. (a) The Nom. ends in *-ᾱ́* or *-ᾰ́*, and the *ᾱ* remains in all the cases, if it is preceded by *ρ*, *σ* or *ι* (*ᾱ* pure); e. g. *γώρᾱ*, *land*, *ἰδέᾱ*, *form*, *σοφίᾱ*, *wisdom*, *χρείᾱ*, *utility*, *εὐνοίᾱ*, *good-will*. These make the Gen. in *-ᾱ́ς*, Dat. in *-ᾱ́*. Here belong also some substantives in *-ᾱ́*; e. g. *ἄλαλᾱ*, and some proper names; e. g. *Ἄρδρομέδᾱ*, *Λήδᾱ*, *Φιλομήλᾱ*, Gen. *-ᾱ́ς*, Dat. *-ᾱ́*.

(b) The Nom. ends in *-ᾰ́*, which remains only in the Acc. and Voc.; in the Gen. and Dat., the *-ᾱ* is changed into *-η*, if it is preceded by *λ*, *λλ*, *σ*, *σσ* (*ττ*), *ζ*, *ξ*, *ψ*, *ν*.

(c) In other instances, the Nom. ends in *-η*, which remains through all the cases of the Sing.

2. When *-ᾱ* is preceded by *ε* or *α*, in some words *-έᾱ* is contracted into *-ῆ*, and *-άᾱ* into *-ᾶ*. Then the final syllable remains circumflexed in all the cases.

PARADIGMS.

a. η through all the cases.

Sing. Nom.	ἡ	Justice.	Honor.	Opinion.	Fig-tree.
Gen.	τῆς	δίκης	τιμῆς	γνώμης	συκῆς
Dat.	τῇ	δίκῃ	τιμῇ	γνώμῃ	συκῇ
Acc.	τὴν	δίκην	τιμήν	γνώμην	συκῆν
Voc.	ὦ	δίκη	τιμή	γνώμη	συκῆ
Plur. Nom.	αἱ	δίκαιαι	τιμαῖ	γνῶμαι	συκαῖ
Gen.	τῶν	δίκαιῶν	τιμῶν	γνωμῶν	συκῶν
Dat.	ταῖς	δίκαιαις	τιμαῖς	γνῶμαις	συκαῖς
Acc.	τὰς	δίκαιᾶς	τιμᾶς	γνῶμᾶς	συκᾶς
Voc.	ὦ	δίκαιαι	τιμαῖ	γνῶμαι	συκαῖ
Dual. N. A. V.	τὰ	δίκαια	τιμά	γνώμα	συκαῖ
G. and D.	ταῖν	δίκαιαιν	τιμαῖν	γνῶμαιν	συκαῖν

b. α through all the cases.

c. ᾱ G. ης.

(a) long α.				(b) short α.		
	Shadow.	Country.	Mina.	Hammer.	Muse.	Lioness.
S. N.	ἡ	σκι-ά	χώρα	μν-(ά)ῦ	σφῦρα	Μούσα
G.	τῆς	σκι-ῆς	χώρας	μν-ῆς	σφῦρᾶς	Μούσης
D.	τῇ	σκι-ῆ	χώρᾳ	μν-ῆ	σφῦρᾳ	Μούσῃ
A.	τὴν	σκι-άν	χώραν	μν-ᾶν	σφῦραν	Μούσαν
V.	ὦ	σκι-ά	χώρα	μν-ᾶ	σφῦρα	Μούσα
P. N.	αἱ	σκι-αῖ	χῶραι	μν-αῖ	σφῦραι	Μούσαι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφυρῶν	Μούσων
D.	ταῖς	σκι-αῖς	χώραις	μν-αῖς	σφύραις	Μούσαις
A.	τὰς	σκι-άς	χώρας	μν-ᾶς	σφύρας	Μούσας
V.	ὦ	σκι-αί	χώραι	μν-αῖ	σφῦραι	Μούσαι
Dual.	τὰ	σκι-ά	χώρα	μν-ᾶ	σφῦρα	Μούσα
	ταῖν	σκι-αῖν	χώραιν	μν-αῖν	σφύραιν	Μούσαιν

REMARK. The feminine of all adjectives of three endings, is like the declension of the above paradigms; e. g. ἡ καλὴ τιμή, *the glorious honor*; ἡ χρυσὴ (contracted from χρυσέα, as συκῆ from συκέα) στολή, *the golden robe*, τῆς χρυσῆς στολῆς; ἡ δικαία γνώμη, *the just opinion*, τῆς δικαίας γνώμης; ἡ ἐχθρὰ χώρα, *the hostile land*, τῆς ἐχθρᾶς χώρας.

3. The quantity of the endings is given in § 25. The feminine ending -a, is always long in adjectives; e. g. ἐλεύθερος ἐλεύθερον, *free*.

4. With regard to the accentuation, it is to be observed that:

(a) The plural ending -ai, is considered short in respect to the accent; hence λέαιναι (not λεαίναι), Μούσαι (not Μούσαι);

(b) The accent remains on the accented syllable of the Nom., as long as the laws of accentuation permit.

Exceptions. (a) The vocative δέσποτα from δεσπότης, *lord*;

(β) In adjectives in -ος, -η (-ā), -ον, the feminine is accented on the same syllable as the masculine, through all the cases, where the nature of the final syllable permits. Hence the nominative plural feminine of βέβαιος, ἐλεύθερος, ἀν-

θρώπινος, is accented on the antepenult, viz. *βέβαιοι*, *βέβαιαι*, *ἐλεύθεροι*, *ἐλεύθεραι*, *ἀνθρώπινοι*, *ἀνθρώπιναι*, although the feminine Sing., on account of the long ending -η and -αι, is a paroxytone, viz. *βεβαία*, *ἐλευθέρα*, *ἀνθρωπίνη*;

(γ) In the Gen. Pl. of the first Dec., the final syllable -ων is circumflexed; e. g. *λειτῶν* from *λέαττα*, *νεανιῶν* from *νεανίας*. But to this there are the following exceptions: (1) Feminine adjectives and participles in -ος, -η (-αι), -ον, are accented like the Gen. of masculines; e. g. *τῶν καλλίστων Μονσῶν*, from *καλλίστος*, *καλλίστη*, *καλλίστον*; but other feminine adjectives and participles, are circumflexed in the Gen. Pl.; e. g. *βαρύς*, *βαρεῖα*, *βαρύ*, Gen. Pl. *βαρέων*, *βαρεῖῶν*; —(2) The substantives *χρήστης*, *usurer*, *ἀφῆ*, *anchor*, *ἐτησίας*, *monsions*, and *χλούνης*, *wild-boar*, which in the Gen. Pl. remain Paroxytones, thus *χρήστων*, *ἀφέων*.

5. The accent of the Nom. is changed according to the quantity of the final syllable, as follows:

(a) Oxytones become *Perispomena*, in the Gen. and Dat. of all three numbers e. g. *τιμῆς*, -η, -ῶν, -αις, -αιν; this is true also of the second declension.

(b) Paroxytones with a short penult, remain paroxytones through all the cases, except the Gen. Pl., which is always circumflexed on the final syllable; on the contrary, paroxytones with a long penult, become *Properispomena*, when the ultimate is short, which is the case in the Nom. Pl.; e. g. *γνώμη*, *γνῶμαι*, but *γνωμῶν*; *Ἄτρειδης*, *Ἄτρειδαι*, but *Ἄτρειδῶν*; on the contrary, *δίκη*, *δίκαι*, but *δίκῶν*;

(c) *Properispomena* become paroxytones, if the ultimate becomes long; e. g. *Μούσου*, *Μούσης*;

(d) *Proparoxytones* become paroxytones, if the ultimate becomes long; e. g. *λέαινα*, *λεάινης*.

II. Vocabulary.

Ἀδικία , Gen. -ας, ἡ, injustice.	ἐπαγγέλλομαι, to promise.	πενία, -ας, ἡ, poverty.
ἀδολεσχία , -ας, ἡ, loquaciousness, prating.	ἐπάγω, to bring on.	πλεονεξία, -ας, ἡ, avarice.
ἀληθινή , -ης, vera, true.	ἡδονή, -ης, ἡ, pleasure.	πολλάκις, often.
ἀπέχομαι , w. gen., to abstain from, keep oneself from.	θεραπεύω, to esteem, honor, worship.	συνίθεια, -ας, ἡ, intercourse, society.
ἀρετή , -ης, ἡ, virtue.	κακία, -ας, ἡ, vice.	τείρω, tero, to wear out, weaken, tire, plague.
βία , -ας, ἡ, violence.	καρδία, -ας, ἡ, the heart.	
Βοήθεια , -ας, ἡ, help.	καταφύγη, -ης, ἡ, a refuge.	τίκτω, to beget.
γίγνομαι , to become, arise, be.	λύμη, -ης, ἡ, disgrace.	τρυφή, -ης, ἡ, excess, luxurious indulgence, effeminity.
διαβολή , -ης, ἡ, calumny.	λύπη, -ης, ἡ, sorrow.	
δίκη , -ης, ἡ, justice, right, a judicial sentence.	λύρα, -ας, ἡ, a lyre.	
εἶκω , w. dat., to give way to, to yield to.	λύω, to loose, free, dispel, violate (a treaty), abolish.	φίλία, -ας, ἡ, friendship.
	μοῦσα, -ης, ἡ, a muse.	χαλεπή, -ης, molisca, burdensome, troublesome, oppressive.
	δ, ἡ, τό, the.	χρεία, -ας, ἡ, need, intercourse.
	<i>πείθομαι</i> , w. dat., to believe, trust, obey.	ώς, as.

RULES OF SYNTAX. 1. Transitive verbs govern the Accusative.
2. Verbs and adjectives expressing the relation of *to* or *for* in English, govern the Dative.

Εὔκε τῇ βίᾳ. Ἡ λύρα τὰς μερίμνας λέει. Ἀπέχου τῆς κακίας!¹ Η φιλία ἐπαγγέλλεται καταφυγὴν καὶ βοήθειαν. Ἀπέχου τῶν ὁδονῶν. Ἡ μέριμνα τὴν καρδίαν ἐσθίει. Θεραπεύετε τὰς Μούσας. Μὴ πείθου διαβολαῖς.² Η δίκη ποιλύκις τῇ ἀδικίᾳ εἴκει. Πολλάκις χαλεπῇ πενίᾳ³ τειρύμενθα. Τίνῳ ἀδολεσχίαν φεύγετε. Ἡ κακία λύπην ἐπάγει. Τρυφὴ ἀδικίαν καὶ πλεονεξίαν τίκτει. Φεύγε τῇ τρυφῇ ὡς λίραν. Δι' ὑρετής καὶ συνηθείας καὶ χρείας ἀληθινὴ φιλία γίγνεται.

Abstain ye from violence. Flee thou from vice. Cares corrode the heart. Flee thou from pleasures. Trust ye not to calumny. The Muses are honored. Do not give way (*pl.*) to pleasure. Virtue begets true friendship. The heart is corroded by cares (*dut.*). Sorrow is brought on by vice.

III. Vocabulary.

ἀγω, to lead, bring, con-	δύξα, -ης, ἡ, report, fame,	πᾶσα, -ης, every, all.
duct.	reputation.	πίπτω, to fall.
ἀπλῆ, -ῆς, simple.	ἐσθλῆ, -ῆς, good, noble,	πολλή, -ῆς, much, many.
ἀργυρέα, ἀργυρᾶ, -ᾶς, argen-	splendid.	πορφυρέα, πορφυρᾶ, -ᾶς,
τει, silver (<i>adj.</i>).	εἰσθίνω, to make straight,	purple (<i>adj.</i>).
ἀστραπή, -ῆς, ἡ, lightning.	rectify.	ῥαδίως, easily.
ἀτιμία, -ας, ἡ, dishonor.	εὐκόλως, quickly.	σκολιά, -ᾶς, crooked, per-
βασιλεία, -ας, ἡ, a queen.	εὐνομία, -ας, ἡ, good ad-	verted.
βασιλεία, -ας, ἡ, king-	ministration.	στολή, -ῆς, ἡ, a robe.
dom.	ἔχω, to have, hold, contain.	τύχη, -ης, ἡ, fortune, <i>pl.</i>
βιάζη, -γε, ἡ, injury.	κατέχω, to hold back, re-	(generally) misfortunes.
βροντή, -ῆς, ἡ, thunder.	strain.	[liant. φέρω, fero, to bear, bring.
γλῶττα, -ης, ἡ, the tongue,	λαμπρά, -ᾶς, splendid, bril-	χρυσέα, χρυσῆ, ἡ, aurca,
a language.	life.	golden.
διάτα, -ης, ἡ, a mode of	μεγάλη, -ης, magna, great.	
	μεταβολή, -ῆς, ἡ, change.	

Τῇ κακίᾳ² πᾶσα ἀτιμία ἐπεται. Ραδίως φέρε τὴν πενίαν. Βροντὴ ἐκ λαμπρᾶς ἀστραπῆς γίγνεται. Ἡ ὑρετὴ ἐσθλῆν δόξαν ἔχει. Εὐνομία εἰνθένει δίκας σκολιάς. Δίκη δίκην τίκτει καὶ βλάβη βλάβην. Ἀπλῆν δίαιταν ὄγε. Κάτεχε τὴν γλῶτταν. Ἡ τύχη πολλὰς μεταβολὰς ἔχει. Πενίαν φέρετε. Λί λαμπρὰς τύχαι εὐκόλως πίπτουσιν. Φέρε τὰς τύχας. Ἡ ὑρετὴ οὐκ εἴκει ταῖς τύχαις. Ἀπέχεσθε χαλεπῶν μεριμνῶν. Ἡ βασιλεία μεγάλην βασιλείαν ἔχει. Ἡ στολὴ ἔστι πορφυρᾶ. Χρυσᾶς καὶ ἀργυρᾶς στολὰς ἔχομεν.

Flee from cares. Vice begets dishonor. Good reputation follows virtue. The perverted sentence is rectified by good administration. The lightning is brilliant. Good reputation arises from virtue. Yield not to misfortunes. From splendid fortunes often arise splendid cares.

§ 27. II. *Masculine Nouns.*

The Gen. of masculine nouns ends in *-ov*; those in *-ας* retain the *α* in the Dat., Acc. and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ă*, (1) all in *-της*; e. g. *τοξότης*, Voc. *τοξότă*, *προφήτης*, Voc. *προφῆτă*; (2) all substantives in *-ης* composed of a substantive and a verb; e. g. *γεωμέτρης*, Voc. *γεωμέτρă*, *μυροπώλης*, a *saltre-seller*, Voc. *μυροπώλă*; (3) national names in *-ης*; e. g. *Πέρσης*, a *Persian*, Voc. *Πέρσă*.—All other nouns in *-ης* have the Voc. in *-η*; e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The plural of masculine nouns does not differ from that of feminine.

REM. 1. Several masculine nouns in *-ας* have the Doric Gen. in *ă*, namely, *πατραλοίας*, *μητραλοίας*, *patricide*, *matricide*, *ὄρνιθονθήρας*, *fowler*; also several proper names; e. g. *'Αννίβας*, *-a*, *Σύλλας*, *-ă*; finally, contracts in *-ᾶς*; e. g. *βορᾶς*, from *βορέας*.

PARADIGMS.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	<i>πολίτης</i>	<i>Ἐρμ(έας)ῖς</i>	<i>νεανίᾶς</i>	<i>ὄρνιθονθήρας</i>	<i>βορᾶς</i>
G.	<i>πολίτου</i>	<i>Ἐρμοῦ</i>	<i>νεανίου</i>	<i>ὄρνιθονθήρᾶ</i>	<i>βορᾶ</i>
D.	<i>πολίτη</i>	<i>Ἐρμῆ</i>	<i>νεανίᾶ</i>	<i>ὄρνιθονθήρᾶ</i>	<i>βορᾶ</i>
A.	<i>πολίτην</i>	<i>Ἐρμῆν</i>	<i>νεανίᾶν</i>	<i>ὄρνιθονθήρᾶν</i>	<i>βορᾶν</i>
V.	<i>πολίτă</i>	<i>Ἐρμῆ</i>	<i>νεανίᾶ</i>	<i>ὄρνιθονθήρᾶ</i>	<i>βορᾶ</i>
Plur. N.	<i>πολίται</i>	<i>Ἐρμαῖ</i>	<i>νεανίαι</i>	<i>ὄρνιθονθήραι</i>	
G.	<i>πολίτῶν</i>	<i>Ἐρμῶν</i>	<i>νεανίῶν</i>	<i>ὄρνιθονθήρῶν</i>	
D.	<i>πολίταις</i>	<i>Ἐρμαῖς</i>	<i>νεανίαις</i>	<i>ὄρνιθονθήραις</i>	
A.	<i>πολίτᾶς</i>	<i>Ἐρμᾶς</i>	<i>νεανίᾶς</i>	<i>ὄρνιθονθήρᾶς</i>	
V.	<i>πολίται</i>	<i>Ἐρμαῖ</i>	<i>νεανίαι</i>	<i>ὄρνιθονθήραι</i>	
Dual.	<i>πολίτā</i> <i>τούλίταιν</i>	<i>Ἐρμᾶ</i> <i>Ἐρμαῖν</i>	<i>νεανίᾶ</i> <i>νεανίαιν</i>	<i>ὄρνιθονθήρᾶ</i> <i>ὄρνιθονθήραιν</i>	

REM. 2. Adjectives of one ending in *-ης* and *-ας*, are declined in the same manner; e. g. *ἐθελοντὴς πολίτης*, a *willing citizen*, *ἐθελοντοῦ πολίτου*, *ἐθελοντὰς πολίται*; *μονίας νεανίας*, a *lonely youth*, *μονίον νεανίον*, *μονίᾳ νεανίᾳ*.

IV. Vocabulary.

<i>Άδολέσχης</i> , -ou, δ, a prater.	ness; with <i>ἄγειν</i> , to be <i>όρέγομαι</i> , <i>w. gen.</i> , to strive after.
<i>άκούω</i> , to hear.	<i>θύλαττα</i> , -ης, ḥ, the sea.
<i>άκροατης</i> , -ou, δ, an auditor.	<i>πρέπει</i> , <i>w. dat.</i> , it is becoming.
<i>τάξις</i> , -ης, ḥ, order.	<i>θεατής</i> , -οῦ, δ, a spectator.
<i>βλάπτω</i> , <i>w. acc.</i> , to injure.	<i>μανθάνω</i> , to learn, study.
<i>δεσπότης</i> , -ou, δ, a master.	<i>προσήκει</i> , <i>w. dat.</i> , it is becoming.
<i>εὐκοσμία</i> , -ας, ḥ, good order, decorum.	<i>and gen. of the thing</i> , it <i>σοφία</i> , -ας, ḥ, wisdom.
<i>ἡσυχία</i> , -ας, ḥ, quiet, still-	<i>concerns</i> .
	<i>ναύτης</i> , -ou, δ, <i>nauta</i> , a sailor.
	<i>τρυφητής</i> , -οῦ, δ, <i>luxuriant</i> , riotous, v.

RULE OF SYNTAX. One substantive governs another in the Genitive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, ὡς νεανία, τὴν σοφίαν. Πολίτη πρέπει εὐκοσμία. Νεανίου σοφίαν θαυμάζω. Φεῦγε, ὡς πολῖτα, τὴν ἀδικίαν. Τὴν ὄρνιθον θέρην τέχνην θαυμάζομεν. Ἀκροαταῖς καὶ θεαταῖς προσήκει ἴστιχίαν ἀγειν. Φεύγετε, ὡς ταῦται, βορρᾶν. Βορρᾶς ναύτας πολλάκις βλάπτει. Ὁρέγοσθε, ὡς πολῖται, τῆς ἀρετῆς.¹ Συβαρῖται τρυφηταὶ ἡσαν. Ναύταις μέλει τῆς θαλάττης.² Φεῦγε, ὡς Πέρση. Σπαρτιᾶται μεγάλην δόξαν ἔχοντιν. Φεύγω νεανίαν τρυφητήν. Ἀδολεσχῶν ἀπέχουν. Ἀκούε, ὡς δέσποτα.

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (*i. e.* they had great fame). Keep yourself from voluptuous youths. Flee from praters. Keep yourself from a prater. It becomes an auditor and a spectator to observe (*ἀγω*) stillness. Flee from a voluptuous youth.

V. Vocabulary.

Δικαιοσύνη, -ης, ἡ, justice.	κλέπτης, -ου, δόλης, a thief.	στρατιώτης, -ου, δόλης, a soldier.
ἐπιμέλομαι, <i>w. gen.</i> , to care	κριτής, -οῦ, δόλης, a judge.	dier, a warrior.
for, take care of, take	ναυάγία, -ας, ἡ, shipwreck.	τεχνίτης, -ου, δόλης, an artist.
care.	οἰκέτης, -ου, δόλης, a servant.	tist.
ἔραστής, -οῦ, δόλης, a lover,	πιστεύω, <i>w. dat.</i> , to trust,	τρέφω, to nourish, support,
friend.	rely upon.	keep, bring up.
θαυμαστή, -ης, admiranda,	πιστεύομαι, to be trusted,	ψεύστης, -ου, δόλης, a liar.
wonderful.	be believed.	

Ἡ τῶν Σπαρτιατῶν ἀρετὴ θαυμαστή ἐστιν. Φεῦγε, ὡς Πέρσα. Κριταῖς πρέπει δικαιοσύνη. Ἐστι τῶν στρατιωτῶν³ περὶ τῶν πολιτῶν μάχεσθαι. Φεῦγε ψεύστας. Ἐστι δεσπότου ἐπιμέλεσθαι⁴ τῶν οἰκετῶν. Μὴ πίστευε ψεύστη. Τεχνίτην τρέφει ἡ τέχνη. Ἐκ ψεύστῶν γιγνόνται κλέπται. Σπαρτιᾶται δόξης καὶ τιμῆς ἔρασταὶ ἡσαν. Ἐκ βορρᾶς πολλάκις γίγνεται ναυαγία. Θαυμάζομεν τὴν Ἑρμοῦ τέχνην.

The Persians flee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

§ 28. Second Declension.

The second declension has two endings, *-ος* and *-ον*; nouns in *-ος* are mostly masculine, but often feminine; nouns in *-ον* are neuter. Feminine diminutive proper names in *-ον* are an exception; *e. g.* ἡ Γλυκέριον.

¹ § 158, 3. (b). ² § 158, 6. I. (b). ³ ἐστι with the Gen., it is the duty of any
see § 158, 2. ⁴ § 158, 6. I. (b).

ENDINGS.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>α</i>	<i>ω</i>
Gen.		<i>ον</i>		<i>ων</i>	<i>οιν</i>
Dat.		<i>ῳ</i>		<i>οις</i>	<i>οιν</i>
Acc.		<i>ον</i>	<i>ονς</i>	<i>ᾶ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον.</i>	<i>οι</i>	<i>ᾶ.</i>	<i>ω.</i>

PARADIGMS.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	<i>δ λόγ-ος</i>	<i>ἡ νῆσος</i>	<i>ὁ θεός</i>	<i>ὁ ἄγγελος</i>	<i>τὸ σῦκον</i>
G.	<i>τοῦ λόγ-ου</i>	<i>τῆς νήσου</i>	<i>τοῦ θέου</i>	<i>ἄγγέλου</i>	<i>τοῦ σύκου</i>
D.	<i>τῷ λόγ-ῳ</i>	<i>τῇ νήσῳ</i>	<i>τῷ θεῷ</i>	<i>ἄγγέλῳ</i>	<i>τῷ σύκῳ</i>
A.	<i>τὸν λόγ-ον</i>	<i>τὴν νήσον</i>	<i>τὸν θεόν</i>	<i>ἄγγελον</i>	<i>τὸ σῦκον</i>
V.	<i>ὦ λόγ-ε</i>	<i>ὦ νῆσε</i>	<i>ὦ θεός</i>	<i>ἄγγελε</i>	<i>ὦ σῦκον</i>
P. N.	<i>οἱ λόγ-οι</i>	<i>αἱ νῆσοι</i>	<i>οἱ θεοί</i>	<i>ἄγγελοι</i>	<i>τὰ σῦκα</i>
G.	<i>τῶν λόγ-ων</i>	<i>τῶν νήσων</i>	<i>τῶν θεῶν</i>	<i>ἄγγέλων</i>	<i>τῶν σύκων</i>
D.	<i>τοῖς λόγ-οις</i>	<i>ταῖς νήσοις</i>	<i>τοῖς θεοῖς</i>	<i>άγγέλοις</i>	<i>τοῖς σύκοις</i>
A.	<i>τοὺς λόγ-ονσ</i>	<i>τὰς νήσους</i>	<i>τοὺς θεούς</i>	<i>άγγέλους</i>	<i>τὰ σῦκα</i>
V.	<i>ὦ λόγ-οι</i>	<i>ὦ νῆσοι</i>	<i>ὦ θεοί</i>	<i>άγγελοι</i>	<i>ὦ σῦκα</i>
D.	<i>τῷ λόγ-ῳ</i>	<i>τῷ νήσῳ</i>	<i>τῷ θεῷ</i>	<i>άγγέλῳ</i>	<i>τῷ σύκῳ</i>
	<i>τοῖν λόγ-οιν</i>	<i>ταῖν νήσοιν</i>	<i>τοῖν θεοῖν</i>	<i>άγγέλοιν</i>	<i>τοῖν σύκοιν</i>

REM. 1. The Voc. of words in *-ος* commonly ends in *ε*, though often in *-ος*; e. g. *ὦ φίλε* and *ὦ φίλος*; always *ὦ θεός*.

REM. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. *ἄδελφε* from *ἀδελφός*, *brother*, is an exception.—The plural ending *-οι*, like *-αι* in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place, which it has in the Nominative. See the paradigms.

REM. 3. Adjectives in *-ος*, *-η* (*ᾰ*), *-ον*, in the masculine and neuter, and those of two endings in *-ος* (Masc. and Fem.), *-ον* (Neut.), are declined like the preceding paradigms; e. g. *ἀγαθός*, *ἀγαθή*, *ἀγαθόν*, *good*, *ὁ ἀγαθὸς λόγος*, *a good speech*, *τὸ ἀγαθὸν τέκνον*, *a good child*, *πάγκαλος*, *πάγκαλον*, *very beautiful*, *ὁ πάγκαλος λόγος*, *a very beautiful speech*, *ἡ πάγκαλος μορφή*, *a very beautiful form*, *τὸ πάγκαλον τέκνον*, *a very beautiful child*. Adjectives of two endings in *-ος*, *-ον* are almost all compounds. Adjectives of three endings in *-ος* preceded by *ε*, *ι* or *ρ*, and those in *-ονς* preceded by *ρ*, like nouns of the first declension, in *-α* pure and *-ρα*, have the Nom. Fem. in *-α*; e. g. *χριστός*, *χρυσέα*, *χρύσ-εον*, *ἐχθρός*, *-ά*, *-όν*, *δικρός*, *-όν*, *-όν*.

REM. 4. It will be seen by the following paradigms, that, in adjectives in *-ος*, *-η* (*-α*), *-ον*, the masculine and neuter are declined like the second declension, and the feminine like the first.

PARADIGMS OF ADJECTIVES.

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φιλι-ος	φιλ.ί-ū	φιλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φιλι-ον	φιλι-ῆς	φιλι-ον
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φιλι-ῷ	φιλι-ῇ	φιλι-ῷ
A.	ἀγαθ-όν	ἀγαθ-ῆν	ἀγαθ-όν	φιλι-ον	φιλι-ῆν	φιλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φιλι-ε	φιλι-ῆ	φιλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φιλι-οι	φιλ.ί-αι	φιλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φιλι-ων	φιλ.ί-ῶν	φιλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φιλι-οις	φιλ.ί-αις	φιλι-οις
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φιλι-ους	φιλ.ί-ᾶς	φιλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φιλι-οι	φιλ.ί-αι	φιλι-α
Dual.	ἀγαθ-ώ	ἀγαθ-ά	ἀγαθ-ώ	φιλι-ω	φιλ.ί-ᾶ	φιλ.ί-ω
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν	φιλι-οιν.	φιλ.ί-αιν	φιλ.ί-οιν.

.. VI. Vocabulary.

Ἀγαθόν, -οῦ, τό, a good	ἐχθρός, -οῦ, δ, an enemy.	οίνος, -ον, δ, wine.
thing, an advantage.	θεός, -οῦ, δ, God, a god.	παρέχω, to grant, afford,
Ἄγγελος, -ον, δ, a mes-	κακός, -ή, -όν, bad, wicked.	offer.
senger.	κακόν, -οῦ, τό, an evil.	πιστός, -ή, -όν, faithful,
ἄνθρωπος, -ον, δ, a man.	καλός, -ή, -όν, beautiful,	trustworthy.
διδάσκαλος, -ον, δ, a tea-	good; τὸ καλόν, good-	πολλοί, -αί, -ά, many.
cher.	ness, beauty, or the beau-	φίλος, -ον, δ, a friend, φί-
δοῦλος, -ον, δ, a slave.	tiful.	λος, -η, -ον, dear.
ἔργον, -ον, τό, an action,	κίνδυνος, -ον, δ, danger.	φροντίζω, w. gen., to care
a work, a business.	λόγος, -ον, δ, a word, a	for, trouble oneself a-
ἔσθλός, -ή, -όν, good, no-	report, reason.	bout; w. acc., to reflect
ble, splendid.	μετέχω, w. gen., to take	on, think about.
ἔταῖρος, -ον, δ, a compan-	part in.	χαίρω, to rejoice.
ion, a friend.	[tune. μίσγω, misceo, w. dat., to	
εὐτυχία, -ας, ή, good for-	mix.	

RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε· καλὰ ἔργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις.¹ Παρ' ἐσθλῶν ἐσθλὰ μανθάνεις. Πιστὸς ἔταῖρος τῶν ἀγαθῶν καὶ τῶν κακῶν μετέχει.² Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν.³ Οἱ ἄνθρωποι τοὺς θεοὺς θεραπεύουσιν. Πολλοὶς ἔργοις ἐπεται κινδῦνος. Μίσγεται⁴ ἐσθλὰ κακοῖς. Οἱ κακὸς τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρός ἐστιν. Οἱ ἄνθρωποι τοῖς ἐσθλοῖς χαίρουσιν.⁵ Πύρεχε, ὡ θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ὡ δοῦλε, τὸν οίνον τῷ νεανίᾳ. Οἱ οίνος λύει τὰς μερίμνας. Χαλεπῷ ἔργῳ δόξα ἐπεται.

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) friend! Keep yourself from the bad man. I rejoice over the noble youth. Trust not the word of a liar, my (O) dear young man.

¹ § 161, 2. (a), (δ).

⁴ § 161, 2. (a), (α).

² § 158, 3. (b).

⁵ § 161, 2. (c).

³ § 158, 6. I. (b).

VII. Vocabulary.

Ἄξιος , -ία, -ιον, w. gen.,	θάνατος , -ου, δ, death.	νέος , -δ, -ον, young, δ νέος,
worthy, worth.	θεῖον , -ου, τό, the Deity.	-ον, the youth, the young man.
ἀπολύτω , w. acc. of the per-	θύμος , -οῦ, δ the mind,	τύσος , -ου, ἡ, a disease, an illness.
son and gen. of the thing,	courage.	
to free from, release.	θύρα , -ας, ἡ, a door.	οὐχ (before an aspirate instead of οἵκ), not.
ἄργυρος , -ου, δ, silver.	κλείω , to shut, fasten.	πόνος , -ου, δ, trouble, toil, hardship.
Βίος , -ου, δ, life, a liveli-	μαθητής , -οῦ, δ, a pupil, a learner.	σιγή , -ῆς, ἡ, silence.
hood.		χρόνος , -ου, δ, time.
Βουλή , -ῆς, ἡ, counsel, ad-	μέτρον , -ου, τό, a measure,	χρῖστος , -οῦ, δ, gold.
vice.	[rel.] moderation.	
διχοστασία , -ας, ἡ, a quar-	μοχλός , -οῦ, δ, a bolt, a lever.	
εὐφραίνω , to rejoice, glad-		
den, cheer.	μῆριος , -ία, -ίον, innumera-	

Τὸ καλόν ἔστι μέτρον τοῦ βίου, οὐχ δ χρόνος. Ὁ θάνατος τοὺς ἀνθρώπους ἀπολύει πόνων¹ καὶ κακῶν. Ὁ οἶνος εὐφραίνει τοὺς τῶν ἀνθρώπων θυμούς. Σὺν μυρίοις πόνοις τὰ καλὰ γίγνεται. Τὸ θεῖον τοὺς κακοὺς ἄγει πρὸς τὴν δίκην. Πιστὸς φίλος χρυσοῦ καὶ ἄργυρου ἄξιός² ἔστιν ἐν χαλεπῇ διχοστασίᾳ. Πολλὰς νόσοι ἐν ἀνθρώποις εἰσίν. Βουλὴ εἰς ἀγαθὸν ἄγει. Σιγὴ τέω τιμὴν φέρει. Η θύρα μοχλοῖς³ κλείεται. Η τέχνη τοὺς ἀνθρώπους τρέφει. Ω φίλοι μαθηταί, τῆς σοφίας καὶ τῆς ἀρετῆς δρέγεσθε.⁴

By death (*dat.*) men are freed from troubles and evils. By (*ἐπό*, *w. gen.*) the Deity the bad man is brought to justice. The bolt fastens the door. Art supports the man. My (O) dear pupil, strive after wisdom and virtue. Diseases weaken men. My friends, follow the words of the judges.

§ 29. Contraction of the Second Declension.

1. A small number of substantives, where ο or ε precedes the case-ending, are contracted in the Attic dialect.

PARADIGMS.

S. N.	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλος	περιπλοῦς	τὸ ὁστέον	ὅστοιν
G.	πλόου	πλοῦ	περιπλόου	περιπλοῦ	ὅστεον	ὅστον
D.	πλόῳ	πλῷ	περιπλόῳ	περιπλῷ	ὅστέω	ὅστῳ
A.	πλόον	πλοῦν	περίπλοον	περιπλοῦν	ὅστεον	ὅστον
V.	πλόε	πλοῦ	περίπλοε	περιπλοῦ	ὅστεον	ὅστοιν
P. N.	πλόοι	πλοῖ	περίπλοοι	περιπλοῖ	ὅστέα	ὅστᾶ
G.	πλόων	πλῶν	περιπλόων	περιπλῶν	ὅστέων	ὅστῶν
D.	πλόοις	πλοῖς	περιπλόοις	περιπλοῖς	ὅστέοις	ὅστοῖς
A.	πλόους	πλοῦς	περιπλόους	περιπλοῦς	ὅστέα	ὅστᾶ
V.	πλόοι	πλοῖ	περιπλοοι	περιπλοῖ	ὅστέα	ὅστᾶ
Dual.	πλόω	πλώ	περιπλόω	περιπλω	ὅστέω	ὅστώ
	πλόοιν	πλοῖν	περιπλόοιν	περιπλοῖν	ὅστέοιν	ὅστοῖν.

¹ § 157.² § 158, 7. (γ).³ § 161, 3.⁴ § 158, 3, (b).

REMARK. Here belong, (a) Multiplicative adjectives in *-όος (-οῦς)*, *-όη (-ῆ)*, *-όον (-οῦν)*; e. g. *ἀπλοῦς*, *-ῆ*, *-οῦν*, *simple*;—(b) Adjectives of two endings in *-οος (-οῦς)* Masc. and Fem., and *-οον (-οῦν)* Neut.; e. g. *όή εἰνους*, *τὸ εὖνον*, *well disposed*, which differ from the declension of substantives, only in not contracting the neuter plural in *-οα*; e. g. *τὰ εὖνοα τέκνα*;—(c) Adjectives in *-εος (-οῦς)*, *-έα (-ῆ)*, *-εον (-οῦν)*, which denote a *material*; e. g. *χριστος*; *χρυσοῦς*, *χρυσέα χρυσῆ*, *χρύσεον χρυσοῦν*, *golden*. When a vowel or *ρ* precedes the feminine ending *-έα*, *-έα* is not contracted into *-ῆ*, but into *-ᾶ*, (§ 26, 1); c. g.

ἔρε-εος ἔρεοῦς, ἔρε-έα ἔρε-ᾶ, ἔρε-εον ἔρεοῦν, woollen.

ἀργύρ-εος ἀργυροῦς, ἀργυρ-έα ἀργυρ-ᾶ, ἀργύρ-εον ἀργυροῦν, silver.

P A R A D I G M S .

		Golden.			Simple.		
S. N.	χρύσε-ος	χρυσέ-α	χρύσε-ον	ἀπλό-ος	ἀπλό-η	ἀπλό-ον	
G.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν	
D.	χρυσῷ	χρυσῇ	χρυσῷ	ἀπλῷ	ἀπλῇ	ἀπλῷ	
A.	χρυσοῦν	χρυσῆν	χρυσοῦν	ἀπλοῦν	ἀπλῆν	ἀπλοῦν	
V.	χρυσοῦς	χρυσῆ	χρυσοῖν	ἀπλοῦς	ἀπλῆ	ἀπλοῖν	
P. N.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	
G.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν	
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	
A.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ	
V.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	
Dual.	χρυσῷ	χρυσᾶ	χρυσῶ	ἀπλῷ	ἀπλᾶ	ἀπλῶ	
	χρυσοῖν	χρυσαῖν	χρυσοῖν.	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν.	

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a) *πλόω* = *πλώ*, *δστέω* = *δστώ*, instead of *πλῶ*, *δστῶ*; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g. *περιπλόου* = *περίπλον*, instead of *περιπλοῦ*; *εὐνόφ* = *εὔνφ*, instead of *εὐνῷ*; (c) *τὸ κάνεον* = *κανοῦν*, instead of *κύνον*, *basket*, and also adjectives in *-εος*, *-έα*, *-εον*; e. g. *χρύσεος* = *χρυσοῦς*, *χρυσέα* = *χρυσῆ*, *χρύσεον* = *χρυσοῦν*, instead of *χρύσους*, *χρύσουν*; finally, substantives in *-εος* = *-οῦς*; e. g. *ἀδελφεός* = *ἀδελφιδοῦς*, instead of *ἀδελφιδούς*, *nephew*.

VIII. Vocabulary.

<i>Άδηλος, -ον</i> , uncertain, <i>ἐκ-καλύπτω</i> , to disclose. unknown.	<i>καί—καί</i> , both—and.
<i>ἐπι-κονφίζω</i> , to alleviate.	<i>κύνεον</i> = <i>-οῦν</i> , <i>-έον</i> = <i>-οῦ</i> ,
<i>ἀλήθε:α, -ας, ή</i> , truth.	<i>ἐρίζω</i> , <i>w. dat.</i> , to contend with.
<i>ἄνοος</i> = <i>-οῦς</i> , <i>-ον</i> = <i>-οῦν</i> , imprudent, irrational.	<i>εὔνοος</i> = <i>-οῦς</i> , <i>-ον</i> = <i>-οῦν</i> , well-wishing, well-dis-
<i>ἀργύρεος</i> = <i>-οῦς</i> , <i>-έα</i> = <i>-ᾶ</i> , <i>-εον</i> = <i>-οῦν</i> , silver, i. e. made of silver.	posed, kind.
<i>ἄρτος, -ον</i> , δ, bread.	<i>θερύπαινα,-ης, ή</i> , a female servant.
	<i>λέγω</i> , to say, call or name.
	<i>νόος</i> = <i>νοῦς</i> , <i>-όον</i> = <i>-οῦ</i> , δ, the understanding, the mind.

δλίγοι, -αι, -α, few. ὁχλος, -ου, ὁ, plebs, the χαλινός, -οῦ, δ, a bridle.
 ὄργη, -ῆς, ἡ, anger. common people. [to. χάλκεος = -οῦς, -έα = -ῆ
 Ὁρέστης, -ου, ὁ, Orestes. προς-φέρω, to bear or bring -εον = -οῦν, brazen.
 ὀστέον = -οῦν, -έον = οῦ, ὑπνος, -ου, ὁ, sleep, slum- ψυχή, -ῆς, ἡ, the soul.
 τό, a bone. ber.

RULE OF SYNTAX. One substantive following another to explain it, and referring to the same person or thing, is put in the same case. This construction is called *Apposition*.

'Ο λόγος ἐστὶ τὸ τοῦ νοῦ κύτοπτρον. Τὸν νοῦν ἔχουσιν οἱ ἀνθρώποι διδύκαλον. Τὸν εὖνον φίλον θεράπευε. 'Ολίγοι πιστὸν νοῦν ἔχουσιν. 'Ο πλοιῖστιν ἀδηλος. Σὺν νῷ τὸν βίον ἄγε. 'Ο ωχλος οὐκ ἔχει νοῦν. Μὴ ἐριζε τὸ ἄνοις.¹ Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὔνοϊ² εἰσιν. 'Ορέγου φίλων εὖνων. Τὰ τοῦ Ὁρέστου ὀστᾶ ἐν Τεγέᾳ ἦν. Λι θεράπαιραι ἐν κανοῖς τὸν ἄρτον προσφέρουσι Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις³ παρέχουσιν. Ψυχῆς χαλινὸνθρώποις³ δ νοῦς ἐστιν. Πολλάκις ὄργη ἀνθρώπων νοῦν ἐκκαλύπτει. 'Απλοῖστιν δ τῆς ἀληθείας λόγος. Λόγος εὖνοις ἐπικουφίζει λύπην. Τὸ κύπελλον ἐστιν ἀργυροῦν. 'Ο θάνατος λέγεται χαλκοῦς ὑπνος.

The understanding is a teacher to men. The well-disposed friend is honored. Keep yourself from the irrational. Strive after a well-disposed friend. Bring bread in a basket. Honor, O young man, a simple mind! Flee from imprudent youths. Trust, O friend, well-disposed men! Young men are often imprudent. The goblet is golden.

§ 30. *The Attic Second Declension.*

Several words (substantives and adjectives) have the endings -ω (Masc. and Fem.) and -ων (Neut.), instead of -ος and -ον, and retain the -ω through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the -ω an Iota subscript, where the regular form has -ῳ or -οι; thus, -ου and -α become -ω; -ος, -ον and -ονς become -ως, -ων and -ως; -οι, -οις and -οιν become -ῳ, -ῳς and -ῳν; —ω, -ῳ and -ῳν remain unchanged. The Voc. is the same as the Nominative.

P A R A D I G M S .

		People.	Cable.	Hare.	Hall.
Sing.	N.	δ λε-ώς	δ κάλ-ως	δ λαγ-ώς	τὸ ἀνώγε-ων
	G.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
D.		λε-ῷ	κάλ-ῷ	λαγ-ῷ	ἀνώγε-ῷ
A.		λε-ών	κάλ-ών	λαγ-ών	ἀνώγε-ών
V.		λε-ώς	κάλ-ώς	λαγ-ώς	ἀνώγε-ώς
Plur.		λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ώς
	N.	λε-ών	κάλ-ών	λαγ-ών	ἀνώγε-ών
D.		λε-ῷς	κάλ-ῷς	λαγ-ῷς	ἀνώγε-ῷς
A.		λε-ώς	κάλ-ώς	λαγ-ώς	ἀνώγε-ώς
V.		λε-ῷ	κάλ-ῷ	λαγ-ῷ	ἀνώγε-ῷ
D. N. A. V.		λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ώ
G. and D.		λε-ών	κάλ-ών	λαγ-ών	ἀνώγε-ών

¹ § 161, 2. (a), (γ).

² § 161, 5. (a).

³ § 161, 5.

Singular.	Plural.	Dual.
N. δή ίλεως, τὰ ίλεων	οἱ αἱ ίλεω, τὰ ίλεω	τὰ τὰ τὰ ίλεω
G. τοῦ της τοῦ ίλεω	των ίλεων	τοῖν ταῖν τοῖν ίλεων
D. τῷ τῇ τῷ ίλεω	τοῖς ταῖς τοῖς ίλεως	τοῖν ταῖν τοῖν ίλεων
A. τὸν τὴν τὸ ίλεων	τοὺς τὰς ίλεως, ταὶ ίλεω	τῷ τῷ τῷ ίλεων
V. ίλεως, ίλεων	ιλεω, ίλεω	ιλεω

REM. 1. Some words of the Masc. and Fem. gender reject the *v* in the Acc. Sing., namely, *δῆ λαγός*, *the hare*, *τὸν λαγόν* and *λαγω*, and commonly *ἡ ίώς*, *the dawn*, *ἡ άλέξ*, *a threshing-floor*, *ἡ Κέως*, *ἡ Κῶς*, *δῆ Άθως*, *ἡ Τέως*, and the adjectives *άγιρως*, *not old*, *ἐπίπλεως*, *full*, *ὑπέρχρεως*, *guilty*.

REM. 2. Accentuation. Proparoxytones retain the acute on the antepenult in all the cases of all numbers, the two syllables -ew¹ and -ew², etc. being considered, as it were, but one; yet those with a long penult, as *ἄγηρως*, are paroxytones in the Dat. Sing. and Pl., and also in the Gen. and Dat. Dual; e. g. *ἄγηρφ*, *άγηρην*. Oxytones in -ώς, retain this accent even in the Gen.; e. g. *λεώ* instead of *λεῶ*.

IX. Vocabulary.

Ἄγηρως, -ων, not getting <i>ἔνεδρεύω</i> , <i>w. dat.</i> , to lie in <i>λαμβάνω</i> , to take, receive, old, unfading.	<i>ἔπειτανος</i> , -ου, δ, praise.	<i>λαμβάνω</i> , to take, receive, gain.
Ἄετός, -οῦ, δ, an eagle.	<i>έπαινος</i> , -ου, δ, a temple.	
Ἄλχαλωτος, -ον, captured.	<i>εὐχομαι</i> , to pray, beg.	<i>πλειστος</i> , -η, -ον, most.
Ἄνδρεῖος, -α, -ον, manly,	<i>θηρευτής</i> , -οῦ, δ, a hunts-	<i>βρδιος</i> , -ία, -ον, easy.
brave.	man, a sportsman.	<i>σέβομαι</i> , to honor, rever-
Ἄνθρογεν, -ω, τό, a hall, a room.	<i>θηρεύω</i> , to hunt, catch.	ence.
Ἄπάγω, to lead away.	<i>ιλεως</i> , -ων, merciful.	<i>τάρως</i> , -ώ, δ, a peacock.
Βαίνω, to walk, go, proceed.	<i>κάλως</i> , -ω, δ, a rope.	<i>νιός</i> , -οῦ, δ, a son.
Λαγός, -ώ, δ, a hare.	<i>κτίζω</i> , to found, build.	<i>δοπερ</i> , as, just as.

Τοῖς θεοῖς¹ νεψ κτίζονται. Οὐ δρδιών ἔστιν ἐπὶ κάλων βαίνειν. Διώκομεν τοὺς λαγός. Ἀνδρόγενος ἦν δ τοῦ Μίνω νίός. Οἱ λαγῷ θηρεύονται ὑπὸ τῶν θηρευτῶν. Εὔχου τῷ ίλεω θεῷ. Οἱ ἀετοὶ τοῖς λαγῷς ἔνεδρεύονται. Σέβεσθε τοῦ ίλεως θεούς. Οἱ ἄνδρεῖοι ἄγηρων ἔπαινον λαμβάνονται. Εὔχου τὸν θεὸν Ήρα² ἔχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς³ ίλεψέονται. Αἱ ἥδοναι ἀπάγονται τὸν πλειστον λέων δεπερ αλχαλωτον. Οἱ Σάμιοι τῇ 'Ηρᾳ' καλοῦς τὰς τρίφονται.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of (τέλος, *w. gen.*) the irrational multitude. The huntsman strives after (pursues) hares.

X. Vocabulary.

Ἄκαγορεύω, to call.	ἀρετή, -ῆς, ἡ, bravery, vir-	βασιλεία, -ων, τό, a royal
Ἄριστος, <i>w. dat.</i> , to please.	τιε.	palace.

¹ § 161, 5.

² § 161, 5. (a).

γάμετή, -ῆς, ἡ, a wife. ἔως, -ω, ἥ, the dawn. ποιητής, οῦ, δ, a poet.
 δειλός, -ή, -δν, timid, worth- θηρίον, -ον, τό, a wild δροδοδύκτυλος, -ον, rosy-
 less, bad. βέστια, an animal. fingered.
 ἐκ-φέρω, to bring forth, Ἱερός, -ά, -όν, w. gen., sa- στήλη, -ης, ἡ, a pillar.
 produce. [ous. cred to.
 ἐπικίνδυνος, -ον, danger-

Οἱ ταῷ τῆς Ἡρας ἱεροὶ ἤσαν. Θαυμάζομεν Μενέλεων ἐπὶ τῇ ὄρετῇ. Οἱ ποιηταὶ τὴν Ἐω ροδοδύκτυλον ἀπαγορεύουσιν. Ἡ ἀλήθεια πολλάκις οὐκ ὄρεσκει τῷ λεῷ. Ἐλένη ἦν ἡ Μενέλεω γαμετή. Ἡ Βαβυλωνία ἐκφέρει πολλοὺς ταῖς. Ἐν τοῖς τῶν θεῶν νεῷς πολλαὶ στῆλαι ἤσαν. Οἱ λαγῷ δειλὰ θηρία εἰσίν. Ὁ περὶ τὸν Ἀθώ πλοῦς ἦν ἐπικίνδυνος. Τὰ βασίλεια καλὰ ἀνώγεω ἔχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms. Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of the people, O citizens! The huntsman lies in wait for peacocks. Good citizens flee from the irrational multitude. Youths lie in wait for hares. The pillars of the temples are beautiful.

§ 31. *Third Declension.*

The third declension has the following Case-endings:

	Singular.		Plural.	Dual.
Nom.	ς	Neut. —	ες ;	ε
Gen.	ος		ων	οιν
Dat.	ι		σι(ν)	οιν
Acc.	ν and ᾰ	Neut. —	ᾰς ;	ε
Voc.	mostly as the Nom.;	Neut. —	ες ;	ε.

These endings are appended to the unchanged stem of the word; e. g. ὁ θήρ an animal, Gen. θηρός.

§ 32. *Remarks on the Case-endings.*

1. The pure stem is frequently changed in the Nom. of masculines and feminines. But this is found again by omitting the genitive ending -ος; e. g. ὁ κόραξ, a raven, Gen. κόρακ-ος.

2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the Greek language does not permit a word to end with τ. Hence, in this case, τ is either wholly rejected or is changed into its cognate σ; e. g.

Stem	$\left\{ \begin{array}{l} \pi\epsilon\pi\epsilon\tau\iota \\ \sigma\epsilon\lambda\alpha\varsigma \\ \sigma\omega\mu\alpha\tau \\ \tau\epsilon\rho\alpha\tau \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \tau\delta\pi\epsilon\pi\epsilon\tau\iota \\ \tau\delta\sigma\epsilon\lambda\alpha\varsigma \\ \tau\delta(\sigma\omega\mu\alpha\tau)\sigma\omega\mu\alpha \\ \tau\delta(\tau\epsilon\rho\alpha\tau)\tau\epsilon\rho\alpha\tau \end{array} \right.$	Gen.	$\left\{ \begin{array}{l} \pi\epsilon\pi\epsilon\tau\iota-\text{o}s \text{ or } \epsilon-\text{o}s \\ (\sigma\epsilon\lambda\alpha\sigma-\text{o}s) \sigma\epsilon\lambda\alpha-\text{o}s \\ \sigma\omega\mu\alpha\tau-\text{o}s \\ \tau\epsilon\rho\alpha\tau-\text{o}s \end{array} \right.$
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3. The Accusative singular has the form in ν with masculines and feminines in -ις, -ης, -ανς and -ονς, whose stem ends in -ι, -ν, -αν and -ον; e. g.

Stem πολι Nom. πόλις Acc. πόλιν Stem βότρυ Nom. βότρυς Acc. βότρυν.
 ναν ναῆς ναῦν βον βοῦς βοῦν

But the Acc. has the form in -a, when the stem ends in a consonant; e. g. φλεβ, φλέψ, φλέβα — κοραξ, κόραξ, κόρακ-α — λαμπάδ, λαμπάς, λαμπάδ-α.

Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *-ν*; e. g.

Stem ἔριδ	Nom. ἔρις	Acc. ἔριν
ὄρνιθ	ὄρνις	ὄρνιν
κορυθ	κύρυς	κόρυν
χαριτ	χάρις	χάριν.

4. The Voc. is either like the Nom. or the stem. See the Paradigms.
 5. On *ν ἐφελκυστικόν*, see § 7. 1, (a).

§ 33. Gender, Quantity and Accentuation of the Third Declension.

I. *Gender.* The gender of the third declension will be best learned by observation. The following rules, however, may be observed:

(a) *Masculine*; (a) Substantives in *-αν*, *-υν*, *-ας* (Gen. *-αντος*), *-ενς*, *-ην*, *-ειρ* (except *ἡ χείρ*, *hand*), *-υρ* (except *τὸ πῦρ*, *fire*), *-όνς* (except *τὸ οὖς*, *ear*);—(β) those in *-ων*, *-ηρ*, *-ωρ*, *-ης* (Gen. *-ητος*), *-ως* (Gen. *-ωτος*), *-ψ*, with several exceptions.

(b) *Feminine*; (a) Substantives in *-άς* (Gen. *-άδος*), *-ανς*, *-ινς*, *-υνς*, *-ώ* and *-ώς* (Gen. *-οῦς*); *-ότης*, *-ύτης*; *-εις* (except *ὁ κτείς*, *comb*);—(β) those in *-ις*, *-ιν*, *-υς*, *-ων* (Gen. *-ονος*), with several exceptions. Those in *-ξ* vary between the Masc. and Fem. gender.

(c) *Neuter*; All substantives in *-α*, *-η*, *-ορ*, *-ωρ*, *-ος*, *-ι*, *-αρ*, (except *ὁ ψάρ*, *a starling*), *-ας* (Gen. *-ατος*, *-αος*, except *ὁ λαζ*, *a stone*), and contracts in *-ηρ*.

II. *Quantity.* Words whose Nom. ends in *-αξ*, *-ιξ*, *-υξ*, *-αψ*, *-ιψ*, *-υψ*, *-ις* and *-υς*, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g. *ὁ θώραξ*, *coat of mail*, *-άκος*, *ἡ ρῖψ*, *reed*, *ρῖπός*, *ἡ ἀκτίς*, *ray*, *-ῖνος*, but *ἡ βῶλαξ*, *clod*, *-άκος*, *ἡ ἐλπίς*, *hope*, *-ίδος*.

III. *Accentuation.* (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit; e. g. *τὸ πρᾶγμα*, *deed*, *πράγματος*, but *πραγμάτων*, *τὸ ὄνομα*, *name*, *ὄνοματος*, but *ὄνομάτων*, *ὁ ἡ χελιδών*, *swallow*, *χελιδόνος*, *Ξενοφῶν*, *-ῶντος*, *-ῶντες*, *-ώντων*. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables *-ος*, *-ι* and *-σι*, taking the acute, and the long syllables *-ων* and *-οιν*, the circumflex; e. g. *ὁ μῆν*, *μηνός*, *μηνί*, *μηνοῖν*, *μηνῶν* *μησί(ν)*.

Exceptions. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: *ἡ δάς*, *torch*, *ὁ δμώς*, *slave*, *ὁ ἡ θώς*, *jackal*, *τὸ οὖς*, Gen. *ώτος*, *ear*, *δ ἡ παις*, *child*, *δ σῆς*, *moth*, *δ ἡ Τρώς*, *Trojan*, *ἡ φύς*, Gen. *φωδός*, *a burning*, *τὸ φῶς*, Gen. *φωτός*, *light*; e. g. *δάδων*, *δάδοιν*, *θώων*, *ώτοιν*, *παιδῶν*, *παιδοῖν*, *σέων*, *Τρώων*, *φώδων*, *φώτων*. Moreover, notice should also be taken of *πᾶς*, *all*, *every*, Gen. *παντός*, Dat. *παντί*, but *πάντων*, *πᾶσι(ν)*, *δ Πάν*, Gen. *Πανός*, but *τοῖς Πᾶσι(ν)*.

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 34. I. The *Nominative* exhibits the *pure stem*.

The case endings are appended to the unchanged Nominative. Stems which end in -ντ (Ξενοφῶντ) and -ρτ (ἡ δάμαρτ), must drop the τ according to § 32, 2; hence Ξενοφῶν, Gen. -ῶντ-ος, δάμαρ, Gen. -αρτ-ος.

S. N.	ό, Paean. παιᾶν	ό, Age. αιών	ό, Xenophon. Ξενοφῶν	ό, Month. μήν	τό, Nectar. νέκταρ
G.	παιᾶν-ος	αιών-ος	Ξενοφῶντ-ος	μην-ός	νέκταρ-ος
D.	παιᾶν-ι	αιών-ι	Ξενοφῶντ-ι	μην-ί	νέκταρ-ι
A.	παιᾶν-α	αιών-α	Ξενοφῶντ-α	μην-α	νέκταρ
V.	παιᾶν	αιών	Ξενοφῶν	μήν	νέκταρ
P. N.	παιᾶν-ες	αιών-ες	Ξενοφῶντ-ες	μην-ες	νέκταρ-α
G.	παιᾶν-ων	αιών-ων	Ξενοφῶντ-ων	μην-ῶν	νέκταρ-ων
D.	παιᾶν-σι(ν)*	αιών-σι(ν)*	Ξενοφῶντ-σι(ν)*	μην-σι(ν)*	νέκταρ-σι(ν)
A.	παιᾶν-ας	αιών-ας	Ξενοφῶντ-ας	μην-ας	νέκταρ-α
V.	παιᾶν-ες	αιών-ες	Ξενοφῶντ-ες	μην-ες	νέκταρ-α
Dual.	παιᾶν-ε	αιών-ε	Ξενοφῶντ-ε	μην-ε	νέκταρ-ε
	παιᾶν-οιν	αιών-οιν	Ξενοφῶντ-οιν	μην-οιν	νέκταρ-οιν.

REM. 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἥλων, *threshing-floor*, can be contracted in the Acc. Sing. after dropping ν, thus, Ἀπόλλω, Ποσειδῶ, ἥλω. The three substantives, Ἀπόλλων, Ποσειδῶν and σωτῆρ, *preserver*, contrary to the rule [§ 33, III. (a)], have in the Voc. ὁ Ἀπόλλων, Πόσειδον, σωτερ.

REM. 2. The neuters belonging to this class all end in -ρ (-αρ, -ορ, -ωρ, -νρ); τὸ πῦρ (Gen. πῦρ-ός), *fire*, has ν long, contrary to § 32, 2.

XI. Vocabulary.

Ἄδω, to sing, celebrate in θύλλω, to bloom, be ver-	πῦρ, πῦρός, τό, fire.
song.	dant.
ἀναγιγνώσκω, to read.	θῆρ, θηρός, δ, a wild beast.
ἀιών, -ῶνος, δ, <i>aevium</i> , an κιθύρα, -ας, ἡ, a lyre.	ous, diligent, earnest,
age, a space of time, κράτηρ, -ῆρος, δ, a mixing	serious.
time, lifetime.	bowl, goblet.
βιβλίον, -ον, τό, a book.	λειμών -ῶνος, δ, a meadow.
γιγνώσκω, to know, think,	νίπτω, to wash.
judge, try, perceive.	παιᾶν, -ᾶνος, δ, a war-
θύλια, -ας, ἡ, a feast.	song, a song of victory.
	τέρπω, to delight.
	τέρπομαι, <i>w.dat.</i> , to delight
	in, or be delighted at.
	χείρ, χειρός, ἡ, the hand.
	χορός, -οῦ, δ, a dance.
	ψῆν, ψηνός, δ, a wasp.

Φεῦγε τοὺς θῆρας. Χεῖρ χεῖρα νίπτει. Ἀπέχου τοῦ ψηνός. Οἱ λειμῶνες θάλλουσιν. Οἱ στρατιῶται ἀδονσι παιᾶνα. Ἐν πυρὶ χρυσὸν καὶ ἄργυρον γιγ-

* Instead of παιᾶνσι, αἰώνσι, Ξενοφῶντσι, μηνσί, § 8, 6 and 7.

νώσκομεν. Πολλοὶ παρὰ κρατῆρι γίγνονται φίλοι ἑταῖροι. Οἱ ἀνδρῶποι τίρηται κιθύρᾳ¹ καὶ θαλήια καὶ χυροῖς καὶ παιᾶσιν. Οἱ Ἑλληνες τὸν Ἀπύλωνα καὶ τὸν Ποσειδῶνα σέβονται. Οἱ σπουδαῖοι μαθηταὶ τὰ τοῦ Δευτερόντους βιβλία ἡδίως ἄναγιγνώσκουσιν.

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by (ὑπό, w. gen.) the soldiers. We delight in beautiful meadows. Flee from vile (*κακός*) wasps. Many are friends of the bowl. Poets pray to Poseidon.

§ 35. II. *The Nominative lengthens the short final vowel of the stem, ε or ο into η or ω.*

According to § 32, 2. stems in ντ must drop τ in the Nom.; e. g. λέων, instead of λέωντ.

	ὁ, Shepherd.	ὁ, A. Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
S. N.	ποιμῆν	δαίμων	λέων	αἰθήρ	ρήτωρ
G.	ποιμέν-ος	δαίμον-ος	λέωντ-ος	αἰθέρ-ος	ρήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέωντ-ι	αἰθέρ-ι	ρήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέωντ-α	αἰθέρ-α	ρήτορ-α
V.	ποιμήν	δαίμον	λέων	αἰθήρ	ρήτορ
P. N.	ποιμέν-ες	δαίμον-ες	λέωντ-ες	αἰθέρ-ες	ρήτορ-ες
G.	ποιμέν-ων	δαίμον-ων	λέωντ-ων	αἰθέρ-ων	ρήτορ-ων
D.	ποιμέν-σι(ν)*	δαίμον-σι(ν)*	λέωντ-σι(ν)*	αἰθέρ-σι(ν)	ρήτορ-σι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέωντ-ας	αἰθέρ-ας	ρήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέωντ-ες	αἰθέρ-ες	ρήτορ-ες
Dual.	ποιμέν-ε	δαίμον-ε	λέωντ-ε	αἰθέρ-ε	ρήτορ-ε
	ποιμέν-οιν	δαίμον-οιν	λέωντ-οιν	αἰθέρ-οιν	ρήτορ-οιν.

REM. 1. Oxytoned substantives of this class retain in the Voc. the long vowel (η, ω); thus, ὁ ποιμήν. The Voc. δᾶερ from δᾶηρ, brother-in-law, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of Ἀμφίων, -ίονος, Ἄγαμέμνων, -ονος, viz. Ἀμφίον, Ἄγαμεμνον. Comp. § 34, Rem. 1.

REM. 2. Ἡ χείρ, hand, Gen. χειρ-ός, etc. has in the Dat. Pl. and Dual χερ-ε(ν) and χεροῖν.

REM. 3. The following in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, image, Gen. εἰκόνος and εἰκοῦς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκώ, Acc. Pl. εἰκόνας and εἰκούς,—the irregular accentuation of εἰκώ and εἰκούς should be noted; ἡ ἄηδών, nightingale, Gen. ἄηδόνος and ἄηδονς, Dat. ἄηδοι; ἡ χελιδών, swallow, Gen. χελιδόνος, Dat. χελιδοῖ.

REM. 4. Here belong: (a) the two adjectives ὁ ἡ ἀπάτωρ, τὸ ἀπατορ, fatherless, and ἀμήτωρ, motherless, Gen. -ορος;—(b) the adjective ὁ ἡ ἄρρην, τὸ ἄρρεν, male, Gen. ἄρρενος;—(c) adjectives in -ων (Masc. and Fem.), -ον (Neut.); e. g. ὁ ἡ εὐδαίμων, τὸ εὐδαιμον, fortunate, and comparatives in -ων, -ον, or -ιων, -ιον. These comparatives, after dropping ν admit contraction in the

¹ § 161, 2. (c). * Instead of ποιμένσι, δαίμονσι, λεόντσι, see § 8, 6 and 7.

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [§ 33, III. (a)]. But compounds in -φων follow the rule; e. g. κρατερόφρων, Voc. κρατερόφρον.

	Fortunate.	More hostile.	Greater.
S. N.	εὐδαίμων εὐδαιμον	έχθιων έχθιον	μεῖζων μεῖζον
G.	εὐδαίμονος	έχθιονος	μεῖζονος
D.	εὐδαιμονι	έχθιονι	μεῖζονι
A.	εὐδαίμονα εὐδαιμον	έχθιονα and έχθιώ έχθιον	μεῖζονα and μεῖζω μεῖζον
V.	εὐδαιμον	έχθιον	μεῖζον
P. N.	εὐδαίμονες εὐδαίμονα	έχθιονες έχθιονα	μεῖζονες μεῖζονα
G.	εὐδαιμόνων	έχθιονς έχθιω	μεῖζους μεῖζω
D.	εὐδαίμοσι(ν)	έχθιόνων	μεῖζόνων
A.	εὐδαίμονας εὐδαιμονα	έχθιονας έχθιονα	μεῖζονας μεῖζονα
V.	like the Nominative.	έχθιονς έχθιω like the Nominative.	μεῖζους μεῖζω like the Nominative.
Dual.	εὐδαίμονε εὐδαιμόνοιν.	έχθιονε έχθιόνοιν.	μεῖζονε μεῖζόνοιν.

XII. Vocabulary.

Ἄγαν, too much, too.	ἡγεμόν, -όνος, δ, a leader.	πράττω, to do, act; w. adv.,
ἀγέλη, -ης, ἡ, a herd, a flock.	κολαστής, -οῦ, δ, a pun-	to fare.
ἀδίκος, -ον, unjust.	isher.	σώφρων, -ον, sound-mind-
αἰθήρ, -έρος, δ, ἡ, aether,	λιμήν, -ένος, δ, a harbour.	ed, wise, sensible.
the heavens.	ναίω, to dwell.	ὑπέρφρων, -ον, high-mind-
γέρων, -οντος, δ, an old man.	δόδος, -οῦ, ἡ, a way; with	ed, haughty.
[nity.]	εἴκω, to retire from the	φρήν, -ενός, ἡ, pl. φρένες,
δαίμων, -ονος, δ, ἡ, a divi-	way.	the understanding, the
δῆμος, -ον, δ, the people,	δλβιος, -ία, -ιον, and δλ-	mind or spirit.
the mob.	βιος, -ον, happy.	φυλάττω, to guard, look
εὖ, well, εὖ πράττω, w. acc.,	ποιμήν, -ένος, δ, a herds-	after, defend.
to do well to.	man, a shepherd.	

Τὸν γέροντα εὖ πρᾶττε. Σέβον τοὺς δαίμονας. Οἱ ποιμένες τὰς ὄγέλας φυλάττουσιν. Τὸν κακὸν φεῦγε, ὡς κακὸν λιμένα. Ἀνεν δαίμονος δ ὄνθρωπος οὐκ ὀλβιός ἔστιν. Ὁ θεὸς ἐν αἰθέρι ναίει. Ἀεὶ χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ὄνθρωπων φρένας. Ἐπου ὑγαθοῖς ἡγεμόσιν. Εἰκε, δ νεανία, τοῖς γέροντι τῆς δδοῦ. Πολλάκις δῆμος ἡγεμόνα ἔχει ἀδικον νοῦν. Ὁ θεὸς κολαστής ἔστι τῶν ἄγαν ὑπερφρόνων. Ἐχε νοῦν σώφρονα. Ὡ δαῖμον, πάρεχε τοῖς γέροντι μεγάλην εὐτυχίαν. Οἱ θηρευταὶ τοῖς λέοντις ἐνεδρεύοντιν.

Do well (pl.) to old men. Reverence (pl.) the Deity. The flocks are guarded by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (pl.) of man is worn out by (dat.) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (O) gods, guard the good old men.

§ 36. The following substantives in -ηρ belong to the preceding paradigms, viz. ὁ πατέρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἄνδρ, *man*, which differ from those of the above paradigms only in rejecting ε in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an ε in the Dat. Pl. before the ending -σι, so as to soften the pronunciation. The word ἀνήρ (stem ἀνερ), rejects ε in all Cases and Numbers, except the Voc. Sing., but inserts a δ, to soften the pronunciation.

	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
Sing. N.	πατέρ	μήτηρ	θυγάτηρ	ἄν-
G.	πατρός	μητρός	θυγατρός	ἀν-
D.	πατρ-ί	μητρί	θυγατρί	ἀν-δ-ρι
A.	πατέρ-α	μητέρα	θυγατέρα	ἀν-δ-ρα
V.	πάτερ	μῆτερ	θύγατερ	ἄνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	ἄν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἄν-δ-ρῶν
D.	πατρ-ά-σι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἄν-δ-ρ-ά-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἄν-δ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	ἄν-δ-ρες
D. N. A. V.	πατέρ-ε	μητέρε	θυγατέρε	ἄν-δ-ρε
G. and D.	πατέρ-οιν	μητέροιν	θυγατέροιν	ἄν-δ-ροῖν.

REMARK. Also the word ὁ ἀστήρ, -έρος, *a star*, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. ἀστράσι. The word ἡ Δημήτηρ has a varying accent, viz. Δήμητρος, Δήμητρι, Voc. Δήμητρε, but Acc. Δημητέρα.

XIII. Vocabulary.

Ἄθλον, -ον, τό, a prize, a reward. slave to, serve, work στέργω, to love, to be contented with.

γαστήρ, -τρός, ἡ, the belly. ἔχθαιρω, to hate. χαρίζομαι, w. dat., to comply with, oblige, gratify.

Στέργετε τὸν πατέρα καὶ τὴν μητέρα. Μή δούλευε γαστρί.¹ Χαῖρε, ὁ φίλε νεανία, τῷ ἀγαθῷ πατρὶ² καὶ τῇ ἀγαθῇ μητρί. Μή κακῷ σὺν ἀνδρὶ βουλεύον. Τῇ Δήμητρι³ πολλοὶ καὶ καλοὶ νεώ ήσαν. Η ἀγαθὴ θυγάτηρ ιδέως πείθεται τῇ φίλῃ μητρί.⁴ Οἱ ἀγαθοὶ ἀνδρες θαυμάζονται. Πολλάκις ἐξ ἀγαθοῦ πατρὸς γίγνεται κακὸς νίος. Ἐχθαιρω τὸν κακὸν ἀνδρα. Τοῖς ἀγαθοῖς ἀνδρύσι μεγάλη δόξα ἔπεται. Η τῆς Δήμητρος θυγάτηρ ἦν Περσεφόνη. Ω φίλῃ θύγατερ, στέργε τὴν μητέρα. Η ὑρετὴ καλὸν ἀθλόν ἔστιν ἀνδρὶ⁵ σοφῷ. Οἱ ἀγαθοὶ νίος τὰς μητέρας στέργονται. Οἱ Ἑλληνες Δημητέρα σέβονται. Πείθεσθε, ὁ φίλος νεανία, τοῖς πατράσι καὶ ταῖς μητράσιν. Χαρίζον, ὁ πάτερ, τῇ θυγατρί.

¹ § 161, 2. (a), (δ).

² § 161, 2. (a), (δ).

³ § 161, 2. (c).

⁴ § 161, 5.

⁵ § 161, 2. (d).

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. *The Nominative appends σ to the stem.*

(a) The stem ends in a Pi or Καρπα-mute—β, π, φ; γ, γγ, χ, χ. On the coalescence of these with σ so as to form ψ and ξ, see § 8, 3.

Sing. N.	ἡ, Siorm.	δ, Raven.	ό, Throat.
Plur. N.	λαιλάψ	κόραξ	λάρυγξ
G.	λαιλάπ-ος	κόρακ-ος	λάρυγγ-ος
D.	λαιλάπ-ι	κόρακ-ι	λάρυγγ-ι
A.	λαιλάπ-α	κόρακ-α	λάρυγγ-α
V.	λαιλάψ	κόραξ	λάρυγξ
D. N. A. V.	λαιλάπ-ε	κόρακ-ε	λάρυγγ-ε
G. and D.	λαιλάπ-οιν	κόρακ-οιν	λαρύγγ-οιν.

REMARK. Here belong adjectives in -ξ (Gen. -γος, -κος, -χος) and -ψ (Gen. -πος); e. g. ὁ ἡ ἄρπαξ, Gen. -ἄγος, rapax, ὁ ἡ ἥλιξ, Gen. -ἴκος, aequalis, ὁ ἡ μῶνυξ, Gen. -ὔχος, one-horned; ὁ ἡ αἰγίλιψ, Gen. -ἴπος, high.

XIV. Vocabulary.

Ἄγών, -ῶνος, δ, a contest.	κόραξ, -άκος, δ, a crow,	ἀρτυξ, -ῦγος, δ, a quail.
ἄλιξ, -γός, δ, ἡ, a goat.	raven:	δρυηθμός, -οῦ, δ, a dance.
ἄλεκτρων, -όνος, δ, ἡ, a	κρώζω, to croak.	όψ, δπός, ἡ, the voice.
cock.	μάστιξ, -ιγος, ἡ, a scourge,	πολύπονος, -ον, laborious.
ἀοιδή, -ῆς, ἡ, a song.	a whip.	σύριγξ, -ιγγος, ἡ, a flute.
ἄλει, but.	μέν—δέ, truly—but; on	τέττιξ, -ιγος, δ, a grass-
ἔλαίνω, to drive.	the one hand,—on the	the hopper. [tor.
ἱππος, -ου, δ, a horse.	other: used in antithe-	φέναξ, -άκος, δ, an impos-
καί—καί, both—and, as	ses; μέν, seldom to be	φόρμιγξ, -ιγγος, ἡ, a harp.
well as.	translated.	ώψ, ωπός, ἡ, the counte-
κόλαξ, -άκος, δ, a flatterer.	μύρμηξ, -ηκος, δ, an ant.	nance.

Οι κόρακες κρώζουσιν. Τοὺς κόλακας φεῦγε. Ἀπέχου τοῦ φένακος.¹ Οι ἀνθρωποι τέρπουνται φόρμιγγι² καὶ δρυηθμῷ καὶ ώδῃ. Οι ἵπποι μάστιξιν ἔλαίνουνται. Αἱ φόρμιγγες τοὺς τῶν ἀνθρώπων θυμοὺς τέρπουσιν. Τέττιξ μὲν τέττιγε φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οι ποιμένες πρὸς τὰς σύριγγας ἀδούσιν. Παρὰ τοῖς Ἀθηναίνις καὶ δρτύγων καὶ ἀλεκτρυόνων ὕγῶνες ἡσαν. Οι ποιμένες τὰς

τῶν αἰγῶν ἀγέλας εἰς τοὺς λειμῶνας ἐλαύνουσιν. Μυρμήκων καὶ ὄρτυγων βίος πολύπονός ἔστιν. Πολλοὶ ὑγαθὴν μὲν ὥπα, κακὴν δὲ ὅπα ἔχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impostors. Men are delighted by the harp. The horse is driven with the whip. The shepherd sings to the flute. The life of the ant and of the quail is laborious. The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—δ, τ, κτ, θ, νθ. On the Acc. Sing. in -α and -ν, see § 32, 3.

S. N.	ἵ, Torch.	ἵ, Helmet.	δ, ἡ, Bird.	δ, King.	ἵ, Tape-worm.
G.	λαμπάς*	κόρυς*	δρυῖς*	ἄναξ*	ἔλμινς*
D.	λαμπάδ-ος	κόρυθ-ος	δρυιθ-ος	ἄνακτ-ος	ἔλμινθ-ος
A.	λαμπάδ-ι	κόρυθ-ι	δρυιθ-ι	ἄνακτ-ι	ἔλμινθ-ι
V.	λαμπάδ-α	κόρυν	δρυῖν	ἄνακτ-α	ἔλμινθ-α
P. N.	λαμπάδ-ες	κόρυθ-ες	δρυῖθ-ες	ἄνακτ-ες	ἔλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	δρυῖθ-ων	ἄνακτ-ων	ἔλμινθ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	δρυῖ-σι(ν)*	ἄναξι(ν)*	ἔλμι-σι(ν)*
A.	λαμπάδ-ας	κόρυθ-ας	δρυῖθ-ας	ἄνακτ-ας	ἔλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	δρυῖθ-ες	ἄνακτ-ες	ἔλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	δρυῖθ-ε	ἄνακτ-ε	ἔλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	δρυῖθ-οιν	ἄνακτ-οιν	ἔλμινθ-οιν

REM. 1. The word δ ἡ παιᾶς, *child*, Gen. παιδός, has παιᾶ in the Vocative.

REM. 2. Here belong adjectives in -ις and -ι, Gen. -ιδος, -ιτος; e. g. δ ἡ εὐχαρις, τὸ εὐχαρι, Gen. -ιτος, *pleasing*; those in -άς, Gen. -άδος; e. g. δ ἡ φυγάς, Gen. -άδος, *exiled*; those in -ής, Gen. -ῆτος; e. g. δ ἡ ἀργής, Gen. -ῆτος, *white*; those in -ώς, Gen. -ῶτος; e. g. δ ἡ ἀγνώς, Gen. -ῶτος, *unknown*; those in -ις, Gen. -ιδος; e. g. δ ἡ ἀνάλκις, Gen. -ιδος, *weak*, ἡ πατρίς, Gen. -ίδος, *native land*; those in -νς, Gen. -νδος; e. g. δ ἡ νέηλνς, Gen. -νδος, *lately come*.

XV. Vocabulary.

ἀπαλλάττω, <i>w. gen. of the</i> κατα-κρύπτω, to conceal.	πένης, -ητος, δ, ἡ, poor.
thing, to set free from. κολύζω, to punish.	πλούσιος, -ια, -ιον, rich.
ἕκαστα, -ης, every.	κοῦφος, -η, -ον, light, vain.
γέλως -ωτος, δ, laughter.	μακαρίζω, to esteem happy.
γέλως -ωτος, δ, laughter.	φροντίς, -ΐδος, ἡ, care, con-
γέλως -ωτος, δ, laughter.	τηγέρω, to awaken, excite.
γέλως -ωτος, δ, laughter.	νεότης, -ητος, ἡ, youth.
γέλως -ωτος, δ, laughter.	φροντίς, -ΐδος, ἡ, care, con-
γέλως -ωτος, δ, laughter.	τός, by night, in the rice.
γέλως -ωτος, δ, laughter.	τός, by night, in the rice.
γέλως -ωτος, δ, laughter.	χάρις, -ητος, ἡ, favor, kind-
γέλως -ωτος, δ, laughter.	δμοιότης, -ητος, ἡ, like-
γέλως -ωτος, δ, laughter.	χρησμοσύνη, -ης, ἡ, need-
γέλως -ωτος, δ, laughter.	ness, vice.
γέλως -ωτος, δ, laughter.	γέλως -ωτος, δ, wicked-
γέλως -ωτος, δ, wicked-	παῖς, παιδός, δ, ἡ, a child,
γέλως -ωτος, δ, wicked-	παῖς, παιδός, δ, ἡ, a boy.
γέλως -ωτος, δ, wicked-	πένης, -ητος, δ, ἡ, poor.
γέλως -ωτος, δ, wicked-	φροντίς, -ΐδος, ἡ, care, con-
γέλως -ωτος, δ, wicked-	τηγέρω, to awaken, excite.
γέλως -ωτος, δ, wicked-	νεότης, -ητος, ἡ, youth.
γέλως -ωτος, δ, wicked-	φροντίς, -ΐδος, ἡ, care, con-
γέλως -ωτος, δ, wicked-	τός, by night, in the rice.
γέλως -ωτος, δ, wicked-	τός, by night, in the rice.
γέλως -ωτος, δ, wicked-	χάρις, -ητος, ἡ, favor, kind-
γέλως -ωτος, δ, wicked-	δμοιότης, -ητος, ἡ, like-
γέλως -ωτος, δ, wicked-	χρησμοσύνη, -ης, ἡ, need-
γέλως -ωτος, δ, wicked-	ness, vice.
γέλως -ωτος, δ, wicked-	γέλως -ωτος, δ, wicked-
γέλως -ωτος, δ, wicked-	παῖς, παιδός, δ, ἡ, a child,
γέλως -ωτος, δ, wicked-	πένης, -ητος, δ, ἡ, poor.
γέλως -ωτος, δ, wicked-	φροντίς, -ΐδος, ἡ, care, con-
γέλως -ωτος, δ, wicked-	τηγέρω, to awaken, excite.
γέλως -ωτος, δ, wicked-	νεότης, -ητος, ἡ, youth.
γέλως -ωτος, δ, wicked-	φροντίς, -ΐδος, ἡ, care, con-
γέλως -ωτος, δ, wicked-	τός, by night, in the rice.
γέλως -ωτος, δ, wicked-	τός, by night, in the rice.
γέλως -ωτος, δ, wicked-	χάρις, -ητος, ἡ, favor, kind-
γέλως -ωτος, δ, wicked-	δμοιότης, -ητος, ἡ, like-
γέλως -ωτος, δ, wicked-	χρησμοσύνη, -ης, ἡ, need-
γέλως -ωτος, δ, wicked-	ness, vice.

* Instead of λαμπάδς, κόρυθς, δρυῖθς, ἄνακτς, ᔁλμινθς; Dat. Pl. λαμπάδοις, etc., see § 8, 3.

Οι ὄρνιθες φένονται. Χάρις χάριν τίκτεται, ἔρις ἔριν. Μακαρίζομεν τὴν νεότητα. Χρησμοσύνη τίκτεται ἔριδας. Πλούσιοι πολλάκις τῷν κακότητα πλούτῳ κατακρύπτουνται. Ὡς καλὲ παῖ, εὖ πρᾶττε τοὺς ἀνθρώπους. Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἀπύσης ἐστίν. Οἱ πένητες πολλάκις εἰσὶν εὐδαιμονες. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς θαυμαστοὺς τῶν καλῶν ἔρωτας ἐνεγείρει. Ὁ θύνατος τοὺς ἀνθρώπους φροντίδων ἀπαλλάγτει. Ἡ φιλία δὲ διαιρότητος γίγνεται. Οἶνος ἐγείρει γέλωτα. Ἐν νυκτὶ βουλὴ τοῖς σοφοῖς γίγνεται. Οἱ σοφοὶ κολάζονται τὴν κακότητα. Οἱ ἀνθρωποὶ πολλάκις κούφαις ἐλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (*dat.*) wisdom a wonderful love (*pl.*) of the beautiful is awakened in the minds of men. By (*dat.*) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (O) boy, from vice. From (*dat.*) likeness arises friendship. We delight in birds (*dat.*).

§ 39. The stems of neuters belonging to this class, end in *τ* and *κτ*. But as the laws of euphony admit neither *τ* nor *κτ* at the end of a word, *τ* and also *κτ*, are either omitted, or *τ* is changed into *σ*. Comp. § 33, 2. In the words, *τὸ γόνυ*, knee, and *τὸ δόρν*, spear, from the stems *γονατ* and *δορατ*, *α*, the final vowel of the stem, is changed into *v*, in the Nominative.

S. N.	<i>τὸ</i> , Body. <i>σῶμα</i>	<i>τὸ</i> , Kneec. <i>γόνυν</i>	<i>τὸ</i> , Milk. <i>γάλα</i>	<i>τὸ</i> , Wonder. <i>τέρας</i>	<i>τὸ</i> , Ear. <i>οὖστ</i>
G.	<i>σώματ-ος</i>	<i>γόνατ-ος</i>	<i>γύλακτ-ος</i>	<i>τέρατ-ος</i>	<i>ώτ-ός</i>
D.	<i>σώματ-ι</i>	<i>γόνατ-ι</i>	<i>γύλακτ-ι</i>	<i>τέρατ-ι</i>	<i>ώτ-ί</i>
A.	<i>σῶμα</i>	<i>γόνυν</i>	<i>γύλα</i>	<i>τέρας</i>	<i>οὖς</i>
P. N.	<i>σώματ-α</i>	<i>γόνατ-α</i>	<i>γύλακτ-α</i>	<i>τέρατ-α</i>	<i>ώτα</i>
G.	<i>σωμάτ-ων</i>	<i>γονάτ-ων</i>	<i>γαλάκτ-ων</i>	<i>τεράτ-ων</i>	<i>ώτ-ων</i>
D.	<i>σώμα-σι(ν)*</i>	<i>γόνα-σι(ν)*</i>	<i>γύλαξι(ν)*</i>	<i>τέρα-σι(ν)*</i>	<i>ώ-σι(ν)*</i>
A.	<i>σώματ-α</i>	<i>γόνατ-α</i>	<i>γύλακτ-α</i>	<i>τέρατ-α</i>	<i>ώτ-α</i>
Dual.	<i>σώματ-ε</i> <i>σωμάτ-οιν</i>	<i>γόνατ-ε</i> <i>γονάτ-οιν</i>	<i>γύλακτ-ε</i> <i>γαλάκτ-οιν</i>	<i>τέρατ-ε</i> <i>τεράτ-οιν</i>	<i>ώτ-ε</i> <i>ώτ-οιν</i>

XVI. Vocabulary.

Αμάρτημα, -ῆτος, <i>τό</i> , an error, an offence.	δόρον, δόρατος, <i>τό</i> , a spear.	πρᾶγμα, -ῆτος, <i>τό</i> , an action, a business, a thing.
ἐθίζω, to accustom.		
ἄπτομαι, w. gen., to attach oneself to, touch.	θεραπεία, -ας, ἡ, care, ser-	τέρατον, a word.
βαστύζω, to carry.	ιδρώς, -ῶτος, δ, sweat.	σπένδω, to pour libations,
βοήθημα, -ῆτος, <i>τό</i> , help.	ἰκέτης, -ον, δ, a suppliant.	pour out.
γάλα, -ακτος, <i>τό</i> , milk.	μικρός, -ά, -όν, small.	ταυτολογία, -ας, ἡ, tau-
γεύομαι, w. gen., to taste, enjoy.	μῦθος, -ον, δ, a speech, a word, an account.	τοlogy, a repetition of what has been said before.
γυμνάζω, to exercise.	ποικίλος, -η, -ον, various,	φαῦλος, -η, -ον, bad.
διαμείβομαι, to exchange.	variegated.	

* Instead of *σώματοι*, *γόνατοι*, *γύλακτοι*, etc., see § 8, 3.

† Instead of *ώτ*,

χρῆμα, -ῆτος, τό, a thing; χρηστός, -ή, -όν, useful, χωρισμός, -οῦ, δ, separation.
pl. property, money, good, brave. treasures.

'Ἐν χαλεποῖς πράγμασιν δλίγοι ἔταιροι πιστοί εἰσιν. Τῆς ὑρετῆς πλοῦτον οὐ διαμειζόμεθα τοῖς χρήμασιν. Οἱ ἱκέται τῶν γονάτων¹ ἀπτονται. 'Ο θύνατός ἐστι χωρισμὸς τῆς ψυχῆς καὶ τοῦ σώματος. 'Ο πλοῦτος παρέχει τοῖς ἀνθρώποις² ποικίλα βοηθήματα. Μὴ πείθου κακῶν ἀνθρώπων βῆμασιν.³ Μὴ δούλευε, ὡς παῖ, τῇ τοῦ σώματος θεραπείᾳ. Οἱ Ἑλληνες ταῖς Νύμφαις³ κρατῆρας γύλακτος σπένδονσιν. 'Ἐθιζε καὶ γύμναζε τὸ σῶμα σὺν πόνοις καὶ ἵδρωτι. Οἱ ἀδολέσχαι τείρουσι τὰ ὡτα ταῖς ταυτολογίαις.⁴ Ψυχὴν ἐθιζε, ὡς παῖ, πρὸς τὰ χρηστὰ πράγματα. Οἱ φαῦλοι μῆνοι τῶν ὡτῶν οὐχ ἀπτονται. Τοῖς ὠσὶν⁴ ἀκούομεν. Μὴ ἔχθαιρε φίλον μικροῦ ἀμαρτήματος ἐνεκα. Γεύον, ὡς παῖ, τοῦ γύλακτος.⁵ Οἱ ατραπιῶται δόρατα βαστάζουσιν.

In a difficult business there are few faithful friends. Exercise, O youths, your (the) body with labor and sweat! Strive, O boy, after noble actions. Many men delight in money. From a noble action arises reputation. We admire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

REMARK. The word *τὸ τέρας* usually admits contraction in the plural, after *τ* is dropped; e. g. *τέρα*, *τερῶν*; *τὸ γέρας*, *reward of honor*, *τὸ γῆρας*, *old age*, *τὸ κρέας*, *flesh*, and *τὸ κέρας*, *horn*, reject the *τ* in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, however, *κέρας* has also the regular forms with *τ*.

Sing. N.	<i>τὸ κέρας</i>			<i>τὸ κρέας</i>
G.	<i>κέρατ-ος</i>	and (<i>κέρα-ος</i>)	<i>κέρως</i>	(<i>κρέα-ος</i>) <i>κρέως</i>
D.	<i>κέρατ-ι</i>	and (<i>κέρα-ϊ</i>)	<i>κέρα</i>	(<i>κρέα-ϊ</i>) <i>κρέα</i>
A.	<i>κέρας</i>		<i>κέρας</i>	
Plur.				
N.	<i>κέρατ-α</i>	and (<i>κέρα-α</i>)	<i>κέρα</i>	(<i>κρέα-α</i>) <i>κρέα</i>
G.	<i>κερύτ-ων</i>	and (<i>κερύ-ων</i>)	<i>κερῶν</i>	(<i>κρέύ-ων</i>) <i>κρεῶν</i>
D.	<i>κέρα-σι(ν)</i>			<i>κρέα-σι(ν)</i>
A.	<i>κέρατ-α</i>	and (<i>κέρα-α</i>)	<i>κέρα</i>	(<i>κρέα-α</i>) <i>κρέα</i>
D. N. A. V.	<i>κέρατ-ε</i>	and (<i>κέρα-ε</i>)	<i>κέρα</i>	(<i>κρέα-ε</i>) <i>κρέα</i>
G. and D.	<i>κερύτ-οιν</i>	and (<i>κερύ-οιν</i>)	<i>κερῶν</i>	(<i>κρέύ-οιν</i>) <i>κρεῶν</i>

XVII. Vocabulary.

<i>Ἀνδρία, -ας ἡ, bravery.</i>	<i>εὐεξία, good condition.</i>	<i>προ-τρέπω, to turn to, im-</i>
<i>γέρας, τό, a reward, a gift</i>	<i>θεμέλιον, -ον, τό, a foun-</i>	<i>pel.</i> [pet.]
<i>of honor.</i>	<i>dation.</i>	<i>σύλπιγξ, -ιγγος, ἡ, a trum-</i>
<i>γῆρας, τό, old age.</i>	<i>κέρας, τό, a horn.</i>	<i>σημαίνω, to give a sign,</i>
<i>διατροφή, -ῆς, ἡ, nourish-</i>	<i>κρέας, -έαος = -έως, τό,</i>	<i>or signal.</i>
<i>ment.</i>	<i>flesh, meat.</i>	<i>ὑπάρχω, to be at hand, or</i>
<i>δύσκολος, -ον, difficult,</i>	<i>πέμπω, to send.</i>	<i>to be had, be.</i>
<i>troublesome.</i>	<i>πρόβατον, -ον, τό, a sheep.</i>	<i>φάρμακον, -ον, τό, a remedy.</i>
<i>Ἐλύφος, -ον, δ, ἡ, a stag.</i>		

¹ § 158, 3. (b). ² § 161, 5. ³ § 161, 2. (a), (δ). ⁴ § 161, 3. ⁵ § 158, 5, (a).

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γῆρᾳ κακῶν φάρμακον διάνατός ἔστιν. Τὰ γέρα τοὺς στρατιώτας εἰς ἀνδρείαν προτρέπει. Ἐξ αἰγῶν καὶ προβήτων γάλα καὶ κρέα πρὸς διατροφὴν ὑπάρχει. Κέρασι¹ καὶ σάλπιγξ² οἱ στρατιώται σημαίνουσιν. Ποικίλων κρεῶν³ γενόμεθα. Καλοῦ γήρως θεμέλιον ἐν παισίν ἔστιν ἡ τοῦ σώματος εὐεξία. Άι Ἑλαφοὶ κέρα ἔχουσιν. Δύσκολός ἔστιν δὲ ἐν γήρᾳ βίος.

By (ὑπό, w. gen.) the gods, prodigies are sent to men. Death abolishes the evils of old age. By (dat.) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

§ 40. (c) The stem ends in ν or ντ.

Sing. N.	ἡ, Nose. ῥῖς*	δ, Dolphin. δελφῖς*	δ, Giant. γίγας*	δ, Tooth. δδούς*
G.	ῥινός	δελφīν-ος	γίγαντ-ος	δδόντ-ος
D.	ῥιν-ί	δελφīν-ι	γίγαντ-ι	δδόντ-ι
A.	ῥιν-α	δελφīν-α	γίγαντ-α	δδόντ-α
V.	ῥιν	δελφīς(ίν)	γίγαντ	δδούς
Plur. N.	ῥιν-ες	δελφīν-ες	γίγαντ-ες	δδόντ-ες
G.	ῥιν-ῶν	δελφīν-ων	γιγάντ-ων	δδόντ-ων
D.	ῥι-σί(ν)*	δελφī-σι(ν)*	γίγα-σι(ν)*	δδού-σι(ν)*
A.	ῥιν-ας	δελφīν-ας	γίγαντ-ας	δδόντ-ας
V.	ῥιν-ες	δελφīν-ες	γίγαντ-ες	δδόντ-ες
D. N. A. V.	ῥιν-ε	δελφīν-ε	γίγαντ-ε	δδόντ-ε
G. and D.	ῥιν-οῖν	δελφīν-οιν	γιγάντ-οιν	δδόντ-οιν.

REM. 1. Here belong: (a) the two adjectives in -ας, -αινα, -αν, viz. μέλας, -αινα, -αν, black, and τάλας, -αινα, -αν, wretched;—(b) πᾶς, πᾶσα, πᾶν, all, every, and its compounds; e. g. ἄπας, ἄπασα, ἄπαν;—(c) ἐκών, -οῦσα, -όν, willing, -όντος, -ούσης, -όντος, and ἄκων, ἄκουσα, ἄκον, unwilling;—(d) adjectives in -εις, -εσσα, -εν, which are peculiar, inasmuch as the Dat. Pl., masculine and neuter, ends in -εσι instead of -εισι; e. g.

Sing. N.	μέλας	μέλαινα	μέλαν	All.	πᾶς	πᾶσα	πᾶν
G.	μέλαινος	μελαίνης	μέλαινος	παντός	πάντης	πάντη	παντός
D.	μέλαινι	μελαίνῃ	μέλαινι	παντί	πάση	πάσαν	πᾶν
A.	μέλαινα	μέλαιναν	μέλαινα	πάντα	πάσαν	πᾶν	πᾶν
V.	μέλαινα	μέλαινα	μέλαινα	πᾶς	πάσα	πᾶν	πᾶν
Plur. N.	μέλαινες	μέλαιναι	μέλαινα	πάντες	πάσαι	πάντα	πάντων
G.	μελαίνων	μελαινῶν	μελαίνων	πάντων	πάσων	πάντων	πάντων
D.	μέλαιναι	μελαίναις	μέλαιναι	πᾶσι	πάσαις	πάντα	πάντων
A.	μέλαινας	μελαίνας	μέλαινας	πάντας	πάσας	πάντα	πάντων
V.	μέλαινες	μέλαιναι	μέλαιναι	πάντες	πάσαι	πάντα	πάντων
D. N. A. V.	μέλαινε	μελαίνα	μέλαινε	πάντε	πάσα	πάντε	πάντων
G. and D.	μελαίνοιν	μελαινῶν	μελαίνοιν	πάντοιν	πάσαιν	πάντα	πάντων.

¹ § 161, 3.

² § 158, 5. (a).

* Instead of ρίνς, δελφίς, γίγαντς, δδόντς, ρινσί, etc., see § 8, 6 and 7.

Singular.			Graceful.	Plural.
N.	χαρίεις*	χαρίεσσα	χαρίεν	N. χαρίεντες
G.	χαρίεντος	χαριέσσης	χαρίεντος	G. χαριέντων
D.	χαρίεντι	χαριέσσῃ	χαρίεντι	D. χαριέσι(ν)
A.	χαρίεντα	χαριέσσαν	χαρίεν	A. χαριέντας
V.	χαρίεν	χαριέσσα	χαρίεν	V. χαριέντες

Dual N. A. V.	χαρίεντε	χαριέσσαν	χαριέντε
G. and D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν

REM. 2. Adjectives compounded with ὁδός, are declined like ὁδός; e. g. ὁ ἡ μονόδονς, τὸ μονόδον, one-toothed, Gen. μονόδοντος; adjectives in -ας, Gen. -αντος, like γίγας; e. g. ὁ ἡ ἀκάμας, untiring, Gen. -αντος.

XVIII. Vocabulary.

Ἄκτις, -ῖνος, ἡ, a beam, a ray.	ἐκών, -οῦσα, -όν, willing.	ὁδούς, -όντος, δ, a tooth.
ἄκων -ονσα, -ον, unwilling.	έλέφας, -αντος, δ, an elephant.	ὄσφραίνομαι, to smell.
ἀπᾶς, -ᾶσα, -ᾶν, all together, every.	εὗπορος, -ον, w.gen., abounding in.	πᾶς, πᾶσα, πᾶν, every, all.
αὐτός, -ή, -ό, ipse, δ αὐτός, the same.	κωτίλος, -η, -ον, loquacious.	ποτέ, once, sometimes.
βρῶμα, -ῆτος, τό, food, vic-trials.	λεαίνω, to make smooth, grind.	ῥίς, ρινός, ἡ, the nostril, the nose.
γίγας, -αντος, δ, a giant.	μάχη, -ης, ἡ, a battle.	χαρίεις -εσσα, -εν, grace-ful.
δελφίς, -ῖνος, δ, a dolphin.	μέλας, -αινα, -ᾶν, black,	
	dark.	

Οὐ πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἔστιν. Τοῖς ὁδοῦσι¹ τὰ βρώματα λεαίνομεν. Οἱ δελφῖνες φιλάνθρωποί εἰσιν. Ἐστιν ἀνδρὸς² ὑγαθοῦ πάντα κακὰ φέρειν. Πολλὰ Λιβύης χῶραι εὔποροί εἰσιν ἐλέφαντος. Πάντες κωτίλον ἀνθρώπον ἔχθαιρουσιν. Τοῖς γίγαστ³ ποτε ἦν μάχη πρὸς τοὺς θεούς. Ταῖς τοῦ ἥλιου ἀκτῖσι χαίρομεν. Τινῶν ἔργον ἔστιν ὄσφραίνεσθαι.

The teeth grind the food. We smell with the nose (dat.). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, w. gen.) every man to worship the Deity.

B. WORDS WHICH IN THE GENITIVE HAVE A VOWEL BEFORE THE ENDING -ΟΣ.

§ 41. I. Substantives in -εύς, -αῦς, -οῦς.

The stem of substantives in -εύς, -αῦς, -οῦς ends in *v*. The *v* remains at the end of a word and before consonants, but is omitted

* The dropping the *v* before σ lengthens ε into ει.

¹ § 161, 3.

² § 158 2.

³ § 161, 2. (d).

⁴ § 161, 2. (c).

- in the middle between vowels. Those in -εύς have -έᾱ in the A Sing. and -έᾱς in the Acc. Pl.; in the Gen. Sing., they take Attic Gen. -έως instead of -έος, and in the Dat. Sing. and Ne Pl., admit contraction, which is not usual in the Acc. Plural. Those in -αῦς and -οῦς admit contraction only in the Acc. Plural.

S. N.	ό, King. βασιλεύς	ό, A measure. χορός	δ, ἡ, Ox. βοῦς, bōs for bōvs	ἡ, An old woman γραῦς
G.	βασιλέως	χο(έω)ῶς	βοός	γραῖ-ός
D.	βασιλεῖ	χυεῖ	βοῖ	γραῖ-ῖ
A.	βασιλέ-ῃ	χο(έα)ῆ	βοῖν	γραῖν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βοῶν	γραῖ-ῶν
D.	βασιλεῦσι(v)	χοεῦσι(v)	βοῦσι(v)	γραῖσι(v)
A.	βασιλέ-ῆς	χο(έα)ῆς	(βό-ες) βοῦς	(γραῖ-ες) γραῖ
V.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γραῖ-ε
	βασιλέ-οιν	χοέοιν	βοῶιν	γραῖ-οῖν.

REMARK. Among the older Attic writers, the Nom. and Voc. Pl. of those in -εύς, end also in -ῆς; e. g. βασιλῆς, instead of βασιλεῖς.

XIX. Vocabulary.

Ἄρχω, <i>w. gen.</i> , to begin, to	εἰκύνω, <i>w. dat.</i> , to liken,	ὁφιθαλμός, -οῦ, δ, an
command, rule.	compare.	πολυλόγος, -ον, loquaci-
ἀτιμάζω, not to honor, de-	ἐπιμέλεια, -ῆς, ἡ, care.	πρό, <i>w. gen.</i> , before.
spise.	Θίω, to sacrifice.	τέ—καί, both—and, as.
ἄχάριστος, -ον, unthank-	ἱερεῖς, -έως, δ, a priest.	ας.
ful, ungrateful.	ληρεῖς, -ον, δ, loquacity.	φονεύω, to murder, ki-
Ἀχιλλεύς, Achilles. [<i>ing.</i> νομεῖς, -έως, δ, pastor; a	χοεῖς, χοῶς, δ, a mea-	for liquids, a pour-
βούλομαι, to wish, be will-	herdsman, a shepherd.	vessel.
γονεύς, -έως, δ, a parent, νομή, -ῆς, ἡ, pasture.		
<i>pl.</i> parents.		

Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. Ηἱ ἀγέλη τῷ νομεῖ ἔπειτα. Οἱ ἑκτωρὶς τὸν Ἀχιλλέως φονεύεται. Οἱ λεπροὶ τοῖς θεοῖς βοῦς θύσιοι Κῦρος παῖς ἦν ἀγαθῶν γονέων. Οἱ ἄχάριστοι τοὺς γονέας ἀτιμάζουσιν. Θοῖν, ω̄ παῖ, τοῖς γονεῦσιν.¹ Τηλέμαχος ἦν Ὁδυσσέως υἱός. Βούλον τοὺς γονεῖς παντὸς ἐν τιμαῖς ἔχειν. Οἱ τῶν γραῶν λῆροι τὰ ὠτα τείρουσιν. Καὶ ἔρχεις, ω̄ βασιλεῦ. Λἱ γρῖες πολυλόγοι εἰσίν. Οἱ νομεῖς τὴν βοῶν ἀγέλην νομῆν ἀγονοῦν. Ομηρος τοὺς τῆς Ήρας ὁφιθαλμοὺς τοῖς τῶν βοῶν εἰκί Πάτροκλος φίλος ἦν Ἀχιλλέως. Κῦρον, τὸν τῶν Ηερσῶν βασιλέα, ἐπί τε ἀρετῇ καὶ τῇ σοφίᾳ θαυμάζομεν.

The king cares for the citizens. The herds follow the herdsman. Oxen sacrificed by (*ὑπό*, *w. gen.*) the priests to the gods. The old women by (the

¹ § 161, 2. (a), (δ).

² § 161, 5.

prating (*dat.*) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, *w. gen.*) a good herdsmen to take care of the oxen. Children love their (the) parents.

§ 42. II. *Words in -ης, -ες; -ως (Gen. -ωος) and -ως and -ω (Gen. -οος); -ας (Gen. -αος), -ος (Gen. -εος).*

1. The stem of words of this class ends in *σ*. In respect to the remaining or omission of *σ*, the same rule is observed, as in regard to *v* in the preceding class of substantives, viz. the *σ* remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the Dat. Pl. a *σ* is omitted; e. g. ὁ θώς, *jackal*, τοῖς θω-σί(ν).

(1) *Words in -ης and -ες.*

2. The endings *-ης*, *-ες*, belong only to adjectives (the ending *-ης* being masculine and feminine, and *-ες* neuter), and to proper names in *-φάνης*, *-μένης*, *-γένης*, *-χράτης*, *-μίδης*, *-πείθης*, *-σθένης* and (*-κλέης*) *-κλῆς*, having the termination of adjectives. The neuter exhibits the pure stem.

3. The words of this class suffer contraction, after the omission of *σ*, in all Cases, except the Nom. and Voc. Sing. and the Dat. Pl.; and those in *-κλέης*, which are already contracted in the Nom. Sing. into *-κλῆς*, suffer a double contraction in the Dat. Singular.

		Singular.			Plural.
N.	σαφής, clear.	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῆ
G.	(σαφέ-ος)	σαφοῦς	(σαφέ-ων)	σαφῶν	
D.	(σαφέ-ϊ)	σαφεῖ	σαφέ-σι(ν)		
A.	(σαφέ-α)	σαφῆ	σαφές (σαφέ-ας)	σαφεῖς	(σαφέ-α) σαφῆ
V.	σαφές		σαφές (σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῆ
		Dual N. A. V.	σαφέ-ε	σαφῆ	
		G. and D.	σαφέ-οιν	σαφοῖν.	
		Singular.			Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις	(τριήρε-ε)	τριήρη
G.	(τριήρε-ος)	τριήρους	τριηρέ-ων and τριήρων	(τριηρέ-οιν)	τριηροῖν
D.	(τριήρε-ϊ)	τριήρει	τριήρε-σι(ν)		
A.	(τριήρε-α)	τριήρη	(τριήρε-ας)	τριήρεις	
V.	τρίηρες		(τριήρε-ες)	τριήρεις	
		Singular.			
N.	Σωκράτης (Περικλέης)		Περικλῆς		
G.	Σωκράτος (Περικλέε-ος)		Περικλέους		
D.	Σωκράτει (Περικλέε-ϊ)		(Περικλέει) Περικλεῖ		
A.	Σωκράτη (Περικλέε-α)		Περικλέα		
V.	Σώκρατες (Περικλέες)		Περικλεῖς.		

Rem. 1. The contraction in the Dual, viz. *τριήρεε* = *τριήρη* is worthy of notice, since here *-εε* is contracted into *-η*, and not as elsewhere, into *-ει*.

Rem. 2. In adjectives in *-ης*, *-ες*, preceded by a vowel, *-εα* is commonly not

contracted into -η (as in *σαφέα* = *σαφῆ*), but into -ᾶ (as in *Περικλέε-α* = *-λέα*); e.g. ἀκλεής, *without fame*, Masc. and Fem. Acc. Sing., and Neut. Nom. Acc. and Voc. Pl. ἀκλεέα = ἀκλεᾶ, ὑγιής, *healthy*, ὑγιέα = ὑγιᾶ.

REM. 3. Proper names with the above endings, and also Ἀρης, form the Acc. Sing. both according to the first and third declensions, and are therefore called *Heteroclites*; e.g. Σωκράτεα = Σωκράτη, and Σωκράτην according to the first declension. Yet with those in -κλῆς the Acc. in -κλῆν is not usual in good Attic prose.

REM. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl., *τριήρης*, *αὐτάρκης*, *contented*, and compounds of ἥδος, are paroxytones, contrary to the rule [§ 11, 2. (2) (β)].

XX. Vocabulary.

Αἰσχρός, -ά, -όν, disgraceful.	δουλεία, -ας, ἵ, slavery.	ποταμός, -οῦ, ὁ, a river.
ἀκρυτής, -ές, immoderate,	ἔλεαιρω, to pity.	σοφιστής, -οῦ, ὁ, a teacher
incontinent, intemper-	ἔλώδης, -ες, marshy.	of eloquence, a sophist.
ate, wanting in self-	Ἰνδική, ἡ, India.	σωτηρία, -ας, ἵ, safety,
command.	κάλαμος, -ον, ὁ, a reed.	welfare.
ἀληθής, -ές, true.	λέγω, to say.	τόπος, -ον, ὁ, a place.
ἀτυχής, -ές, unfortunate.	Μανδάνη, Mandane.	τραγῳδία, -ας, ἡ, a trag-
'Αστυάγης, Astyages.	δμιλία, -ας, ἡ, w. dat.,	edy.
ἀφύνης, -ές, unknown, ob-	intercourse (with any	
scure.	one).	

Ἄλ τοῦ Σοφοκλέους τραγῳδίαι καλαὶ εἰσιν. Τὸν Περικλέα ἐπὶ τῇ σοφίᾳ θαυμάζομεν. Τῷ Σωκράτει¹ πολλοὶ μαθηταὶ ἦσαν. Ἡ Ἰνδικὴ παρύ τε τοὺς ποταμοὺς καὶ τοὺς ἔλώδεις τόπους φέρει καλάμους πολλούς. Δέγε ἀεὶ τὰ ἀληθῆ. Ἀναξαγόρας, ὁ σοφιστής, διδύσκαλος ἦν τοῦ Περικλέους. Ὡ Ήράκλεις, τοῖς ἀτυχέσι σωτηρίαν πύρεχε. Ἐπαμεινώνδας πατρὸς² ἦν ἀφανοῦς. Ἐλέαιρε τὸν ἀτυχῆ ἄνθρωπον. Μανδάνη ἦν θυγάτηρ Ἀστυάγοντος, τοῦ Μίδων βασιλέως. Ὁρέγεσθε, ὡ νεανίαι, ἀληθῶν λόγων. Οἱ ἀκρατεῖς αἰσχρὰν δουλείαν³ δουλεύοντιν. Μηδ δμιλίαν ἔχε ἀκρατεῖ ἄνθρωπῳ.⁴

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 43. (2) Words in -ως (Gen. -ωος), and in -ως and -ω (Gen. -οος).

(a) -ως, Gen. -ωος.

S. N.	ὁ, ἡ θώς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θω-ός	θώ-ων	ἥρω-ος	ἱρώ-ων
D.	θω-ί	θω-σί(ν)	ἥρω-ι	ἱρω-σί(ν)
A.	θω-α	θῶ-ας	ἥρω-α	ἱρω-ας
V.	θώς	θῶ-ες	ἥρως	ἱρω-ες
D. N. A. V.	θῶ ε, G. and D. θώ-οιν.		D. ἥρω-ε, ἥρω-οιν.	

¹ § 161, 2. (d).

² § 158, 1.

³ § 159, 2.

⁴ § 161, 2. (a) (a).

(b) -ΩΣ and -Ω, Gen. -ΟΟΣ = -ΟΥΣ.

Substantives of these endings are always feminine. The ending -ΩΣ is retained in the common language only in the substantive ΑΙΔΩΣ. The Dual and Pl. are formed like substantives in -ΟΣ of the second declension, thus, αΙΔΟΙ, ΙΧΟΙ, etc.

Sing. N.	η αιδώς (stem αιδος), Shame.	ἡ ἡχώ (stem ἡχος), Echo.
G.	(αιδό-ος)	αιδοῦς
D.	(αιδό-ι)	αιδοῖ
A.	(αιδό-α)	αιδῶ
V.	(αιδό-ι)	αιδοῖ.

XXI. Vocabulary.

Αγαθός, -ή, -όν, good.	λυπηρός, -ά, -ύν, sad, troublesome.	προσβλέπω, to look at.
αἰδώς, ή, shame, modesty, reverence.	Λυσίας, Lysias.	πρόσειμι, adsum, to be present, be joined to.
δμώς, δμωός, δ, a slave.	λυρικός, -ή, -όν, lyric.	σέβας, τό, (only in Nom. and Acc.) respect, esteem.
εὐεστώ, -όσ = -οῦς, ή, δψις, -εως, ή, the countenance, well-being, prosperity.	πάνη, the visage.	ψεύδω, to belie, deceive; (by the father's side). Mid. to lie.
ιστοριογράφος, -ου, δ, an historian.	πάτρως, -ως, δ, an uncle (by the father's side).	ψεύδεις πολλάκις τοὺς ἀνθρώπους. Πάντες δρέγονται εὐεστοῦς. Πρέπει νανία αἰδῶ ἔχειν. Κλειώ καὶ Ἐρατώ Μοῦσαι εἰσιν. Τὴν μὲν Κλειώ θραπεύοντιν οἱ ιστοριογράφοι, τὴν δὲ Ἐρατώ οἱ λυρικοὶ ποιηταί.
κῆπος, -ου, δ, a garden.	πειθώ, -όσ = -οῦς, ή, persuasiveness.	

Ομηρος φέδει πολλοὺς ἥρωας. Τὴν τῶν ἥρωων ὄρετὴν θαυμάζομεν. Οἱ δμῶες βίον λυπηρὸν ἔγοντιν. Ο τοῦ πάτρωος κῆπος καλός ἐστιν. Ορέγον, ὡ παῖ, αἰδοῖς. Λιδῶς ἄγαθοῖς ἀνδρύσιν ἔπεται. Τὸν Λυσίαν ἐπὶ τῇ πειθοῖ καὶ χάριτε θαυμάζομεν. Τῇ αἰδοῖ πρόσεστι τὸ σέβας. Μὴ πρόσβλεπε τὴν Γοργοῦς δψιν. Ω Ήχοί, ψεύδεις πολλάκις τοὺς ἀνθρώπους. Πάντες δρέγονται εὐεστοῦς. Πρέπει νανία αἰδῶ ἔχειν. Κλειώ καὶ Ἐρατώ Μοῦσαι εἰσιν. Τὴν μὲν Κλειώ θραπεύοντιν οἱ ιστοριογράφοι, τὴν δὲ Ἐρατώ οἱ λυρικοὶ ποιηταί.

Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the persuasiveness and elegance of Lysias. We are often deceived by Echo.

§ 44. (3) Words in -ΑΣ (Gen. -ΑΟΣ), and in -ΟΣ (Gen. -ΕΟΣ).

(a) -ΑΣ, Gen. -ΑΟΣ.

Only the neuters τὸ σέλας, light, and τὸ δέπας, goblet, belong to this class.

Sing. N.	τὸ σέλας, light.	Pl. σέλα-α and σέλα	Dual. σέλα-ε
G.	σέλα-ος	σελά-ων	σελά-οιν.
D.	σέλα-ι and σέλα	σέλα-σι(ν)	
A.	σέλας	σέλα-α and σέλα	

(b) -ΟΣ, Gen. -ΕΟΣ = -ΟΥΣ.

Substantives of this class are likewise neuter. In the N. & the stem-vowel of the last syllable, is changed into ο.

Sing. N.	τὸ γένος	for γένες, genus.	τὸ κλέος	for κλέες, glo-
G.	(γένε-ος)	γένους	(κλέε-ος)	κλέους
D.	(γένε-ϊ)	γένει	(κλέε-ϊ)	κλέει
A.	γένος		κλίος	
Plur. N.	(γένε-α)	γένη	(κλέε-α)	κλέα
G.	γενέ-ων and γενῶν		(κλέε-ων)	κλέων
D.	γένε-σι(ν)		κλέε-σι(ν)	
A.	(γένε-α)	γένη	(κλέε-α)	κλέα
Dual.	(γένε-ε)	γένη	(κλέε-ε)	κλέη
	(γενέ-οιν)	γενοῖν	(κλέε-οιν)	κλέοῖν.

REMARK. On the contraction in the Dual of -εε into -η instead of -ει, see Rem. 1; -έα in the plural preceded by a vowel, is contracted into -α, not int e. g. κλέέα = κλέα. Comp. Περικλέα (§ 42, Rem. 2).

XXII. Vocabulary.

Αλλά, sed, but.	εἰδος, -εος = -ους, τό, the κρίνω, cerno, to sep-
ἀνεμος, -ου, ὁ, the wind.	figure, the form. judge, discern, el-
ἀνθος, -εος = -ους, τό, a επος, -εος = -ους, τό, a μῆκος, -εος = -ους,	κλέα
flower. [safe.] word. length.	μῆκος, -εος = -ους, τό, a μῆκος, -εος = -ους,
ἀσφαλής, -ές, firm, secure, ζημία, -ας, ἡ, injury, pun-	πονηρός, -ά, -όν, dish-
γένος, -εος = -ους, τό, race, ισχύα, -ας, ἡ, power, loss. wicked.	γένος, -εος = -ους, τό, race, ισχύα, -ας, ἡ, power, loss. wicked.
descent.	θάλπος, -εος = -ους, τό, σέλας, -ας, τό, sple-
γῆ, γῆς, ἡ, the earth.	heat. ἔψος, -εος = -ους, τό, heat.
δειλός, -ή, -όν, cowardly, θρητός, -ή, -όν, mortal.	χαλκός, -οῦ, ὁ, brass.
worthless.	κέρδος, -εος = -ους, τό, ψεύδος, -εος = -ους
καρπός, -ή, -όν, spring, i.e. grain.	ψεύδος, -εος = -ους
belonging to the spring, κλέος, -έεος = -έους, τό, a lie.	ψυχός, -εος = -ους
(εαρ) vernal.	fame, gl. famous actions. ψυχός, -εος = -ους

ΤΙ γῆ ἄνθεσιν καρποῖς θάλλει. Τῶν κακῶν δειλὰ ἐπη φέρουσιν ἄνεμοι. ἀπέχου ψίχους καὶ θάλπους. Τὸ καλὸν οὐ μήκει χρόνου κρίνουεν, ἀλλὰ ἡ Οὐκ ἀσφαλές ἐστι πᾶν ὑψος ἐν θητῇ γένει. Μὴ ψεύδῃ λέγε. Ἀπέχου ρῶν κερδῶν. Κέρδη ποιηρὰ ζημίαιν ἀεὶ φέρει.¹ Κάτοπτρον εἶδοις χαλκός οἰνος δὲ τινᾶ. Οἱ ἄνθρωποι κλέους ὀρέγονται. Οἱ ἄνδρες κλέει χαίρουσιν. ἀνδρεῖοι κλέων ὀρέγονται. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Keep yourself, O youth, from cold (pl.) and heat! (pl.). Flee from dishonesty. Punishment follows the lie. We admire the Hellenes for (ἐπί, w. dat.) (the) famous actions. Soldiers are impelled to noble actions by (dat.) the fame (gen.) for soldiers are admired.

¹ See rule of Syntax, p. 27.

§ 45. III. Words in -is, -vs, -i, -v.

(1) Words in -is, -vs.

Sing. N.	δ κις, corn-worm.	δ, ή σῦς, a boar, a sow.	δ ἰχθύς, fish.
G.	κι-ός	σῦ-ός	ἰχθύ-ος
D.	κι-ί	σῦ-ί	ἰχθύ-ϊ
A.	κιν	σῦν	ἰχθύν
V.	κι	σῦ	ἰχθύ
Plur. N.	κι-ες	σῦ-ες	ἰχθύ-ες
G.	κι-ῶν	σῦ-ῶν	ἰχθύ-ῶν
D.	κι-σί(ν)	σῦ-σί(ν)	ἰχθύ-σι(γ)
A.	κι-ας	σῦ-ας and σῦς	ἰχθύ-ας, rarer ἰχθύς
V.	κι-ες	σῦ-ες	ἰχθύ-ες
D. N. A. V.	κι-ε	σῦ-ε	ἰχθύ-ε
G. and D.	κι-οῖν	σῦ-οῖν	ἰχθύ-οῖν.

XXIII. Vocabulary.

Αγκιστρον,-ου, τό, a hook. βύτραχος, -ου, δ, a frog. νέκυς, -ιος, δ, a corpse, a
ἀγρεύω, to catch. βύτρυς, -υος, δ, a cluster dead body.
ἄμπελος, -ου, ή, a vine. of grapes. παγίς, -ίδος, ή, a trap, a
ἀνακύπτω, to peep up or ἴσος, -η, -ον, like, equal. snare.
out, emerge. μύς, -ύος, δ, μύς, μύρις, a στάχυς, -ύος, δ, an ear
βασιλεύω, w. gen., to be mouse. of corn.
king, rule.

Οι ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσιν. Οἱ θηρευταὶ τὰς σύας ὑγρεύουσιν. Πάντες ἴσοι νέκυες· ψυχῶν δὲ θεδς βασιλεύει.¹ Ἡ ἄμπελος φέρει βότρυς. Ἡ γῆ φέρει στάχυας καὶ βότρυνας. Οἱ μύες παγίσιν ὑγρεύονται. Οἱ Σύροι σέβονται τοὺς ἰχθύς ὡς θεούς. Τοῖς μυσὶ² μάχη ποτὲ ἦν πρὸς τοὺς βατράχους. Ἀγίστροις ἐνεδρεύομεν τοῖς ἰχθύσιν.

We catch fishes with hooks. The huntsman lies in wait for the boars. The clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding (εὐπορος, w. gen.) in clusters of grapes. The frogs once had a battle with the mice (To the frogs was once a battle against the mice).

§ 46. (2) Words in -i, ī, ăs, ă.

The stem-vowels *i* and *v* remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into *e*. In the Gen. Sing. and Pl., masculine or feminine substantives end in -ως and -ων,—in which case ω has no influence on the place of the accent. Comp. § 30, Rem. 2.

¹ § 158, 7. (a).² § 161, 2. (d).

Sing.	N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σίναπι, mustard.	τὸ ἄστυ, city.
	G.	πόλε-ως	πῆχε-ως	σινύπε-ος	ἄστε-ος
	D.	πόλει	πῆχει	σινύπει	ἄστει
	A.	πόλιν	πῆχυν	σίναπι	ἄστυ
	V.	πόλι	πῆχυ	σίναπι	ἄστυ
Plur.	N.	πόλεις	πῆχεις	σινύπη	ἄστη
	G.	πόλε-ων	πῆχε-ων	σιναπέ-ων	ἄστε-ων
	D.	πόλε-σι(ν)	πῆχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
	A.	πόλεις	πῆχεις	σινύπη	ἄστη
	V.	πόλεις	πῆχεις	σινύπη	ἄστη
Dual.		πόλε-ε	πῆχε-ε	σινύπε-ε	ἄστε-ε
		πολέ-οιν	πῆχε-οιν	σιναπέ-οιν	ἄστε-οιν.

REM. 1. Here belong adjectives in *-īs*, *-ēia*, *-ū*, the declension of which does not differ from that of substantives, except that the Gen. of the masculine singular has the common form *-eos* (not *-ew̄s*), and that the neuter plural is always uncontracted. Thus :

		Singular.	Sweet.	Plural.
N.	γλυκύς	γλυκεῖα	γλυκύ	N. γλυκεῖς
G.	γλυκέ-ος	γλυκείας	γλυκέ-ος	G. γλυκέων
D.	γλυκεῖ	γλυκεία	γλυκεῖ	D. γλυκέσι(ν)
A.	γλυκύν	γλυκεῖαν	γλυκύν	A. γλυκεῖς
V.	γλυκύ	γλυκεῖα	γλυκύ	V. γλυκεῖς
Dual N. A. V.		γλυκέε	γλυκεῖα	γλυκέε
G. and D.		γλυκέοιν	γλυκείαιν	γλυκέοιν.

Here also belong adjectives in *-ūs*, *-ū*, Gen. *-eos*, which are declined like γλυκύς, *-ū*, except that the neuter plural in *-ea* is contracted into *-η* (as *ἄστη*, e. g. ὁ ἡ δίπηχυς, τὸ δίπηχυ, *two cubits long*, τὰ διπήχη).

REM. 2. Some substantives in *-īs*, and also adjectives in *-īs*, *-ī*, e. g. *ἰδρι*, *ἰδρι*, *skilled in*, have a regular inflection; so also the word *ἡ ἔγχελυς*, *eel*, in the singular.

Sing.	N.	δ, ἡ πόρτις, calf.	ἡ ἔγχελυς, eel.	δ, ἡ οἰς, sheep.
	G.	πόρτι-ος	ἔγχέλυ-ος	οἰός
	D.	πόρτι-ι	ἔγχέλυ-ι	οἱ
	A.	πόρτιν	ἔγχελυν	διν
	V.	πόρτι	ἔγχελυν	οἰς
Plur.	N.	πόρτι-ες	πόρτις	οἰες
	G.	πορτί-ων	ἔγχέλε-ων	οἰῶν
	D.	πόρτι-σι(ν)	ἔγχέλε-σι(ν)	οἰσί(ν)
	A.	πόρτι-ας	πόρτις	οἰας, rarer οἰς
	V.	πόρτι-ες	πόρτις	οἰες
Dual.		πόρτι-ε	ἔγχέλε-ε	οἰε
		πορτί-οιν	ἔγχελέ-οιν	οἰοῖν.

XXIV. Vocabulary.

Ἀρχή, -ῆς, ἡ, a beginning, command, pl. magis-

trates, authorities, of- fices of command. ἀσέλγεια, -ας, ἡ, excess. βέβαιος, -θ, -ον, firm, secur

βροτός, -ή, -όν, mortal.	μόνος, -η, -ον, alone.	πύργος, -ου, δ, a tower.
βρῶσις, -εως, ἡ, eating.	νόμος, -ον, ὁ, a law.	σπάνις, -εως, ἡ, neediness,
διάφορος, -ον, different.	δυνησις, -εως, ἡ, advantage.	want.
δώρον, -ον, τό, a gift.	πῆχυς, -εως, ὁ, the elbow,	στάσις, -εως, ἡ, a faction,
ἐνδεια, -ας, ἡ, want.	a cubit.	sedition.
ἐπιθυμία, -ας, ἡ, desire.	πόλεμος, -ον, ὁ, war.	σύνεσις, -εως, ἡ, under-
καρπός, -οῦ, δ, fruit.	πόλις, -εως, ἡ, a town, a	standing.
κόσμος, -ον, δ, an orna-	state, a city.	ὕβρις, -εως, ἡ, insolence,
ment, order, the world.	πόρτις, -ιος, δ, ἡ, a heifer.	haughtiness.
κτῆμα, -ῆτος, τό, a pos-	πόσις, -εως, ἡ, drinking,	φύλαξ, -κος, ϖ, a guard, a
. session. [session.]	drink.	guardian.
κτήσις, -εως, ἡ, gain, pos-	πρᾶξις, -εως, ἡ, an action.	φύσις, -εως, ἡ, nature.

'Ασέλγεια τίκτει ὕβριν. 'Εν πύσει καὶ βρώσει πολλοί εἰσιν ἔταιροι, ἐν δὲ σπουδαίῳ πράγματι ὀλίγοι. 'Ο πλοῦτος σπάνεως¹ καὶ ἐνδείας τοὺς ἀνθρώπους λένει. 'Ἐπου τῇ φύσει.² Αἱ ἀπὸ τοῦ σώματος ἐπιθυμίαι πολέμους καὶ στάσεις καὶ μάχας παρέχουσιν. 'Εν ταῖς πόλεσιν αἱ ἄρχαι νόμων φύλακές εἰσιν. 'Απέχεσθε, ὡ πολῖται, στάσεων.³ 'Ορέγεσθε καλῶν πράξεων.³ Διάφοροί εἰσιν αἱ τῶν βροτῶν φύσεις. 'Εξ ὕβρεως πολλὰ κακὰ γίγνεται. Κακοῦ ἀνδρὸς δῶρα ὄνησιν οὐκ ἔχει. Δόξα καὶ πλοῦτος ἕνεν συνέσεις οὐκ ἀσφαλῆ κτήματά εἰσιν. Οἱ καρποὶ γλυκεῖς εἰσιν. 'Αρετῆς βέβαιαί εἰσιν αἱ κτήσεις μόναι. Πολλὰ ἀστη τείχη ἔχει. Οἱ τοῦ ἀστεος πύργοι καλοί εἰσιν. Οἱ πύργοι τῷ ἀστει⁴ κύσμος εἰσίν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. Soldiers fight for the safety of cities. Flee, O citizens, from factions!

§ 47. Irregular Nouns of the Third Declension.

1. *Ἄνηρ*, see § 36; *γάλα*, *γόνυ*, *δόρυ*, *οὖς*, § 39; *χείρ*, § 35, Rem. 2.
2. *Γυνή* (*ἡ*, *woman*), Gen. *γυναικ-ός*, Dat. *γυναικ-ί*, Acc. *γυναικ-α*, Voc. *γύναι*; Pl. *γυναικες*, *γυναικῶν*, *γυναιξί(ν)*, *γυναικας*.
3. *Ζεύς*, Gen. *Διός*, Dat. *Διΐ*, Acc. *Δία*, Voc. *Ζεῦ*.
4. *Θρίξ* (*ἡ*, *hair*), Gen. *τριχ-ός*, Dat. Pl. *θριξί(ν)*, see § 8, 11.
5. *Κλείς* (*ἡ*, *key*), Gen. *κλειδ-ός*, Dat. *κλειδ-ί*, Acc. *κλειδ-α* and (commonly) *κλεῖν*; Pl. Nom. and Acc. *κλεῖς*, also *κλειδες*, *κλειδας*.
6. *Κύων* (*ό*, *ἡ*, *dog*), Gen. *κυν-ός*, Dat. *κυνί*, Acc. *κύνα*, Voc. *κύον*; Pl. *κύνες*, *κυνῶν*, *κυσί(ν)*, *κύνας*.
7. *Λᾶς* (*ό*, *stone*), Gen. *λᾶος*, Dat. *λᾶΐ*, Acc. *λᾶν*, seldom *λᾶα*; Pl. *λᾶες*, *λάων*, *λάεσσι(ν)*.
8. *Μάρτυς* (*ό*, *ἡ*, *witness*), Gen. *μάρτυρος*, Dat. *μάρτυρι*, Acc. *μάρτυρα*, more seldom *μάρτυν*; Dat. Pl. *μάρτυσι(ν)*.
9. *Ναῦς* (*ἡ*, *navis*), Gen. *νεώς*, Dat. *νηΐ*, Acc. *ναῦν*; Dual:

¹ § 157.

² § 161, 2. (a) (δ).

³ § 158, 3. (b).

⁴ § 161, 5.

Gen. and Dat. *νεοῖν* (Nom. and Acc. are not in use); Pl. *νῆσται*, *νεῶν*, *ναυσί(ν)*, *ναῦς*. Comp. *γραῦς*, § 41.

10. "Τδωρ (τό, water), Gen. *ὑδατος*, etc.

XXV. Vocabulary.

'Αθηναῖος, -ου, ὁ, an Athenian.	ἰθῆνω, to set right, guide.	μαρτυρία, -ας, ἡ, testimony.
"Ἄδης, -ου, ὁ, Hades, the god of the lower world.	ἰστός, -οῦ, ὁ, a loom.	οἰκία, -ας, ἡ, a house.
ἀπιστος, -ου, unfaithful, incredible.	κεφαλή, -ῆς, ἡ, the head.	οἶκος, -ου, ὁ, a house.
δέησις, -εως, ἡ, an end.	κίστη, -ης, ἡ, a chest, a coffer.	περιδρομος, -ον, running round, gad-about.
δέχομαι, to receive.	κοιλαίνω, to hollow out.	πέτρα, -ας, ἡ, a rock.
ἐκκλησία, -ας, ἡ, an assembly.	κομίζω, to bring.	στάγων, -όνος, ἡ, a drop, or dropping.
θρίξ, τριχός, ἡ, the hair.	κτείς, -ενός, ὁ, a comb.	σώζω, to save, preserve.
	κτενίζω, to comb.	σωτήρ, -ῆρος, ὁ, a savior, a preserver.
	κύβος, -ου, ὁ, a die.	ἀφέλεια, -ας, ἡ, advantage.
	κυβερνήτης, -ου, ὁ, a steersman, a pilot.	

Ἄλ γυναικες τῷ κόσμῳ χαίρουσιν. Οἱ Ἑλληνες σέβονται Δία. Ταὶς γυναιξὶν ἡ αἰδὼς πρέπει. Οἱ κύνες τὸν οἶκον φυλάπτουσιν. Οἱ κυβερνήτης τὴν ταῖν ιθύνει. Αἱ σταγόνες τοῦ ὕδατος πέτραν κοιλαίνουσιν. Ἐχθαίρω γυναικα περιδρομον. Τῆς γυναικός¹ ἐστι τὸν οἶκον φυλάπτειν. Γυναικὸς¹ ἐσθλῆς² ἐστι σώζειν οἰκίαν. Αεὶ εὐ πίπτουσιν οἱ Διὸς κύβοι. Οἱ κύνες τοῖς ἀνθρώποις ὀφέλειαν καὶ ἡδονὴν παρέχουσιν. Αἱ τῶν μαρτύρων μαρτυρίαι πολλάκις ἀπιστοί εἰσιν. Ιστοὶ γυναικῶν ἔργα, καὶ οὐκ ἐκκλησίαι. Κόμιζε, ω παῖ, τὴν τις κότης κλεῖν. Ω Ζεῦ, δέχον τὴν τοῦ ἀτυχοῦς δέησιν. Κύστωρ καὶ Πολυδεύκης τῶν νεῶν σωτῆρες ἦσαν. Γυναικὶ² πύση κόσμον ἡ σιγὴ φέρει. Οἱ γέρουτες δλίγας τρίχας ἐν τῇ κεφαλῇ ἔχουσιν. Ω γύναι, σώζε τὴν οἰκίαν. Τῷ κτενὶ³ τὰς τρίχας κτενίζομεν. Οἱ Αἰακὸς τὰς τοῦ Ἀδον κλεῖς φυλάπτει.

The woman delights in ornament. It is the duty (it is, *w. gen.*) of women to look after the house. Bring, O boy, the key of the house! Women delight in beautiful hair. The Athenians had (To the Athenians were) many ships. Trust not all witnesses. It is the business (it is, *w. gen.*) of dogs to guard the house. Zeus had (To Zeus were) many temples. The fishes peep up from the water. The steersmen guide the ships. Modesty becomes a woman.

§ 48. Irregular Adjectives.

Sing. N.	πρᾶος	πραεῖα	πρᾶον, mild.
G.	πράουν	πραεῖας	πρᾶον
D.	πράῳ	πραεῖᾳ	πρᾶψ
A.	πράον	πραεῖαν	πρᾶον
V.	πρᾶος, πρᾶε	πραεῖα	πρᾶον
Plur. N.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
G.	πραέων	πραειῶν	πραέων
D.	πράοις and πραέσι(ν)	πραείαις	πραέσι(ν)
A.	πράονται and πραεῖς	πραεῖας	πραέα
V.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
D. N. A. V.	πράῳ	πραεῖᾳ	πράω
G. and D.	πράοιν	πραείαιν	πράοιν.

¹ § 158, 2.

² § 161, 5.

³ § 161, 3.

Sing. N.	<i>πολύς</i>	<i>πολλή</i>	<i>πολύ</i> , much.	<i>μέγας</i>	<i>μεγάλη</i>	<i>μέγα</i> ; a. great.
G.	<i>πολλοῦ</i>	<i>πολλῆς</i>	<i>πολλοῦ</i>	<i>μεγάλου</i>	<i>μεγάλης</i>	<i>μεγάλος</i>
D.	<i>πολλῷ</i>	<i>πολλῇ</i>	<i>πολλῷ</i>	<i>μεγάλῳ</i>	<i>μεγάλῃ</i>	<i>μεγάλως</i>
A.	<i>πολύν</i>	<i>πολλήν</i>	<i>πολύν</i>	<i>μέγαν</i>	<i>μεγάλην</i>	<i>μέγαν</i>
V.	<i>πολύ</i>	<i>πολλή</i>	<i>πολύ</i>	<i>μέγα</i>	<i>μεγάλη</i>	<i>μέγα</i>
Plur. N.	<i>πολλοί</i>	<i>πολλαί</i>	<i>πολλά</i>	<i>μεγάλοι</i>	<i>μεγάλαι</i>	<i>μεγάλα</i>
G.	<i>πολλῶν</i>	<i>πολλῶν</i>	<i>πολλῶν</i>	<i>μεγάλων</i>	<i>μεγάλων</i>	<i>μεγάλων</i>
etc.			etc. regular.			etc. regular.

Declension of Participles.

S. N.	<i>στᾶς</i>	<i>στᾶσα</i>	<i>στᾶν</i>	<i>λιπών</i>	<i>λιπούσα</i>	<i>λιπόν</i>
G.	<i>στάντος</i>	<i>στάσης</i>	<i>στάντος</i>	<i>λιπόντος</i>	<i>λιπούσης</i>	<i>λιπόντος</i>
D.	<i>στάντι</i>	<i>στάσῃ</i>	<i>στάντι</i>	<i>λιπόντι</i>	<i>λιπούσῃ</i>	<i>λιπόντι</i>
A.	<i>στάντα</i>	<i>στάσαν</i>	<i>στάν</i>	<i>λιπόντα</i>	<i>λιπούσαν</i>	<i>λιπόν</i>
V.	<i>στάς</i>	<i>στᾶσα</i>	<i>στάν</i>	<i>λιπών</i>	<i>λιπούσα</i>	<i>λιπόν</i>
P. N.	<i>στάντες</i>	<i>στᾶσαι</i>	<i>στάντα</i>	<i>λιπόντες</i>	<i>λιπούσαι</i>	<i>λιπόντα</i>
G.	<i>στάντων</i>	<i>στασῶν</i>	<i>στάντων</i>	<i>λιπόντων</i>	<i>λιπούσων</i>	<i>λιπόντων</i>
D.	<i>στάσ(ι)</i>	<i>στάσαις</i>	<i>στᾶσ(ι)</i>	<i>λιπούσι(ν)</i>	<i>λιπούσαις</i>	<i>λιπούσι(ν)</i>
A.	<i>στάντες</i>	<i>στάσας</i>	<i>στάντα</i>	<i>λιπόντας</i>	<i>λιπούσας</i>	<i>λιπόντα</i>
V.	<i>στάντες</i>	<i>στᾶσαι</i>	<i>στάντα</i>	<i>λιπόντες</i>	<i>λιπούσαι</i>	<i>λιπόντα</i>
Dual.	<i>στάρτε</i>	<i>στάσα</i>	<i>στάντε</i>	<i>λιπόντε</i>	<i>λιπούσα</i>	<i>λιπόντε</i>
	<i>στάντοιν</i>	<i>στᾶσαιν</i>	<i>στάντοιν.</i>	<i>λιπόντοιν</i>	<i>λιπούσαν</i>	<i>λιπόντοιν.</i>
S. N.	<i>λειφθείς</i>	<i>-εῖσα</i>	<i>-έν</i>	<i>ἀγγελῶν</i>	<i>-οῦσα</i>	<i>-οῦν</i>
G.	<i>λειφθέντος</i>	<i>-είσης</i>	<i>-έντος</i>	<i>ἀγγελοῦντος</i>	<i>-ούσης</i>	<i>-οῦντος</i>
D.	<i>λειφθέντι</i>	<i>-είσῃ</i>	<i>-έντι</i>	<i>ἀγγελοῦντι</i>	<i>-ούσῃ</i>	<i>-οῦντι</i>
A.	<i>λειφθέντα</i>	<i>-εῖσαν</i>	<i>-έν</i>	<i>ἀγγεληθέντα</i>	<i>-ούσαν</i>	<i>-οῦν</i>
V.	<i>λειφθείς</i>	<i>-εῖσα</i>	<i>-έν</i>	<i>ἀγγελῶν</i>	<i>-ούσα</i>	<i>-οῦν</i>
P. N.	<i>λειφθέντες</i>	<i>-εῖσαι</i>	<i>-έντα</i>	<i>ἀγγελοῦντες</i>	<i>-ούσαι</i>	<i>-οῦντα</i>
G.	<i>λειφθέντων</i>	<i>-εισῶν</i>	<i>-έντων</i>	<i>ἀγγελοῦντων</i>	<i>-ούσων</i>	<i>-οῦντων</i>
D.	<i>λειφθέντις(ν)</i>	<i>-είσαις</i>	<i>-εῖσι(ν)</i>	<i>ἀγγελοῦντι</i>	<i>-ούσαις</i>	<i>-οῦσι</i>
A.	<i>λειφθέντας</i>	<i>-είσας</i>	<i>-έντα</i>	<i>ἀγγελοῦντας</i>	<i>-ούσας</i>	<i>-οῦντα</i>
V.	<i>λειφθέντες</i>	<i>-εῖσαι</i>	<i>-έντα</i>	<i>ἀγγελοῦντες</i>	<i>-ούσαι</i>	<i>-οῦντα</i>
Dual.	<i>λειφθέντε</i>	<i>-είσα</i>	<i>-έντε</i>	<i>ἀγγελοῦντε</i>	<i>-ούσα</i>	<i>-οῦντε</i>
	<i>λειφθέντοιν</i>	<i>-είσαιν</i>	<i>-έντοιν.</i>	<i>ἀγγελοῦντοιν</i>	<i>-ούσαιν</i>	<i>-οῦντοιν.</i>

REMARK. All participles in *-ας* are declined like *στᾶς*, and all present, second Aor. and first Fut. participles in *-ων*, like *λιπών*, and first and second Aor. passive participles, like *λειφθείς*, and all second Fut. Act. participles, like *ἀγγελῶν*.

XXVI. Vocabulary.

<i>Αἴγυπτος</i> , -ou, ἦ, Egypt.	<i>κακῶν</i> Ἰλιάς, a multi-	<i>πάθος</i> , -eos = -ous, τό,
ἄγος, -eos = -ous, τό,	tude of evils.	suffering, a passion.
pain.		
ἀφθονία, -ας, ἥ, absence	<i>Μακεδόν</i> , -όνος, δ, Mace-	<i>πολύς</i> , πολλή, πολύ, much,
of envy, abundance.	donian.	many, great.
ἔθος, -eos = -ous, τό, cus-	<i>μέγα</i> , greatly.	<i>πρᾶος</i> , <i>πραεῖα</i> , <i>πρᾶον</i> , soft,
tom, manner.	δλίγος, -η, -ou, little, small.	mild.
Τιάς, -άδος, ἥ, the Iliad,	όφελλω, to nourish, in-	<i>προσ-αγορεύω</i> , to call,
	crease.	name.

<i>πρόσ-οδος, -ου, ἡ, an ap-</i>	<i>σῖτος, -ου, ὁ, corn.</i>	be connected or : ed with fear.
<i>φόβος, -ου, ὁ, fear;</i>	<i>φόβον</i>	

enue, redditus. *ἔχειν, to have fear, to*

Πολὺν οἶνον πίνειν κακόν ἔστιν. Οἱ βασιλεῖς μεγάλας προσόδους εἰναι. 'Εν Αἴγυπτῳ πολλὴ σίτου ὑφθορία ἦν. Ἡ θύλαττα μεγάλη ἔστιν. Μέθος προσαγορεύομεν' Ἰλιάδα κακῶν. Κροίσω¹ ἦν πολὺς πλοῦτος. Πολλὰ δὲ λίγης ἥδονῆς μέγα γίγνεται ἀλγος. Πραέσι (πρώις) λόγοις ἵδεως εἰναι. Τὰ μεγάλα δῶρα τῆς τίχης ἔχει φόβον. Πολλῶν ἀνθρώπων ἐνθη ἔστι Πόνος ἀρετὴν μέγα ὄφελλει. Οἱ παιδεῖς τοὺς πραεῖς (πρώις) πατέρας πραείας μητέρας στέργονται. 'Ομιλίαν ἔχε τοῖς πραέσιν (πρώις) ἀνθράκης γυναικες πραεῖαι εἰσιν. 'Αλέξανδρον, τὸν τῶν Μακεδόνων βασιλέα, ἀπαγορεύονται.

Abstain from much wine. Kings have (to kings are) great revenues. has (in Egypt is) great abundance of corn. Croesus has (to Croes great riches. Strive after mild manners. Women have (to women is) nature (φύσις). Alexander, king of the Macedonians, is called the Great

§ 49. Comparison of Adjectives.

The Greek language has two forms to indicate the two degrees of comparison (Comparative and Superlative); much the common form is *-τερός*, *-τέρη*, *-τερόν*, for the Comparative, and *-τερτός*, *-τέρτη*, *-τερτόν*, for the Superlative; a more rare form is *-των*, *-τορ*, or *-ων*. *-ον*, for the Comparative, and *-ιστός*, *-ιστη*, *-ιστόν*, for the Superlative.

REM. 1. The Superlative expresses a quality in the highest degree, in a very high degree.

REM. 2. Instead of the simple forms of the Comparative and Superlative, Greek, like the Latin, can prefix *μᾶλλον* (*magis*) and *μάλιστα* (*maxime*). Positive.

§ 50. A. First Form of Comparison.

Comparative, *-τερός*, *-τέρη*, *-τερόν*.

Superlative, *-τερτός*, *-τέρτη*, *-τερτόν*.

The following adjectives annex these forms in the following manner:

I. Adjectives in *-ος*, *-η* (-*ᾱ*), *-ον*.

(a) Most adjectives of this class, after dropping *σ*, annex above endings to the pure stem, and retain the *ο*, when a syllable long by nature or by position, § 9, 3, precedes, (a mute and always make the syllable long here); but, in order to preve

¹ § 161, 2. (d)

² § 161, 2. (a), (a).

concurrence of too many short syllables, *o* is lengthened into *ω*, when a short syllable precedes; e. g.

<i>κοῦφ-ός, light,</i>	Com. <i>κουφ-ό-τερος</i>	Sup. <i>κοιφ-ό-τατος, -η, -ον,</i>
<i>ἰσχύρ-ός, strong,</i>	“ <i>ἰσχύρ-ό-τερος,</i>	“ <i>ἰσχύρ-ό-τατος,</i>
<i>λεπτ-ός, thin,</i>	“ <i>λεπτ-ό-τερος,</i>	“ <i>λεπτ-ό-τατος</i>
<i>σφοδρ-ός, vehement,</i>	“ <i>σφοδρ-ό-τερος,</i>	“ <i>σφοδρ-ό-τατος,</i>
<i>πικρ-ός, bitter,</i>	“ <i>πικρ-ό-τερος,</i>	“ <i>πικρ-ό-τατος,</i>
<i>σοφ-ός, wise,</i>	“ <i>σοφ-ώ-τερος,</i>	“ <i>σοφ-ώ-τατος,</i>
<i>έχυρ-ός, firm,</i>	“ <i>έχυρ-ώ-τερος,</i>	“ <i>έχυρ-ώ-τατος,</i>
<i>ἀξι-ός, worthy,</i>	“ <i>ἀξι-ώ-τερος,</i>	“ <i>ἀξι-ώ-τατος.</i>

(b) Contracts in *-eos* = *-ous* and *-oos* = *-ous*, suffer contraction in the Comparative and Superlative also, since *e* of the former is absorbed by *ω*, but the latter, after dropping *os*, insert the syllable *es*, which is contracted with the preceding *o*; e. g.

<i>πορφύρ-εος</i>	= <i>πορφυρ-οῦς</i>	<i>ἀπλ-ός</i>	= <i>ἀπλ-οῦς</i>
<i>πορφυρ-εώτερος</i>	= <i>πορφυρ-ώ-τερος</i>	<i>ἀπλο-έσ-τερος</i>	= <i>ἀπλ-ούσ-τερος</i>
<i>πορφυρ-εώτατος</i>	= <i>πορφυρ-ώ-τατος</i>	<i>ἀπλο-έσ-τατος</i>	= <i>ἀπλ-ούσ-τατος</i>

Here belong also contracts of two endings in *-ous* and *-ovn*; e. g. *εὖν-οος* = *εὖν-ους*, Neut. *εὖν-οον* = *εὖν-ουν*, Com. *εὖνο-έσ-τερος* = *εὖν-ούσ-τερος*, Sup. *εὖνο-έσ-τατος* = *εὖν-ούσ-τατος*.

(c) The following adjectives in *-αιος*, viz. *γεραιός, old*, *παλαιός, ancient*, *περαίως, on the other side*, *σχολαιός, at leisure*, drop *-os* and append *-τερος* and *-τατος* to the root; e. g.

<i>γεραι-ός,</i>	Com. <i>γεραι-τερος,</i>	Sup. <i>γεραι-τατος,</i>
<i>παλαι-ός,</i>	“ <i>παλαι-τερος,</i>	“ <i>παλαι-τατος.</i>

(d) The following adjectives in *-os*, viz. *εὔδιος, calm*, *ἥσυχος, quiet*, *ἴδιος, own*, *ἴσος, equal*, *μέσος, middle*, *ὄρθρος, early*, *ὄψιος, late*, and *πρώτος, in the morning*, after dropping *-os*, insert the syllable *ai*, so that the Comparative and Superlative of these adjectives are like the preceding in *-aios*; e. g.

<i>μέσος,</i>	Com. <i>μεσ-αι-τερος,</i>	Sup. <i>μεσ-αι-τατος,</i>
<i>ἴδιος</i>	“ <i>ἴδι-αι-τερος,</i>	“ <i>ἴδι-αι-τατος.</i>

REM. 1. *Φίλος, beloved, dear*, has three different forms: *φιλάτερος, φιλάτατος*; *φίλτερος, φιλτατος*; *φιλαίτερος, φιλαίτατος*.

(e) Two adjectives in *-os*, viz. *ἐργάσιος, strong*, and *ἄκρατος, unmixed*, after dropping *-os*, insert the syllable *es*; e. g. *ἐργάσιεν-έσ-τερος, ἐργάσιεν-έσ-τατος*, *ἄκρατ-έσ-τερος, ἄκρατ-έσ-τατος*. So also *αιδοῖος, modest*, has *αιδοιείστατος* in the Superlative.

(f) The following adjectives in *-os*, viz. *λαλός, talkative*, *μονοφάγος, eating alone*, *όψιος, dainty*, and *πτωχός, poor*, after dropping *-os*, insert the syllable *is*; e. g. *λαλ-ος*, Com. *λαλ-ίσ-τερος*, Sup. *λαλ-ίσ-τατος*.

II. Adjectives in *-ης*, Gen. *-ον*, and *ψευδής*, *-έσ*, *false*, Gen. *-έος*, shorten the ending *-ης* into *-ις*; e. g. *κλέπτης*, Gen. *-ον*, *thief*, Com. *κλεπτίστερος*, Sup. *κλεπτίστατος*; *ψευδίστερος*, *falsest*.

XXVII. Vocabulary.

'Αγάλλω, to adorn; Mid. ἔθνος, <i>-εος</i> = <i>-ους</i> , τό, a πτωχός, <i>-ή</i> , <i>-όν</i> , beggar w. dat., to pride oneself nation, a people. very poor.
in, be proud of, delight Λακεδαιμόνιος, <i>-ον</i> , δ, a σιωπή, <i>-ῆς</i> , <i>ἡ</i> , silence. in. Lacedaemonian. τίμιος, <i>-α</i> , <i>-ον</i> , honor
αἵρετός, <i>-ή</i> , <i>-όν</i> , choice, νομίζω, to think, deem. esteemed, valuable. eligible; Comparative, οὐδείς, ούδεμια, no one; χελιδών, <i>-όνος</i> , <i>ἡ</i> , a sv preferable to. ούδεν, nothing. low.
βίαιος, <i>-α</i> , <i>-ον</i> , violent. πατρίς, <i>-ίδος</i> , <i>ἡ</i> , native χρήσιμος, <i>-η</i> , <i>-ον</i> , use δίκαιος, <i>-α</i> , <i>-ον</i> , Attic δί- country. advantageous.
καῖος, <i>-ον</i> , just.

RULE OF SYNTAX. The expression denoting comparison, which in English is subjoined to the Comparative by *than*, is subjoined in Greek, by *ἢ*, *than* (*quam*), or, what is more usual, by the Gen. without *ἢ*, when that expression must have stood in the Nom. Acc. after *ἢ* if expressed. Hence the rule: *The Comparative governs the Gen. when ἢ is omitted.*

'Αριστείδης πτωχότατος ἦν, ἀλλὰ δικαιότατος. Οἱ Κύκλωπες βιαιότατοι ἦσαν Καλλίας πλουσιώτατος ἦν Ἀθηναῖων. Οὐδὲν σιωπῆς ἐστι χρησιμώτερον. Σποτ' ἐστὶν αἵρετωτέρα λόγου. Οὐκ ἐστι σοφίας τιμιώτερον. Σοφία πλοί κτῆμα τιμιώτερον ἐστιν. Ἡ Λακεδαιμονίων δίαιτα ἦν ἀπλουστάτη. Οἱ γε τεροι ταῖς τῶν νέων τιμαῖς¹ ἀγάλλονται. Οὐδὲν πατρίδος τοῖς ἀνθρώποις² τερον. Οἱ Ἰνδοὶ παλαίτατον ἔθνος³ νομίζονται. Ὡν νεανίαι, ἐστε ἰσυχαίτα Οἱ Σπαρτιατικοὶ νεανίαι ἐφρωμενέστεροι ἦσαν τῶν Ἀθηναίων. Πολλοὶ τῶν λιδόνων εἰσὶ λαλίστεροι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστησιν.

The father is wiser than the son. The most valuable possession is the virtue. The life of Socrates was very simple. No one of the Athenians more just than Aristides. The eldest are not always the wisest. Men quicker than boys. The Lacedaemonians were very strong. Old women often very loquacious. The raven is very thievish.

III. Adjectives of the third Declension:

Those in *-ύς*, *-εῖα*, *-ύ*, *-ης*, *-ες* (Gen. *-εος*), *-ας*, *-ι*, and the word *μάκαρ*, *happy*, append *-τερος* and *-τατος* immediately to the pure stem, which appears in the Neuter form; e.

γλυκύς, Neut. <i>-ύ</i> — γλυκύ-τερος	γλυκύ-τατος
ἀληθής, Neut. <i>-ές</i> — ἀληθέσ-τερος	ἀληθέσ-τατος

¹ § 161, 2. (c).

² § 161, 5. (a).

³ § 146, 2.

<i>πένης</i> ,	Neut. -ες — <i>πενέσ-τερος</i>	<i>πενέσ-τατος</i>
<i>μέλας</i> ,	Neut. -αν — <i>μελάν-τερος</i>	<i>μελάν-τατος</i>
<i>τάλας</i> ,	Neut. -αν — <i>ταλάν-τερος</i>	<i>ταλάν-τατος</i>
<i>μάκαρ</i> ,	Neut. -αρ — <i>μακάρ-τερος</i>	<i>μακάρ-τατος</i> .

REM. 2. The adjectives *ἥδις*, *ταχίς* and *πολύς* are compared in -ιων and -ων. See § 51, I. and § 52, 9.

IV. *-τερος* and *-τατος* are appended to the pure stem, after the insertion of a single letter or of a whole syllable:

(a) Compounds of *χάρις* insert ω; e. g.

ἐπιχαρις, -ι, Gen. *ἐπιχάριτ-ος*, *ρικαντ*,
Com. *ἐπιχαριτ-ω-τιρος*, Sup. *ἐπιχαριτ-ώ-τατος*.

(b) Adjectives in -ων, -ον (Gen. -ονος), insert ες; e. g.

εὐδαιμων, Neut. *εὐδαιμον*, *λαρηγ*,
Com. *εὐδαιμον-έσ-τερος*, *εὐδαιμον-έσ-τατος*.

(c) Adjectives in -ξ sometimes insert ες, sometimes ις; e. g.

<i>ἀφῆλιξ</i> , Gen. <i>ἀφήλικ-ος</i> , <i>growing old</i> ,	<i>ἀρπαξ</i> , Gen. <i>ἀρπαγ-ος</i> , <i>rapax</i> ,
Com. <i>ἀφηλικ-έσ-τερος</i> ,	Com. <i>ἀρπαγ-ίσ-τερος</i> ,
Sup. <i>ἀφηλικ-έσ-τατος</i> ,	Sup. <i>ἀρπαγ-ίσ-τατος</i> .

V. Adjectives in -εις, -εν, insert σ, the ν of the stem being dropped, § 8, 6; e. g.

χαρίεις, Neut. *χαρίεν*, *pleasant*,
Com. *χαριέ-στερος*, Sup. *χαριέ-στατος*.

XXVIII. Vocabulary.

<i>Αἰθίοψ</i> , -οπος, δ, an <i>AE-</i>	<i>γῆρας</i> , -αος, τό, old age.	<i>δρυή</i> , -ῆς, ἡ, impulse, zeal,
<i>θιοπιαν</i> .	<i>ἐγκρατής</i> , -ές, continent,	<i>desire</i> , rushing.
<i>Αἴτνη</i> , -ης, ἡ, <i>Etna</i> .	abstinent, moderate.	οὐδέ, and not, neither, not
<i>αἱψα</i> , quickly.	<i>εὐσεβής</i> , -ές, pious.	even.
<i>ἀρπαξ</i> , -αγος, rapacious,	<i>εὐχαρις</i> , -ιτος, attractive.	<i>παραπλήσιος</i> , -ᾶ, -ον, and
<i>rapax</i> . [weak.	<i>εὐχαρις</i> , -ιτος, attractive.	<i>rapax</i> ,
<i>ἀσθετής</i> , -ές, powerless,	<i>ηβη</i> , -ης, ἡ, youth.	<i>παραπλήσιος</i> , -ον, like.
<i>μεσότης</i> , -της, me-	<i>μεσότης</i> , -τητος, ἡ, me-	<i>παρέρχουαι</i> , to pass by.
<i>ἐπιχία</i> , -ας, ἡ, misfortune.	<i>διορειτη</i> , moderation.	<i>πρέσβυς</i> , -εῖα, -ν, and
<i>βαθίς</i> , -εῖα, -ν, deep,	<i>νόημα</i> , -ατος, τό, a thought,	<i>πρέσβυς</i> , -νος, and -εως,
profound.	a conception.	old.
<i>βαρύς</i> , -εῖα, -ν, heavy,	<i>ὀρθός</i> , -ή, -όν, straight,	
densome.	<i>ἀκύς</i> , -εῖα, -ν, quick.	
	correct, upright.	

Αἱψα, ὡς *νόημα*, παρέρχεται ἡβη, οἰδ' ἵππων ὄριμὴ γίγνεται ὥκυτέρα. Τὸ γῆρας *βαρύτερον* ἐστιν *Αἴτνης*. 'Ο θύνατος τῷ βαθυτάτῳ ὑπνῷ¹ παραπλήσιός ἐστιν. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις² χαίρουσιν. Φιλίας δικαίας κτῆσις ἐστιν ἀσφαλεστύτη. 'Η μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. Οἱ γέροντες ἀσθενέστεροι εἰσὶ τῶν νέων. Βουλῆς δρθῆς οὐδέν ἐστιν ἀσφαλεστερον. Οἱ κόρακες μελάντατοι εἰσιν. 'ΙΙ 'Αφροδίτη ἡν εἰχαριτωτάτη. Οἱ εὐσεβέστατοι εὐδαιμονέστατοι εἰσιν. Σωκράτης ἐγκρατέστατος ἦν καὶ σωφρονέστατος. 'Εν ταῖς ὑπνοῖς πολλάκις οἱ ἀνθρωποι σωφρονέστεροι εἰσιν, ἢ ἐν ταῖς εὐτυχίαις. Κριτίας ἦν ἀρπαγίστατος. 'Η 'Αφροδίτη ἦν χαριεστάτη πασῶν θεῶν.

¹ § 161, 2. (b).

² § 161, 2. (c).

Age is very burdensome. Nothing is quicker than thought. Moderation ~~is~~ the safest. No bird is (there is not a bird) blacker than the raven. The Ethiopians are very dark. Nothing is more attractive than youth. No one ~~of~~ the Athenians was more moderate or more sensible than Socrates. No one ~~was~~ more rapacious than Cimon. Nothing is more graceful than a beautiful flower.

§ 51. B. Second Form of Comparison.

Comparative, *-των*, Neut. *-τον*, or *-ων*, Neut. *-ον*.

Superlative, *-τατός*, *-τατη*, *-τατον*.

REM. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in *-νς*, which drop *-νς* and append *-ιών*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift*. *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*, § 8, 11), Neut. *θάσσον* (*θάττον*). Thus:

ἡδύς, Com. *ἡδύων*, Neut. *ἡδίον*, Sup. *ἡδιστος*, *-η*, *-ον*.

ταχύς, " *θάσσων*, Att. *θάττων*, Neut. *θάττον*, Att. *θάττον*, Sup. *τάχιστος*.

REM. 2. The others in *-νς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δασύς*, *thick*, *εὐρύς*, *wide*, *όξύς*, *sharp*, *πρέσβυς*, *old*, *ώκυς*, *swif*t, have the form in *-ύτερος*, *-ύτατος*, § 50, III.

II. The following adjectives in *-ρος*, viz. *αἰσχρός*, *base*, *ἐχθρός*, *hostile*, *κυδρός*, *honorable*, and *οἰκτρός*, *wretched* (but always in the Comparative, *οἰκτρότερος*), the ending *-ρος* here also being dropped; e. g. *αἰσχρός*, Com. *αἰσχ-ίων*, Neut. *αἰσχ-ίον*, Sup. *αἰσχ-ιστος*.

XXIX. Vocabulary.

**Άλλος*, *-η*, *-ο*, *alias*, *-a*, *ud*, *καιρός*, *-οῦ*, *ό*, the right *οἰκτρός*, *-ά*, *-όν*, *pitiable*, another, *τὰ ἄλλα* = time, an opportunity; *miserable*.
τὰλλα, the rest, every- time (in general). *δσμή*, *-ῆς*, *ή*, a smell.
 thing else. [imical. *λοιπός*, *-ή*, *-όν*, remaining *δφις*, *-εως*, *δ*, *-η*, a snake.
ἐχθρός, *-ά*, *-όν*, hostile, in- *μετα-φέρω*, to remove, *παρέχομαι*, to afford, bring
ζῶν, *-ον*, *τό*, a living be- change. forth.
 ing, an animal.

'Ο βαθύτατος ὑπνος ἡδιστός ἐστιν. Πολλὰ ἀνθη ἡδίστην δσμὴν παρέχεται. Οὐδὲν θάττόν ἔστι τῆς ἥβης. Τὴν αἰσχίστην δουλείαν¹ οἱ ἀκρατεῖς δουλεύουσιν. Πάντων ἡδιστόν ἔστιν ἡ φιλία. Οὐδὲν αἰσχιόν ἔστιν, ἡ ἄλλα μὲν ἐν νῷ ἔχειν, ἄλλα δὲ λέγειν. Οἱ δφεις τοῖς λοιποῖς ζῶοις² ἔχθιστοί εἰσιν. 'Ο τῶν πλουσίων βίος πολλάκις οἰκτρότερός ἔστιν, ἡ δ τῶν πενήτων. Τάχιστα³ δ καιρὸς μεταφέρει τὰ πράγματα.

Nothing is more pleasant than a very deep sleep. Nothing is more disgraceful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (*dat.*) the old man the most pleasant

¹ § 159, 2.

² § 161, 5. (a).

³ Adverbially.

h, the boy for the boy. The poor have always a very miserable life. Life is more miserable than poverty.

§ 52. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative.
ἀγαθός, <i>good</i> ,	ἀμείνων, Neut. ἀμεινον βελτίων κρείσων, Att. κρείττων λιόνων	ἀριστος βέλτιστος κράτιστος λιώστος
κακός, <i>bad</i> ,	κακίων χείρων	κάκιστος χείριστος
καλός, <i>beautiful</i> , ἀλγεινός, <i>painful</i> ,	ησσων, Att. ἡττων (<i>inferior</i>) καλλίων ἀλγεινότερος ἀλγίων	καλλιστος ἀλγεινότατος ἀλγιστος
ιακρός, <i>long</i> , ικρός, <i>small</i> ,	μακρύτερος μικρύτερος ἐλάσσων, Att. ἐλάττων	μακρύτατος and μήκιστος μικρύτατος ἐλάχιστος
λίγος, <i>few</i> , ιέρας, <i>present</i> , ολίνς, <i>much</i> , μέδιος, <i>easy</i> , έπων. <i>ripe</i> , ἴων, <i>full</i> ,	μείων μεῖῶν πλείων ορ πλέων φάων πεπαίτερος πιότερος	βλίγιστος μέχιστος πλείστος ρράστος πεπαίτατος πιότατος.

XXX. Vocabulary.

ιος, -αι, -οι, and ἀν-	ξυφύτος, -ον, implanted.	μαλακός, -ή, -όν, soft.
ιος, -ον, necessary.	ἐνίοτε, sometimes.	πόλεμος, -ον, ὁ, war.
, -ης, ἡ, necessity,	ἐπιθυμία, -ας, ἡ, desire.	σκώπτω, to joke, jest (<i>Eng.</i> scoff).
ιον.	εὐτυχής, -ές, fortunate.	στέργω, to love, to be satisfied, contented with.
ι, -ας, ἡ, want of ἡ, or;	ἢ—ἢ, either—or, aut—aut.	σύμβουλος, -ον, ὁ, an adviser.
ιον, -αι, anarchy.	Ιβηρία, -ας, ἡ, Spain.	σωφροσύνη, -ης, ἡ, sound-mindedness, modesty,
-ης, ἡ, injury.	ἰσχέω, to be strong or able, have power, avail.	wisdom, chastity.
-ονος, ὁ, ἡ, a	κελεύω, to order, bid.	
ιον.	κολακεία, -ας, ἡ, flattery.	
οπίνη, view.	κροκόδειλος, -ον, ὁ, a crocodile.	
ιος, -αι, -ον, and		
ιερος, -ον, free-		
free.		

LE OF SYNTAX. 'Ως with the Superlative strengthens it, as in Lat. ; e. g. ως τάχιστα, *quam celerrime*, as quick as possible.

ὁ μακρότατος βίος ἄριστος ἐστιν, ἀλλὰ ὁ σπουδαιότατος. Μέτρον ἐπὶ ιριστον. Γνῶμαι τῶν γεραιτέρων ἀμείνοντος εἰσίν. Σύμβουλος οὐδείς ἐστιν χρόνου. Ἡ λέγε σιγῆς κρείττονα, ἡ σιγὴν ἔχε. Ἀεὶ κράτιστόν ἐστιν ιλέστατον. Σκώπτεις. ὡ λῶστε. Ἐσθλῶν κακίους ἐνιότε εὐτυχέστεροι Οὐκ ἐστι λύπης χείρου ἀνθρώπῳ κακόν. Κολακεία τῶν ἄλλων ἀπάντων γειριστόν ἐστιν. Ἀνὴρ μαλακὸς τὴν ψυχήν² ἐστι καὶ³ χρημάτων ἡττων.⁴

51, 5. ² The Acc. means, in regard to, see § 159, 7.
slave to money.

³ also.

Ταῖς γινναιξὶν¹ ἡ σωφροσύνη καλλίστη ὑρετή ἐστιν. Οὐκ ἔστι κτῆμα κύλιο φίλ.υν. Ἡ δουλεία τῷ ἐλευθέρῳ ἀλλίστη ἐστίν. Ἡ ύδδες μηκίστη ἐστίν. Ἡ κροκύδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ιχλοῦ Στέργε καὶ² τὰ μείω. Ὁλίγιστοι ἄνθρωποι εὐδαίμονές εἰσιν. Οὐδεὶς νόμος ἐχύει μεῖζον τῆς ἀνύγκης. Μικρὸς κέρδη πολλάκις μεῖζονας βλάβας φέρει. Ἀναφ χίας μεῖζον οὐκ ἔστι κακόν. Ὁ πόλεμος πλεῖστα κακὰ φέρει. Ἐμφυτός ἐστι τοῖς ἄνθρωποις ἡ τοῦ πλείουνος ἐπιθυμία. Γυνὴ ἐσθλὴ πλεῖστα ὕγαδὺ τῷ οἴκῳ φέρει. Τὰ ἀναγκαῖα τοῦ βίου³ φέρε ὡς ῥᾶστα. Τὸ κελεύειν ῥᾶστον ἔστι τοῦ πρώτεων. Οἱ καρποὶ πεπαίτατοι εἰσιν. Ἐν τῷ τοῦ πατρὸς κήπῳ οἱ βότρυες πεπαγεροί εἰσιν, ἢ ἐν τῷ τοῦ γείτονος. Ἰβηρία τρέφει πιότατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old is the best. The best adviser is time. Nothing is better than that which is more safe (than the safest). The worst (persons) are often very fortunate. Sadness is the worst evil to man. Nothing is worse than flattery. The immoderate man is a slave to pleasures. In women nothing is better than modesty. To a free man nothing is more painful than slavery. The crocodile is very loathsome. The son is smaller than the father. The good often have more property than the bad. The poor are often in greater honor than the rich. Avarice is a very great evil. Nothing brings more evils than war. To order is very easy. It is easier to bear poverty than sadness. We taste the ripest fruits with great pleasure.⁴ The sheep of the father are fatter than those of the neighbor.

CHAPTER V.

THE ADVERB.

§ 53. *Nature, Division and Formation of the Adverb.*

1. Adverbs are indeclinable words, denoting a relation of *place*, *time* or *manner*; e. g. *ἐκεῖ*, *there*, *νῦν*, *now*, *καλῶς*, *beautifully*, *in beautiful manner*.

2. Most adverbs are formed from adjectives by assuming the ending *-ως*. This ending is annexed to the pure stem of the adjective; and since the stem of adjectives of the third declension appears in the genitive, and adjectives in the Gen. Pl. are accentuated like adverbs, the following rule may be given for the formation of adverbs from adjectives: viz. *-ων* the ending of the adjective in the Gen. Pl., is changed into *-ως*; e. g.

φίλ-ος, *lovely*,
καλ-ός, *fair*,
καίρι-ος, *timely*,

Gen. Pl. *φίλ-ων*
“ *καλ-ῶν*
“ *καίρι-ῶν*

Adv. *φίλ-ως*
καλ-ῶς
καίρι-ῶς

¹ § 161, 5.

² also.

³ § 158, 3.

⁴ Neuter plural of the superlative of ἡδονή

ἀπλ(ό-ος)οῦς, simple,	Gen. Pl. ἀπλ(ό-ων)ῶν	Adv. ἀπλ(ό-ως)ῶς
εὐ(ο-ος)ους, benevolent,	" (εὐνό-ων) εὔνων	(εὐνό-ως) εὔνως
πᾶς, all, παντός,	" πάντ-ων	πάντ-ως
σώφρων, prudent,	" σωφρόν-ων	σωφρόν-ως
χαρίεις, pleasant,	" χαριέντ-ων	χαριέντ-ως
ταχύς, swift,	" ταχέ-ων	ταχέ-ως
μέγας, great,	" μεγάλ-ων	μεγάλ-ως
ἀληθῆς, true,	" ἀληθ(έ-ων)ῶν	ἀληθ(έ-ως)ῶς
συνήθης, accustomed,	" (συνηθέ-ων) συνήθων	(συνηθέ-ως) συνήθως.

REM. 1. On the accentuation of compounds in -ήθως and of the compound αἰτάρκως, comp. § 42, Rem. 4; also on the accentuation of εὔνως, instead of εὐνῶς, § 29, p. 29.

REM. 2. By appending the three endings -θεν, -θι and -δε (-σε), to substantives, pronouns and adverbs, adverbs are formed to denote the three relations of place, whence (-θεν), where (-θι) and whither (-δε or -σε); e. g. οὐρανό-θεν, from Heaven, οὐρανό-θι, in Heaven, οὐρανό-δε, into or to Heaven.

REM. 3. The ending -δε is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs, -σε is appended instead of -δε; e. g. ἐκεῖ-σε, thither, ἄλλο-σε, to another place. In plural substantives in -ας, -σδε ι-ς: comes -ζε; e. g. Ἀθῆναζε, to Athens.

3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἔξαπίνης, suddenly, αὐτοῦ, there, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. μέγα κλαίειν, to weep much.

§ 54. Comparison of Adverbs.

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

σοφῶς	from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σοφῶς	" σοφῆς	σοφέστερον	σοφέστατα
χαριέντως	" χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	" εὐδαίμων	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχρῶς	" αἰσχρός	αἰσχιον	αἰσχιστα
ἡδῶς	" ἡδύς	ἡδιον	ἡδιστα
ταχέως	" ταχύς	θᾶσσον, -ττον	τάχιστα.

2. All primitive adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἕσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

ἄνω, above κάτω, below,	Com. ἄνωτέρω κατωτέρω	Sup. ἄνωτάτω κατωτάτω.
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In like manner, most other primitive adverbs have the ending -ω in the Comparative and Superlative; e. g.

ἀγχοῦ, near,
πέρα, beyond,
τηλοῦ, far,
ἐκάς, far,
ἴγγυς, near,

Com. ἀγχοτέρω
περαιτέρω
τηλοτέρω
ἐκαστέρω
ἴγγυτέρω
εγγύτερον

Step. ἀγχοτάτῳ
Sup. wanting
τηλοτύτῳ
ἐκαστύτῳ
ἴγγυτύτῳ and
ἴγγυτατῳ

CHAPTER VI.

THE PRONOUN.

§ 55. *Nature and Division of Pronouns.*

Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person); e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

§ 56. I. *Personal Pronouns.*

A. Substantive personal pronouns.

(a) The simple ἐγώ, ego, σύ, tu, οὐ, sui.

Singular.			
Nom.	ἐγώ, I	σύ, thou	
Gen.	μοῦ (μον), ἐμοῦ, of me	σοῦ (σου), of thee	οὐ (οὐ), of himself, etc.
Dat.	μοι (μοι), ἐμοί, to me	σοι (σοι), to thee	οι (οι), to himself, etc.
Acc.	μέ (με), ἐμέ, me	σέ (σε), thee	ε (ε), himself, etc.
Dual.			
N. A.	νώ, we both, us both	σφώ, you both	
G. D.	νῷν, of us both, to us both	σφῶν, of you both,	σφωτν (σφωϊν). of them both, to them both
Plural.			
Nom.	ἰμεῖς, we	ἰμεῖς, ye (v)	σφεῖς, Neut. σφέα, they
Gen.	ἰμῶν, of us	ἰμῶν, of you (v)	σφῶν, of them
Dat.	ἰμῖν, to us	ἰμῖν, to you (v)	σφίσι(ν) (σφισι), to them
Acc.	ἰμᾶς, us	ἰμᾶς, you (v)	σφᾶς. Neut. σφέα (σφέα), them.

REM. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

XXXI. Vocabulary.

βλέπω, to look at, see.	δια-φέρω, <i>w. gen.</i> , to be <i>σπουδαίως</i> , zealously, diligently,
γάρ, for.	different from, differ gently.
γράμμα, -ατος, τό, that which is written, an alphabetical letter, <i>pl. let-</i>	from. δια-φθείρω, to destroy, lay waste.
ters, literature.	συγχαίρω, <i>w. dat.</i> , to rejoice with. χαριέντως, gracefully.

'Εγώ μὲν γράφω, σὺ δὲ παιζεις. Σέβομαι σε, ὡ μέγα Ζεῦ. 'Ω παῖ, ἀκούεις μου. 'Ο πατήρ μοι φίλτατός ἐστιν. 'Θ θεὸς ἄει σε βλέπει. Εἴ με βλάπτεις, σὺν ἔχθρῳ² διαφέρεις. 'Εγὼ ἐρδωμενέστερός εἰμί σου. 'Ηδέως πείθομαι σοι,³ ὡ πάτερ. 'Ημεῖς ὑμῖν συγχαίρομεν. 'Η λύρα ὑμᾶς εὐφραίνει. 'Ο θεὸς ἡμῖν πολλὰ ἀγαθὰ παρέχει. 'Ο πατὴρ ὑμᾶς στέργει. 'Ανδρείως μάχεσθε, ὡ στρατιῶται· ἡμῶν⁴ γάρ ἐστι τὴν πόλιν φυλάττειν· εἰ γὰρ ὑμεῖς φεύγετε, πῦσα ἡ πόλις διαφθείρεται. 'Ημῶν⁴ ἐστιν, ὡ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. 'Η μήτηρ νῷ στέργει. Νῷν ἦν κακὴ νόσος. Σφῶ ἔχετε φίλον πιστότατον. Σφῶν δὲ πατὴρ χαρίζεται· σφῶ γάρ σπουδαίως τὰ γράμματα μανθάνετε.

RULE OF SYNTAX. The Nom. of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

REM. 2. In the following examples, the italicized pronouns must be expressed in Greek.

We write, but *you* play. *We both* are writing, but *you both* are playing. I reverence *you*, O gods! O boy, hear us! God sees *you* always. If *you* injure us, *you* do not differ from enemies. *We* are stronger than *you*. *You* rejoice with us. I obey *you* cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves us both. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty, O boy, to learn diligently; for *thou* art a pupil. The lyre affords (to) me and thee pleasure. Both of *you* had (to *you both* was) a very bad illness. Both of *you* have (to *you both* is) a very faithful friend. Our (the) father gratifies both of us (us both) cheerfully; for *both of us* study literature diligently.

§ 57. (b) The reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἁυτοῦ.

1. The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed; e. g. ἡμῶν αὐτῶν; that of the third person is either simply ἁυτῶν, αὐτῶν, etc., or σφῶν αὐτῶν, etc.

¹ § 158, 5. (b).² § 157.³ § 161, 2. (a), (δ).⁴ § 158, 2.

Singular.		
G. ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thyself	ἐαυτοῦ, -ῆς, or [self]. αὐτοῦ, -ῆς, of himself, of her-
D. ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, -ῇ, or σαυτῷ, -ῇ, to thyself	ἐαυτῷ, -ῇ, or [to itself] αὐτῷ, -ῇ, to himself, to herself,
A. ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἐαυτόν, -ήν, -ό, or [itself] αὐτόν, -ήν, -ό, himself, herself,
Plural.		
G. ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of yourselves	ἐαυτῶν or αὐτῶν, or
D. ἡμῖν αὐτοῖς, -αις, to ourselves	ὑμῖν αὐτοῖς, -αις, to yourselves	σφῶν αὐτῶν, of themselves ἐαυτοῖς -αις, or αὐτοῖς -αις, or
A. ἡμᾶς αὐτούς, -άς, ourselves	ὑμᾶς αὐτούς, -άς, yourselves	σφίσιν αὐτοῖς -αις, to themselves ἐαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.

§ 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

Plur. G. ἀλλήλων, of one another,
D. ἀλλήλοις, -αις, -οις
A. ἀλλήλους, -ας, -α

Dual. ἀλλήλοιν, -αιν, -οιν
ἀλλήλοιν, -αιν, -οιν
ἀλλήλω, -α, -ω.

XXXII. Vocabulary.

"Αφθονος, -ον, not grudging, unenvious.	μᾶλλον, (= μάλιον comparative of μάλα) more,	οὐσία, -ας, ἡ, being; property, possession.
βλαβερός, -ά, -όν, injurious.	rather, sooner.	περιφέρω, to carry about.
κακοῦργος, -ον, injurious, wicked.	μόνον, adv., only, alone.	πλεονέκτης, -ον, avaricious.
κακοῦργος, -ον, δ, an evil-doer.	Οὐρανίδαι, -ων, οἱ, the inhabitants of Ouranos,	[rich.]
κατά, w. acc., according to.	the gods.	πλουτίζω, to enrich, make useful.

'Ο βίος πολλὰ λυπηρὰ ἐν ἐαυτῷ (αὐτῷ) φέρει. Γίγνωσκε σεαυτόν (σαυτόν). Βούλον ἀρέσκειν πᾶσι,¹ μὴ σαυτῷ μόνον. 'Ο σοφὸς ἐν ἐαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἔπαινον μᾶλλον ἢ σαυτοῦ λέγε. 'Αρετὴ καθ' ἐαυτήν ἔστι καλή. Οἱ πλεονεκταὶ ἐαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλάπτουσιν. Οὐχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἐαυτοῖς (σφίσιν αὐτοῖς) δὲ ωφέλιμοι εἰσιν, ὅλα κακοῦργοι μὲν τῶν ἄλλων, ἐαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακουργότεροι. 'Ημεῖς ἡμῖν¹ αὐτοῖς ἥδιστα χαριζόμεθα. "Αφθονοι Οὐρανίδαι καὶ ἐν ἄλλήλοις εἰσίν. Οἱ κακοὶ ἄλλήλους βλάπτουσιν.

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immoderate man is not injurious to others and useful to himself, but he is an evil-doer to others and much more injurious to himself. Good children love one another.

¹ § 161, 2. (c).

§ 59. B. Adjective personal pronouns, or possessive pronouns.

Possessive pronouns are formed from the genitive of substantive personal pronouns :

ἐμός, -ῆ, -όν, meus, -a, -um, from *ἐμοῦ*; *ἡμέτερος, -τέρα, -τερον, noster, -tra, -trum*, from *ἡμῶν*;

σός, -ή, -όν, tuus, -a, -um, from *σοῦ*; *ὑμέτερος, -τέρα, -τερον, vester, -tra, -trum*, from *ὑμῶν*;

ὅς, ἦ, ὅν, suis, from *οὐ*, instead of which, however, the Attic writers use the Gen. *ἔαυτοῦ, -ῆς, -ῶν*, in the reflexive signification, and *αὐτοῦ, -ῆς, -ῶν*, in the signification of the personal pronoun of the third person; e. g. *τύπτει τὸν ἔαυτοῦ γλών* or *τὸν γλῶν τὸν ἔαυτοῦ*, *he strikes his own son*, *τύπτει αὐτοῦ τὸν γλών* or *τὸν γλῶν αὐτοῦ*, *he strikes his son*, (i. e. the son of him, *eius*). The position of the Greek article should be observed.

XXXIII. Vocabulary.

Μεθήμων, -ον, negligent, *μεταχειρίζομαι*, to uphold, *σῶμα, -ατος, τό*, the body.
dilatory. lead. *τέκνον, -ον, τό*, a child.

RULE OF SYNTAX. The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive; e. g. *ἡ μήτηρ στέργει τὴν θυγατέρα*, *the mother loves her daughter*. Instead of the adjective personal pronouns *ἐμός, σός*, etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics *μου, σου*) and the reflexives (*ἐμαυτοῦ*). The position of the article may be learned from the following examples.

'Ο ἐμὸς πατὴρ ἄγαθὸς ἐστιν ορ δ πατὴρ μου ορ μοῦ δ πατὴρ ἄγαθὸς ἐστιν; ορ δ ἐμαυτοῦ πατὴρ ορ δ πατὴρ δ ἐμαυτοῦ ἄγαθὸς ἐστιν. Οἱ ὑμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν. Οἱ παῖδες ὑμῶν καλοὶ εἰσιν. 'Τμῶν οἱ παῖδες σπουδαῖοι εἰσιν. Τὰ ἡμῶν αὐτῶν τέκνα ορ τὰ τέκνα τὰ ἡμῶν αὐτῶν ψέγομεν. 'Ο σεαυτοῦ φίλος ορ δ φίλος δ σεαυτοῦ πιστός ἐστιν, δ ἐμαυτοῦ φίλος ορ δ φίλος δ ἐμαυτοῦ ἀπιστός ἐστιν. 'Ο σὸς νοῦς τὸ σὸν σῶμα μεταχειρίζεται. 'Ο μὲν ἐμὸς παῖς σπουδαῖος ἐστιν, δ δὲ σὸς μεθήμων.

Thy father is good. My slave is bad. Our children learn diligently. Many (persons) love the children of others, but not their own. He admires his own actions, but not those of the others.

§ 60. II. *Demonstrative Pronouns.*

Singular.											
		this.			this.						
N.	δέ	ἡδε	τόδε	οὗτος	αὕτη	τοῦτο	αὐτός	αὐτής	αὐτή	αὐτό	self, or he, she, it.
G.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτή	αὐτοῦ	
D.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῇ	αὐτῷ	
A.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	αὐτὸν	αὐτήν	αὐτήν	αὐτό	
Plural.											
N.	οίδε	αἴδε	τάδε	οὗτοι	αὐται	ταῦτα	αὐτοί	αὐταί	αὐτά		
G.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν	αὐτῶν	
D.	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς	αὐτοῖς	
A.	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα	αὐτοὺς	αὐταῖς	αὐτά	αὐτά	
Dual.											
N. A.	τώδε	τάδε	τώδε	τούτω	ταύτα	τοῦτω	αὐτώ	αὐτά	αὐτώ		
G. D.	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν	αὐτοῖν	αὐταῖν	αὐτοῖν	αὐτοῖν	

Like οὗτος are declined τοσοῦτος, τοσαύτη, τοσοῦτο(ν), tantus, -a, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), talis, -e, τηλικοῦτος, τηλικαύτη, τηλικοῦτο(ν), so great, so old; it is to be noted, (a) that the Neuter Sing., besides the form in ο, has also the common form in ον; (b) that in all forms of οὗτος, which begin with τ, the τ is dropped.

Like αὐτός are declined ἐκεῖνος, ἐκείνη, ἐκεῖνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, aliis, alia, aliud. The article δ, ἡ, τό is declined like δέ, the δε being omitted.

Singular.						Plural.					
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)			τοσοῦτοι	τοσαύται	τοσαύτα			
G.	τοσούτου	τοσαύτης	τοσούτου			τοσούτων	τοσούτων	τοσούτων			
D.	τοσούτῳ	τοσαύτῃ	τοσούτῳ			τοσούτοις	τοσαύταις	τοσούτοις			
A.	τοσούτον	τοσαύτην	τοσοῦτο(ν)			τοσούτους	τοσαύτας	τοσαύτα			
Dual.											
N. A.	τοσούτω	τοσαύτα	τοσούτω								
G. D.	τοσούτοιν	τοσαύταιν	τοσούτοιν								

REMARK. The pronoun αὐτός, -ή, -ό, signifies either self, ipse, ipsa, ipsum, or is used for the oblique Cases of the personal pronoun of the third person, he, she, it; is, ea, id. With the article, viz. δ αὐτός, ἡ αὐτή, τό αὐτό, it signifies the same (*idem, eadem, idem*). The article usually coalesces by Crasis (§ 6, 2) with αὐτός and forms one word, viz. αὐτός, instead of δ αὐτός, αὐτή, ταύτο, usually ταύτον, ταύτον, ταύτη, etc.

§ 61. III. *Relative Pronoun.*

Singular.				Plural.			Dual.		
N.	δς, qui	ἥ, quae	δ, quod	οἱ	αἱ	ἄ	ὦ	ἄ	ὦ
G.	οὐ	ἥς	οὐ	ὤν	ὤν	ὤν	οἰν	αἰν	οἰν
D.	ἥ	ἥ	ἥ	οἰς	αἰς	οἰς	οἰν	αἰν	οἰν
A.	ὦν	ἥν	δ	οἴς	ἄς	ἄ	ὦ	ἄ	ὦ.

§ 62. IV. *Indefinite and Interrogative Pronouns.*

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)], and placed after some word or words, whilst the interrogative is accented and placed before.

REM. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative *δ*, which, however, (except in the case of ὅστις) is not inflected; e. g. δποῖος, ὑπέστος, δπύτερος, etc.

Declension of $\tau\acute{\imath}\varsigma$, $\tau\acute{\imath}\varsigma$ and $\delta\varsigma\tau\acute{\imath}\varsigma$.

Sing.	N.	<i>τὶς, some one</i>	N. <i>τὶ, some thing</i>	<i>τίς; quis?</i>	<i>τί; quid?</i>
	G.	<i>τινός or τοῦ</i>		<i>τίνος or τοῦ</i>	
	D.	<i>τινί or τῷ</i>		<i>τίνι or τῷ</i>	
	A.	<i>τινά</i>	N. <i>τὶ</i>	<i>τίνα</i>	<i>τί</i>
Plur.	N.	<i>τινές</i>	N. <i>τινύ and ὄττα</i>	<i>τίνες</i>	<i>τίνα</i>
	G.	<i>τινῶν</i>		<i>τινῶν</i>	
	D.	<i>τισί(ν)</i>		<i>τίσι(ν)</i>	
	A.	<i>τινύς</i>	N. <i>τινύ and ὄττα</i>	<i>τίνας</i>	<i>τίνα</i>
Dual. N. A.		<i>τινέ</i>		<i>τίνε</i>	
G. and D.		<i>τινοῖν</i>		<i>τίνοιν.</i>	
N.	<i>ὅτις, whoever</i>	<i>ἥτις</i>	<i>ὅ τι</i>	<i>οἵτινες</i>	<i>αἵτινες</i>
G.	<i>οὐτινός or ὅτου</i>	<i>ἥτινος</i>		<i>ώντινων</i>	<i>(rarer ὅτων)</i>
D.	<i>ώτινι or ὄτῳ</i>	<i>ἥτινι</i>		<i>οἵτισι(ν)</i>	<i>(rarer ὅτασι) αἵτισι(ν)</i>
A.	<i>ὄντινα</i>	<i>ἥτινα</i>	<i>ὅ τι</i>	<i>οἵτινας</i>	<i>αἵτινας</i>
Dual. N. A. <i>ώτινε, ὄτινε, G. D. οἵντινοιν, αἵντινοιν.</i>					

REM. 2. The negative compounds of *τὶς*, viz. οὐτὶς, οὐτι, μήτις, μήτι, *no one, nothing*, are inflected like the simple *τὶς*; e. g. οὐτινος, οὐτινες, etc.

XXXIV. Vocabulary.

Βασιλεύς, -εως. ἵ, king.	ἡμέρα, -ας, ἡ, a day.	τηλικοῦτος, -αύτη, -οῦτο,
Έκαστος, -η, -ον, each.	οῖος, -α, -ον, quālis.	so large, so old.
ἔκεινος, -η, -ο, that.	ὅσιος, -η, -ον, quantus.	τοῖος, -α, -ον, talis.
ἕνιοι, -αι, -α, some.	ὅστις, ἥτις, ὁ τι, whoever,	τόσος, -η, -ον, tantus.
ἔξετάζω, to examine.	whatever.	τρόπος, -ον, δ, a way, or
ἔπιστολή, -ῆς, ἡ, epistola,	ῥόδον, -ον, τό, a rose.	manner, the mode of
a letter.	στρατηγός, -οῦ, ὁ, a general.	life, the character.

'Ο ἄνὴρ οὗτος οτ τούτος δ ὡνὴρ ὑγαθός ἐστιν. Ή γυνώμη αὐτη οτ αὐτη ἡ γυνώμη δικαια ἐστίν. Ή γυνὴ ἡδε οτ ἵδε ἡ γυνὴ καλή ἐστιν. 'Ο ἄνὴρ ἐκεῖνος οτ ἐκεῖνος δ ὄνὴρ βασιλεὺς ἐστιν. 'Ο βασιλεὺς αὐτός οτ αὐτὸς δ βασιλεὺς στρατηγύς ἐστιν. Φέρε, ὡ παῖ, αὐτῷ τὴν κλεῖν. 'Ενιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτα γιγνώσκουσιν. Τὸ λέγειν καὶ τό πράττειν οὐ ταῦτόν ἐστιν. Ταῦτα τὰ ρόδα, ἀ θάλλει ἐν τῷ κήπῳ, καλά ἐστιν. Σαφόν τι χρῆμα δ ὄνθρωπός ἐστιν. Εἰ φιλίαν του (τινὸς) διώκεις, αὐτοῦ τὸν τρόπον ἔξεταζε. Τίς γράφει τὴν ἐπιστολήν; 'Ων¹ ἔχεις, τούτων² ἄλλοις παρέχου. 'Ολβιος, ώ παῖδες φίλαι

¹ By attraction for *ü*, see Syntax, § 182, 6.

2 § 158, 3. (b).

εἰσίν. Ἐκεῖνος ὁ λαβιώτατος, δτῷ (ψτιν) μηδὲν κακόν ἔστιν. Τί φροντίζεις; Οὐ λέγω, ὃ τι φροντίζω. Ολον τὸ ἔθος ἐκύστου, τοῖος ὁ βίος. Δέγε μοι, ἵτις ἔστιν ἐκείνη ἡ γυνή.

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (*eius*) son is good. Her (*eius*) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (*sem.*) friendship is. What is more beautiful than virtue?

§ 63. Correlative Pronouns.

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον ; how great? how much? quantus?	ποσός, -ή, -όν, of a certain size, or number, aliquantus	τόσος, -η, -ον, so great, so much, tantus τοσόγδε, τοσήδε, τοσόνδε τοσοῦτος, -άντη, -οῦτο(r)	ὅσος, -η, -ον and ὑπόσος, -η, -ον, as great, as much, quantus
ποῖος, -ᾶ, -ον ; of what kind? qualis?	ποιός, -ά, -όν, of a certain kind	τοῖος, -ᾶ, -ον, of such a kind, talis τοιόσδε, τοιάδε, τοιόνδε, τοιοῦτος, -άντη, -οῦτο(v)	οῖος, -ᾶ, -ον and ὑποῖος, -ᾶ, -ον, of what kind, qualis
πηλίκος, -η, -ον; how great? how old?	wanting	τηλίκος, -ον, so great, so old τηλικόσδε, -άδε, -όνδε τηλικοῦτος, -άντη, -οῦτο(v)	ἰηλίκος, -η, -ον and ὑπηλίκος, -η, -ον, as great, as old

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ ; where? ubi?	πού, somewhere, alicubi	wanting (hic, ibi)	οὗ, where, ubi	ὅπον, where, ubi
πόθεν ; whence? unde?	ποθέν, from some place, alicunde	wanting (hinc, inde)	ὅθεν, whence, unde	ὅπόθεν, whence, unde
ποὶ ; whither? quoniam?	ποί, to some place, aliquo	wanting (eo)	οἱ, whither, quo	ὅποι, whither, quo
πότε ; when? quando?	ποτέ, some time, aliquando	τότε, then, tum	ὅτε, when, quum	ὅπότε, when, quando
πηγή ; quo temporis punc- to? quoniam ho- rà?	wanting	τηγη- κόδε } hoc τηγη- } ipso κάῦτα } tempore	ἥνηκα, when, quo ipso tempore	ὅπηγή, when, q[uic] ipso tem- pore
πῶς ; how? πῇ ; whither? how?	πώς, some how πῇ, to some place, thither, in some way	οὗτω(ς) ὥδε, so τῇδε } hither ταῦτη } or here	ώς, how ἥ, where, whither	ὅπως, how ὅπῃ, where, whither.

REMARK. The forms which are wanting in the Common language to denote *here, there* (*hic, ibi*), are expressed by ἐνταῦθα, and those to denote *hence* (*hinc, inde*), by ἐνθένδε, ἐντεῦθεν.

§ 64. Lengthening of the Pronouns.

1. The enclitic γέ is joined to the personal pronouns of the first and second person, in order to make the person emphatic. The pronoun ἐγώ then draws back its accent in the Nom. and Dat.; e. g. ἐγωγε, ἐμοῦγε, ἐμοιγε, ἐμέγε; -σύγε. Moreover γέ can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g. οὐτός γε.

2. The particles δή, most commonly δήποτε, and οὐν, are appended to relatives compounded of interrogatives or indefinites, as well as to δσος, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. δετιεδή, δετιεδήποτε, δετιεοῦν, ήτιεοῦν, δτιοῦν, quicunque (Gen. ούτινοςοῦν or δτονοῦν, ήτινοςοῦν, Dat. φτινιοῦν or δτωοῦν, etc.);—δποσοςδή, δποσοςοῦν, δσοςδήποτε, quantuscunque;—δπηλικοσοῦν, however great, how old soever.

3. The suffix δε is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g. δδε, ήδε, τόδε; τοιόδε; τσόδε; τηλικόδε, from τοῖος, τύσος, τηλίκος, which change their accent after δε is appended

4. The enclitic πέρ is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, *even who, which*; e. g. δπερ, ήπερ, οπερ (Gen. ούπερ, etc.); δσοςπερ, οίοςπερ (Gen. δσουπερ, οίουπερ, etc.); δθιπερ, οθενπερ.

5. The inseparable demonstrative ί, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

ούτοσί, *this here* (*hicce, celui-ci*), αύτηί, τουτί,
Gen. τουτούί, ταυτησί, Dat. τουτῷί, ταυτῃί, Pl. ούτοϊί, αύταιί, ταυτί;
δδί, ήδί, τοδί from δδε; ώδί from ώδε; ούτωσί from ούτως;
ἐντεῦθενί from ἐντεῦθεν; ἐνθαδί from ἐνθάδε; νννί from ννν; δευρί from δεῦρο.

CHAPTER VII.

THE NUMERALS.

§ 65. Nature and Division of the Numerals.

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) *Cardinals*, which answer the question, “*How many?*” The first four numerals and the round numbers from 200 (*διακόσιοι*) to 10,000 (*μύριοι*), as well as the compounds of *μύριοι*, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. *τριςχίλιοι*, 3000.

(b) *Ordinals*, which answer the question, “*Which one in the series?*” They all have the three endings of adjectives -ος, -η, -ον, except *δεύτερος*, which has -ος, -α, -ον.

(c) *Multiplicatives*, which answer the question, “*How many fold?*” They are all compounded of *πλοῦς*, and are adjectives of three endings, -οῦς, -ῆ, -οῦν. For the declension of these, see § 29. Numeral adjectives in -άκις, answer the question, “*How many times?*”

(d) *Proportionals*, which answer the question, “*How many times more?*” They are all compounds of -πλάστιος, -ία, -ιον; e. g. *διπλάστιος*, *two-fold, double*.

(e) *Substantive-numerals*, which express the abstract idea of the number; e. g. ή δύνας, -άδος, *duality*.

§ 66. *Numer al Signs.*

1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ε, Βαῦ or the digamma Φ or Στῖ, ι, as the sign for 6;—Κόππα, 5, as the sign for 90;—Σαμπῖ, Π, as the sign for 900.

2. The first eight letters, i. e. from α to θ with the Βαῦ or Στῖ, denote the units; the following eight, i. e. from ι to π with the Κόππα, the tens; the last eight, i. e. from ρ to ω with the Σαμπῖ, the hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed over them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed under them, thus, α' = 1, α = 1000, ι' = 10, ι = 10,000, εψμβ' = 5742, αωμβ' = 1842, ρ' = 100, ρ = 100,000.

§ 67. *Summary of the Cardinals and Ordinals.*

Cardinals.

- 1 α' εἷς, μία, ἕν, *one*
- 2 β' δύο or δύω, *two*
- 3 γ' τρεῖς, τρία, *three*
- 4 δ' τέτταρες, -α, or τέσσαρες
- 5 ε' πέντε
- 6 ι' Ἑξ
- 7 ζ' Ἑπτά
- 8 η' ὅκτω
- 9 θ' ἑννέα
- 10 ι' δέκα
- 11 ια' ἑνδεκα
- 12 ιβ' δώδεκα
- 13 ιγ' τρισκαίδεκα
- 14 ιδ' τετταρεςκαίδεκα or τεσσαρεςκαίδεκα

Ordinals.

- πρῶτος, -η, -ον, *primus, -a, -um*
- δεύτερος, -α, -ον, *secundus, -a, -um*
- τρίτος, -η, -ον, *tertius, -a, -um*
- τέταρτος, -η, -ον
- πέμπτος, -η, -ον
- ἕκτος, -η, -ον
- ἕβδομος, -η, -ον
- διγοος, -η, -ον
- ἕνατος, -η, -ον
- δέκατος, -η, -ον
- ἑνδέκατος, -η, -ον
- δωδέκατος, -η, -ον
- τρισκαιδέκατος, -η, -ον
- τετταρακαιδέκατος, -η, -ον

15 ιε πεντεκαίδεκα	πεντεκαΐδέκατος, -η, -όν
16 ιξ' ἑκκαΐδεκα	ἑκκαΐδέκατος, -η, -όν
17 ιζ' ἑπτακαίδεκα	ἑπτακαΐδέκατος, -η, -όν
18 ιη' ὀκτωκαίδεκα	ὀκτωκαΐδέκατος, -η, -όν
19 ιθ' ἐννεακαίδεκα	ἐννεακαΐδέκατος, -η, -όν
20 κ' εἴκοσι(ν)	είκοστός, -ή, -όν
21 κα' εἴκοσιν, είς, μία, ἐν	είκοστδς, -ή, -όν, πρῶτος, -η, -όν
30 λ' τριάκοντα	τριάκοντός, -ή, -όν
40 μ' τετταράκοντα ογ τεσσαράκοντα	τετταρακοστός, -ή, -όν
50 ν' πεντήκοντα	πεντηκοστός, -ή, -όν
60 ξ' ἔξηκοντα	ἔξηκοστός, -ή, -όν
70 ο' ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν
80 π' ὀγδοήκοντα	ὑγδοηκοστός, -ή, -όν
90 5' ἐνενήκοντα	ἐνενηκοστός, -ή, -όν
100 ρ' ἑκατόν	ἑκατοστός, -ή, -όν
200 σ' διάκοσιοι, -αι, -α	διάκοσιοστός, -ή, -όν
300 τ' τριάκοσιοι, -αι, -α	τριάκοσιοστός, -ή, -όν
400 υ' τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500 φ' πεντακύσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600 χ' ἔξακοσιοι, -αι, -α	ἔξακοσιοστός, -ή, -όν
700 ψ' ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -όν
800 ω' ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -όν
900 πρ' ἐννακόσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν
1000 ,α χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000 ,β διεχίλιοι, -αι, -α	διεχιλιοστός, -ή, -όν
3000 ,γ τριεχίλιοι, -αι, -α	τριεχιλιοστός, -ή, -όν
4000 ,δ τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν
5000 ,ε πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν
6000 ,ξ ἔξακισχίλιοι, -αι, -α	ἔξακισχιλιοστός, -ή, -όν
7000 ,ζ ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν
8000 ,η ὀκτακισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν
9000 ,θ ἐννακισχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν
10,000 ,ι μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000 ,κ διεμύριοι, -αι, -α	διεμυριοστός, -ή, -όν
100,000 ,ρ δεκακισμύριοι, -αι, -α,	δεκακισμυριοστός, -ή, -όν.

REMARK. In compound numerals, the smaller number with *kai* is usually placed before the larger, often also the larger without *kai* is placed first, sometimes with *kai*; e. g.

25: πέντε καὶ εἴκοσι, ορ εἴκοσι πέντε,

345: πέντε καὶ τετταράκοντα καὶ τριακόσιοι, ορ τριακ. τεττ. πέντε.

The same holds of the ordinals; e. g.

πέμπτος καὶ είκοστός, ορ είκοστδς πέμπτος.

§ 68. Declension of the first four Numerals.

Nom.	<i>εἷς</i>	<i>μία</i>	<i>ἕν</i>	δύο and δύω
Gen.	<i>ἕνος</i>	<i>μιᾶς</i>	<i>ἐνός</i>	ἕνοῖν, Attic also δυεῖν
Dat.	<i>ἐρι</i>	<i>μιᾷ</i>	<i>ἐνὶ</i>	ἕνοῖν, more rarely δυσί(ν)
Acc.	<i>ἐντα</i>	<i>μίαν</i>	<i>ἐν</i>	δύο
Nom.	<i>τρεῖς</i>	Neut. <i>τρία</i>		τέτταρες or τέσσαρες
Gen.	<i>τριῶν</i>			τεττάρων
Dat.	<i>τρισί(ν)</i>	Neut. <i>τρία</i>		τέτταρσι(ν)
Acc.	<i>τρεῖς</i>			τέτταρας
				Neut. <i>τέτταρα</i> .

REM. 1. The Gen. and Dat. of *μία*, viz. *μιᾶς*, *μιᾷ*, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like *εἷς* are also declined *οὐδεῖς* and *μηδεῖς*, *no one*, which have the same irregular accentuation, thus:

οὐδεῖς, *οὐδεμία*, *οὐδέν*, Gen. *οὐδενός*, *οὐδεμιᾶς*, Dat. *οὐδενί*, *οὐδεμιῷ*, etc., but in Pl. *οὐδένες* (*μηδένες*) -ένων, -έσι, -ένας.

REM. 2. Δύο is often used indeclinably for all the Cases. The numeral ἄμφω, *both*, like δύο, has -οῖν in the Gen. and Dat. (*ἄμφοῖν*); the Acc. is like the Nom. Like οὐδό, it is also sometimes used indeclinably.

XXXV. Vocabulary.

Ἄμφι, about.	bearing, furnished with πλῆθος, -εος = -ους, τό,
Ἀνά-βασις, -εως, ḥ, a go-	scythes. ποὺς, ποδός, ὁ, a foot,
ing up, an expedition	ἐνιαυτός, -οῦ, ὁ, a year. ποὺς, ποδός, ὁ, a foot,
(from the sea inland).	εἴρος, -εος = -ους, τό, πρός, <i>predis</i> .
Ἀριθμός, -οῦ, ὁ, number,	breadth. σταθμός, -οῦ, ὁ, a station, a
extent, length.	κατα-βασίς, -εως, ḥ, a go-
ἄρριψ, -ατος, τό, a clariot.	ing down (from inland πράτευμα, -ατος, τό, an
ἀσένετος, -ον, senseless,	to the sea), retreat. army, an armament.
stupid.	ὄπλιτης, -ον, ὁ, a heavy- συγγρύψω, <i>conscripto</i> , to en-
βάρβαρος, -ον, ὁ, barbarian,	armed man. list, to describe.
(every one not a Greek).	πάρειμι, to be present. συμπάς, -άσα, -άντ, all to-
Βῆμα, -ατος, τό, a step, a πελταστής, -οῦ, ὁ, a shield- gether, in a body, whole.	
race.	man. συνετός, -ή, -όν, sensible,
ὑπεπαιηφέρος, -ον, <i>reynthe-</i>	intelligent.

Ἐνδρύάτης ποταμός ἐστι τὸ εἶρος τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει πέντε καὶ εἴκοσι καὶ ἑκατὸν βήματα ḥ πέντε καὶ εἴκοσι καὶ ἑξακοσίους πόδας. Κύρω παρῆσαν αἱ ἐκ Πελοποννήσου τῆς τριάκοντα πέντε. Τοῦ Σέρου Κιλικίας ποταμοῦ τὸ εὖρος ḥ τρία πλέθρα. Τὸ δὲ πλέθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας. Κύδιος Κιλικίας ποταμὸς εὖρός ἐστι δύο (δυεῖν) πλέθρων. Τοῦ Μαιάνδρου Φρυγίας ποταμοῦ τὸ εὖρός ἐστιν εἴκοσι πέντε ποδῶν. Ο παρασύγγης, Περσικὸν μέτρον, ἔχει τριάκοντα στάδια ḥ πεντήκοντα καὶ ἑπτακοσίους καὶ ὀκτακισχιλίους καὶ μηρίους πόδας. Αριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ḥ ὑπὸ Ξενοφῶντος συγγράφεται, σταθμοὶ διακόσιοι δέκα πέντε, παρασύγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τριεμύρια τετρακισχίλια ἑξακόσια πεντήκοντα, χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

Ἐνδεὶς φιλία συνετοῦ κρείττων ἐστὶν ἀσυνέτων ἀπάντων. Τοῦ Κίρου στρατεύματος ἦν ἀριθμὸς τῶν μὲν Ἑλλήνων ὅπλιται μύριοι καὶ τετρακόσιοι πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κίρου βαρύμων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at (*ἐν*) Babylon to (*εἰς*) Cottysa on the retreat (*gen.*) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (*gen.*). In the battle were present 96,650 soldiers and 150 scythic-bearing chariots.

§ 69. *Numeral Adverbs.*

1 ἕπταξ, once	18 ὀκτωκαιδεκάκις
2 δίς, twice	19 ἑννεακαιδεκάκις
3 τρίς	20 είκοσάκις
4 τετράκις	30 τριακοντάκις
5 πεντάκις	40 τετταρακοντάκις ορ τεσσαρ.
6 ἔξικις	50 πεντηκοντάκις
7 ἑπτάκις	60 ἔξηκοντάκις
8 ὀκτάκις	70 ἑβδομηκοντάκις
9 ἑννεάκις, ἑννάκις	80 διγδοηκοντάκις
10 δεκάκις	90 ἑνενηκοντάκις
11 ἑνδεκάκις	100 ἑκατοντάκις
12 δωδεκάκις	200 διακοσιάκις
13 τρισκαιδεκάκις	300 τριακοσιάκις
14 τετταρεςκαιδεκάκις ορ τεσσαρ.	1000 χιλιάκις
15 πεντεκαιδεκάκις	2000 δισχιλιάκις
16 ἑκκαιδεκάκις	10,000 μυριάκις
17 ἑπτακαιδεκάκις	20,000 δισμυριάκις

CHAPTER VIII.

THE VERB.

§ 70. *Nature of the Verb.*

The verb expresses something which is affirmed of a subject; e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

§ 71. *Classes of Verbs.*

Verbs are divided, in relation to their meaning and form, into the following classes:

1. Active verbs, i. e. such as express an action, that the subject itself performs or manifests; e. g. *γράφω*, *I write*, *θάλλω*, *I bloom*;
2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *βούλευομαι*, *I advise myself*, *I deliberate*;
3. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. *τύπτομαι ὑπό τινος*, *I am smitten by some one*.

§ 72. *The Tenses.*

1. The Greek language has the following Tenses:

- I. (1) Present, *βούλεύω*, *I advise*,
- (2) Perfect, *βέβούλευκα*, *I have advised*;
- II. (3) Imperfect, *ἔβούλευον*, *I was advising*,
- (4) Pluperfect, *ἔβεβούλεύκειν*, *I had advised*,
- (5) Aorist, *ἔβούλευσα*, *I advised*, (indefinite);
- III. (6) Future, *βούλεύσω*, *I shall or will advise*,
- (7) Future Perfect (only in the Middle form), *βέβούλεύσομαι*, *I shall have advised myself*, or *I shall have been advised*.

2. All the Tenses may be divided into,

- a. Principal tenses, viz. Present, Perfect and Future;
- b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 73. *The Modes.*

- The Greek has the following Modes:

- I. The Indicative, which expresses what is actual or real; e. g. the rose *blooms*, *bloomed*, *will bloom*.
- II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. *γράφοιμι*, with *scriberem*.

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Subj. and Opt.), and the Future an Optative, will be seen in the Syntax (§ 152).

III. The Imperative, which denotes a direct expression of one's will; e. g. *βούλευε*, *advise*.

§ 74. *Participials.—Infinitive and Participle.*

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive-participial; e. g. ἔθελω *βούλεύειν*, *I wish to advise*, and τὸ *βούλεύειν*, *the advising*.

(b) The Participle, which is the adjective-participial; e. g. *βούλεύων ἀνήρ*, *an advising man*, i. e. *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 75. *Numbers and Persons of the Verb.*

The personal-endings of the verb show whether the subject of the verb be the speaker himself (*I*, first person); or a person or thing addressed (*thou*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. *βούλεύω*, *I*, the speaker, *advise*; *βούλεύεις*, *thou*, the person addressed, *advisest*; *βούλεύει*, *he, she, it*, the person or thing spoken of, *advises*; *βούλεύετον*, *ye two*, the persons addressed, *advise*; *βούλεύονται*, *they*, the persons spoken of, *advise*.

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Aorists; hence it is expressed by the form of the first Pers. Plural.

§ 76. *The Conjugation of the Verb.*

The Greek has two forms for conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βούλεύ-ω*, *to advise*, and the older conjugation in *-μι*, e. g. *ἴστη-μι*, *to station*.

§ 77. *Stem, Augment and Reduplication.—Verb-characteristic.*

1. Every verb is divided into the *stem*, which contains the ground-form of the verb, and into the *syllable of formation*, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres.; e. g. *βούλεύ-ω*, *λέγ-ω*, *τρίβ-ω*.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. $\beta\omega\nu\lambda\varepsilon\nu\text{-}\omega$, $\beta\omega\nu\lambda\varepsilon\nu\text{-}\sigma\omega$, $\beta\omega\nu\lambda\varepsilon\nu\text{-}\sigma\omega\mu\alpha i$; or are prefixed to the stem, and are then called Augment and Reduplication, e. g. $\dot{\varepsilon}\text{-}\beta\omega\nu\lambda\varepsilon\nu\omega$, *I was advising*, $\beta\varepsilon\text{-}\beta\omega\nu\lambda\varepsilon\nu\kappa\alpha$, *I have advised*.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ε prefixed to the stem of verbs which begin with a consonant; e. g. $\dot{\varepsilon}\text{-}\beta\omega\nu\lambda\varepsilon\nu\sigma\alpha$, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ε being changed into η (and in some cases ε into εi), ι and ν into $\bar{\iota}$ and $\bar{\nu}$, and \circ into ω .

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ε , in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. $\beta\varepsilon\text{-}\beta\omega\nu\lambda\varepsilon\nu\kappa\alpha$, *I have advised*, $\bar{\iota}\kappa\varepsilon\tau\varepsilon\nu\kappa\alpha$, *I have supplicated*, from $\bar{\iota}\kappa\varepsilon\tau\varepsilon\nu\text{-}\omega$. For a more full definition of the Augment and Reduplication, see § 85.

5. The last letter of the stem, after the ending $\text{-}\omega$ is cut off, is called the *verb-characteristic*, or merely the characteristic, because according to this, verbs in $\text{-}\omega$ are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into *pure*, *mute* and *liquid verbs*; e. g. $\beta\omega\nu\lambda\varepsilon\nu\text{-}\omega$, *to advise*, $\tau\iota\mu\acute{a}\text{-}\omega$, *to honor*, $\tau\varrho\acute{i}\beta\text{-}\omega$, *to rub*, $\varphi\alpha\acute{i}\nu\text{-}\omega$, *to show*.

§ 78. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. $\beta\omega\nu\lambda\varepsilon\nu\text{-}\sigma\text{-}\circ\text{-}\mu\alpha i$. According to the three classes of verbs, they are divided into the Active, Middle and Passive endings.

§ 79. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act.; e. g.

$\beta\varepsilon\text{-}\beta\omega\nu\lambda\varepsilon\nu\text{-}\kappa\text{-}\alpha$

$\dot{\varepsilon}\text{-}\beta\varepsilon\text{-}\beta\omega\nu\lambda\varepsilon\nu\text{-}\kappa\text{-}\varepsilon\iota\nu$;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is σ ; e. g.

βουλεύ-σ-ω **βουλεύ-σ-ομαι** **βε-βουλεύ-σ-ομαι**
ἐ-βούλευ-σ-α **ἐ-βούλευ-σ-άμην;**

that of the first Aor. Pass. is ϑ ; in addition to the tense-characteristic σ , the first Fut. Pass. has the ending $-\vartheta\eta$ of the first Aor. Pass., thus:

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the *tense-ending*. Thus, e. g. in the form $\beta\sigma\upsilon\lambda\epsilon\nu\sigma\omega$, σ is the tense-characteristic of the Fut., and the syllable $\sigma\omega$, the tense-ending of the Future. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the *tense-stem*. Thus, e. g. in $\dot{\epsilon}\beta\sigma\upsilon\lambda\epsilon\nu\sigma\alpha$, $\dot{\epsilon}\beta\sigma\upsilon\lambda\epsilon\nu\sigma$ is the tense-stem of the first Aor. Active.

§ 79. (b) *Personal-endings and Mode-vowels.*

The personal-ending takes a different form according to the different persons and numbers ; and the mode-vowel takes a different form according to the different modes ; e. g.

1 Pers.	Sing.	Ind.	Pres.	M.	$\beta\omega\nu\lambda\epsilon\nu$ -ο-μαι	Subj.	$\beta\omega\nu\lambda\epsilon\nu$ -ι-μαι
3	"	"	Fut.	"	$\beta\omega\nu\lambda\epsilon\nu$ -σ-ε-ται	Opt.	$\beta\omega\nu\lambda\epsilon\nu$ -σ-οι-το
1	"	Pl.	Pres.	"	$\beta\omega\nu\lambda\epsilon\nu$ -ό-μεθα	Subj.	$\beta\omega\nu\lambda\epsilon\nu$ -ώ-μεθα
2	"	"	"	"	$\beta\omega\nu\lambda\epsilon\nu$ -ε-σθε	"	$\beta\omega\nu\lambda\epsilon\nu$ -η-σθε
1	"	Sing.	"	A. I.	$\acute{\epsilon}\beta\omega\nu\lambda\epsilon\nu$ -σ-ά-μην	"	$\beta\omega\nu\lambda\epsilon\nu$ -σ-ω-μαι
3	"	"	"	"	$\acute{\epsilon}\beta\omega\nu\lambda\epsilon\nu$ -σ-α-το	Opt.	$\beta\omega\nu\lambda\epsilon\nu$ -σ-αι-το.

REMARK. In the above forms, *βουλευ* is the verb-stem, and *βουλευ*, *βουλευσ* and *ἐβουλευσ* are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings *-ματι*, *-τατι*, etc., are the personal-endings, and the vowels *ο*, *ω*, *ε*, *οι*, *η*, *α*, *αι*, are the mode-vowels.

§80. Remarks on the Personal-endings and Mode-vowels.

1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one; e. g. $\beta\omega\lambda\epsilon\nu\sigma\eta\varsigma$, instead of $\beta\omega\lambda\epsilon\nu\sigma\eta\iota\varsigma$, $\beta\omega\lambda\epsilon\nu\eta$, instead of $\beta\omega\lambda\epsilon\nu\varepsilon\alpha\iota$,—the ε and α coalescing and forming η , and ι being subscribed.

2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Dual with the same ending, *-ον*; e.g. βουλεύ-ε-τον βουλεύ-ε-τον, βουλεύ-ε-σθον βουλεύ-ε-σθον; but

the historical tenses form the *second* person Dual with the ending -ον, the *third* with the ending -ην; e. g.

ἐβούλεύ-ε-τον ἐβούλευ-έ-την, ἐβούλεύ-ε-σθον ἐβούλευ-έ-σθην.

3. The principal tenses form the third person plural *active* with the ending -σι (ν) [arising from -νται, -νσι], the third person plural *middle* with -νται, the historical active with -ν, and the middle with -ντο; e. g.

βούλεύ-ο-νσι = βούλεύ-ονσι(ν)	ἐβούλευ-ο-ν
βούλεύ-ο-νται	ἐ-βούλευ-ο-ντο.

4. The principal tenses in the singular middle end in -μαι, -σω, ται; the historical, in -μῆν, -σο, -το; e. g.

βούλεύ-ο-μαι	ἐβούλευ-ό-μην
βούλεύ-ε-σαι = βούλεύ-η	ἐβούλεύ-ε-σο = ἐβούλεύ-ον
βούλεύ-ε-ται	ἐβούλεύ-ε-το.

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du. Ind. Pr.	βούλεύ-ε-τον	Subj. βούλεύ-η-τον
	βούλεύ-ε-σθον	" βούλεύ-η-σθον
3 Pl. "	βούλεύ-ον-σι(ν)	" βούλεύ-ω-σι(ν)
	βούλεύ-ον-ται	" βούλεύ-ω-νται
1 S.	" " βούλεύ-ο-μαι	" βούλεύ-ω-μαι
2 "	" " βούλεύ-η	" βούλεύ-η
3 "	" " βούλεύ-ε-ται	" βούλεύ-η-ται
2 and 3 Du. " Impf.	ἐβούλεύ-ε-τον, -έ-την	Opt. βούλεύ-οι-τον, -οί-την
	ἐβούλεύ-ε-σθον, -έ-σθην	" βούλεύ-οι-σθον, -οί-σθην
3 Pl. "	ἐβούλεύ-ον	" βούλεύ-οι-εν
	ἐβούλεύ-ον-το	" βούλεύ-οι-ντο
1 S.	" " ἐβούλευ-ό-μην	" βούλευ-οί-μην
2 "	" (ἐβούλεύ-ε-σο) ἐβούλεύ-ον	" (βούλεύ-οι-σο) βούλεύ-οι-σο
3 "	" " ἐβούλεύ-ε-το	" βούλεύ-οι-το.

REMARK. On ν ἐφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the historical tenses differs from that of the indicative, merely in being lengthened, viz. ο into ω, ε and α into η, and ει into γ; e. g.

Ind. βούλεύ-ο-μεν Subj. βούλεύ-ω-μεν; Ind. βούλεύ-ε-σθε Subj. βούλεύ-η-σθε.
Ind. βούλεύ-εις Subj. βούλεύ-ης.

7. The mode-vowel of the optative is ι in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. ο	Opt. οι ἐβούλευ-ο-ν	βούλεύ-οι-μι
" Plur. " Aor. I Act. α	" αι ἐβούλευ-σ-α-μεν	βούλεύ-σ-αι-μεν.

§ 81. Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βούλεύω.

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (*τρίβ-ω*, *λείπ-ω*, stem ΛΙΠ, *φαίν-ω*, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted:

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The *spaced* forms, e. g. βούλεύ-ε τον, βούλεύ-η τον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. βούλεύσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid., βούλεύσαι, 3. S. Opt. Aor. I. Act., βούλευ-σαι, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. βούλεύσω, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βούλεύω, *to advise*; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βούλεύ-ω, *to advise*? Answer: The verb-stem is βούλευ-, augment ἐ, thus ἐβούλευ; the tense-characteristic of the first Aor. Mid. is σ, thus tense-stem is ἐ-βούλευ-σ; the mode-vowel of the first Aor. Ind. Mid. is α, thus ἐ-βούλευ-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is το, thus ἐ-βούλευ-σ-α-το.

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
<i>Present.</i> Tense- stem : <i>βούλευ-</i>	S. 1.	βούλεύ-ω, * <i>I advise.</i>	βούλεύ-ω, * <i>I may advise,</i>
	2.	βούλεύ-εις, <i>thou advisest,</i>	βούλεύ-ης, <i>thou mayest advise,</i>
	3.	βούλεύ-ει, <i>he, she, it advises,</i>	βούλεύ-η, * <i>he, she, it may ado.</i>
	D. 2.	βούλεύ-ετον, <i>ye two advise,</i>	βούλεύ-η τον, <i>ye two may ad.</i>
	3.	βούλεύ-ε τον, <i>they two advise,</i>	βούλεύ-η τον, <i>they two may a.</i>
	P. 1.	βούλεύ-ομεν, <i>we advise,</i>	βούλεύ-ωμεν, <i>we may advise,</i>
	2.	βούλεύ-ετε, * <i>you advise,</i>	βούλεύ-ητε, <i>you may advise,</i>
	3.	βούλεύ-ον σι (ν), <i>they advise,</i>	βούλεύ-ωσι(ν), <i>they may ado.</i>
	S. 1.	ἐ-βούλευ-ον, * <i>I was advising,</i>	
<i>Imperfect.</i> Tense- stem : <i>ἐ-βούλευ-</i>	2.	ἐ-βούλευ-ες, <i>thou wast advising,</i>	
	3.	ἐ-βούλευ-ε(ν), <i>he, she, it was ad.</i>	
	D. 2.	ἐ-βούλευ-ετον, <i>ye two were adv.</i>	
	3.	ἐ-βούλευ-έ την, <i>they two were a.</i>	
	P. 1.	ἐ-βούλευ-ομεν, <i>we were advising,</i>	
	2.	ἐ-βούλευ-ετε, <i>you were advising,</i>	
	3.	ἐ-βούλευ-ον, * <i>they were advising,</i>	
	S. 1.	βε-βούλευ-κ-α, <i>I have advised,</i>	βε-βούλεύ-κ-ω, <i>I may have ad.</i>
	2.	βε-βούλευ-κ-ας, <i>thou hast adv'd,</i>	βε-βούλεύ-κ-ης, <i>thou mayest</i>
<i>Perfect I.</i> Tense- stem : <i>βε-</i> <i>βούλευ-κ</i>	3.	βε-βούλευ-κ-ε(ν), * <i>he, she, it has a</i>	<i>have advised, etc., declined like the Subj. Pres.</i>
	D. 2.	βε-βούλευ-κ-ατον, <i>ye two have a.</i>	
	3.	βε-βούλευ-κ-α τον, <i>they two have advised,</i>	
	P. 1.	βε-βούλευ-κ-αμεν, <i>we have adv.</i>	
	2.	βε-βούλευ-κ-ατε, <i>you have adv.</i>	
	3.	βε-βούλευ-κ-α σι (ν), <i>they have a</i>	
	S. 1.	ἐ-βε-βούλευ-κ-ειν, <i>I had adv'd,</i>	
	2.	ἐ-βε-βούλευ-κ-εις, <i>thou hadst a.</i>	
	3.	ἐ-βε-βούλευ-κ-ει, <i>he, she, it had ad.</i>	
<i>Pluperfect I.</i> Tense- stem : <i>ἐ-βε-</i> <i>βούλευ-κ</i>	D. 2.	ἐ-βε-βούλευ-κ-ειτον, <i>ye two had advised,</i>	
	3.	ἐ-βε-βούλευ-κ-ε ί την, <i>they two had advised,</i>	
	P. 1.	ἐ-βε-βούλευ-κ-ειμεν, <i>we had ad.</i>	
	2.	ἐ-βε-βούλευ-κ-ειτε, <i>you had ad.</i>	
	3.	ἐ-βε-βούλευ-κ-ε σα ν, <i>they had a.</i>	
	S. 1.	πέ-φην-α, ¹ <i>I appear,</i>	πε-φήν-ω, <i>I may appear,</i>
		ἐ-πε-φήν-ειν, ² <i>I appeared,</i>	
	S. 1.	ἐ-βούλευ-σ-α, <i>I advised, (indef.)</i>	βούλεύ-σ-ω, * <i>I may advise,</i>
	2.	ἐ-βούλευ-σ-ας, <i>thou advisedst,</i>	βούλεύ-σ-ης, <i>thou mayest advise,</i>
<i>Aor. I.</i> Tense- stem : <i>ἐ-</i> <i>βούλευ-σ-</i>	3.	ἐ-βούλευ-σ-ε(ν), <i>he, she, it adv.</i>	<i>etc., declined like the Subj. Pres.</i>
	D. 2.	ἐ-βούλευ-σ-ατον, <i>ye two adv'd,</i>	
	3.	ἐ-βούλευ-σ-ά την, <i>they two ad.</i>	
	P. 1.	ἐ-βούλευ-σ-αμεν, <i>we advised,</i>	
	2.	ἐ-βούλευ-σ-ατε, <i>you advised,</i>	
	3.	ἐ-βούλευ-σ-α ν, <i>they advised,</i>	
	S. 1.	ἐ-λιπ-ον, <i>I left,</i>	λιπ-ω, etc., declined like the
	2.	ἐ-λιπ-ες, <i>etc., declined like Impf. Ind.</i>	Subj. Pres.
	S. 1.	βούλεύ-σ-ω, * <i>I shall advise,</i>	
<i>Future.</i> <i>βούλευ-σ-</i>		declined like the Indic. Pres.	

¹ The declension of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

S.	Participials.		
Optative subj. of Historical tenses.	Imperative.	Infin.	Particip.
	<p>βούλευ-ε, advise thou, βούλευ-έτω, let him a. βούλευ-έτον, ye two a. βούλευ-έτων, let them both advise, βούλευ-έτε, * do ye ad. βούλευ-έτωσαν, usually</p>	<p>βούλευ-ειν, to advise,</p>	<p>βούλευ-ων βούλευ-ουσα βούλευ-οντ G. βούλευ-οντος βούλευ-ούσης, advising, βούλευ-όντων*, let them a.</p>
-οιμι, I might advise, -οις, thou mightest advise, -οι, he, she, it might adv. -οιτον, ye two might ad. -οιτην, they two mig. a. -οιμεν, we might advise, -οιτε, you might advise, -οιεν, they might advise,			
	[βε-βούλευ-κ-ε,*] etc. declined like the Imp. Pres. ; yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.	<p>βε-βού- λευ- κ-έναι, † to have advised,</p>	<p>βε-βούλευ-κ-ώστ βε-βούλευ-κ-νιατ βε-βούλευ-κ-όστ G. -κ-ότος, -κ- νίας, having advised,</p>
λεύ-κ-οιμι, I mig. have a. λεύ-κ-οις, thou mightest advised, etc., declined the Opt. Impf.			
-οιμι, I might appear, -σ-αιμι, I might advise, -σ-αις or -ειας -σ-αι*† or -ειε(ν) -σ-αιτον -σ-αιτην -σ-αιμεν -σ-αιτε -σ-αιεν or -ειαν	<p>πέ-φην-ε, appear thou, βούλευ-σ-ον, advise, βούλευ-σ-άτω βούλευ-σ-ατον βούλευ-σ-άτων βούλευ-σ-ατε βούλευ-σ-άτωσαν, usually</p>	<p>πε-φη- νέ-ναι, †</p>	<p>πε-φην-ώστ βούλευ-σ-άς βούλευ-σ-άσα βούλευ-σ-άντ G. βούλευ-σ-αντος βούλευ-σ-άσης, having advised, -σάντων*</p>
ι, etc., declined like the Impf.	λίπ-ε, etc., declined like the Imp. Pres.	<p>λιπ- ειν, †</p>	<p>λιπ-ών, ούσα, όντ G. όντος, ούσης,</p>
-σ-οιμι, I would advise, ned like the Opt. Impf.		<p>βούλευ- σ-ειν,</p>	<p>βούλευ-σ-ων, etc., like Pr. Pt</p>
Conjugation of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.			

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
<i>Present.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	βουλεύ-ο μα τι, <i>I deliberate, or</i> βουλεύ-η* [am advised, βουλεύ-ε τα τι βουλευ-όμεθον βουλεύ-εσθον βουλεύ-ε σθον βουλευ-όμεθα βουλεύ-εσθε* βουλεύ-ο ντα τι	βουλεύ-ω μα τι, <i>I may</i> βουλεύ-η* [deliberate, βουλεύ-η τα τι βουλευ-ώμεθον βουλεύ-ησθον βουλεύ-η σθον βουλευ-άμεθα βουλεύ-ησθε βουλεύ-ω ντα τι
<i>Imperfect.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	ἐ-βουλευ-ό μην, <i>I was deliber- ating,</i> ἐ-βουλεύ-ο ν ἐ-βουλεύ-ε το ἐ-βουλευ-όμεθον ἐ-βουλεύ-εσθον ἐ-βουλεύ-έ σθην ἐ-βουλευ-όμεθα ἐ-βουλεύ-εσθε ἐ-βουλεύ-ο ν το	
<i>Perfect.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	βε-βούλευ-υ μα τι, <i>I have deliber- ated,</i> βε-βούλευ-σα τι βε-βούλευ-τα τι βε-βούλευ-μεθον βε-βούλευ-σθον βε-βούλευ-σθην βε-βούλευ-μεθα βε-βούλευ-σθε βε-βούλευ-ν τα τι	βε-βούλευ-μένος ὡ, <i>I may have deliberated,</i>
<i>Piuperfect.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	ἐ-βε-βούλευ-μην, <i>I had de- liberated.</i> ἐ-βε-βούλευ-σο ἐ-βε-βούλευ-το ἐ-βε-βούλευ-μεθον ἐ-βε-βούλευ-σθον ἐ-βε-βούλευ-σθην ἐ-βε-βούλευ-μεθα ἐ-βε-βούλευ-σθε ἐ-βε-βούλευ-ν το	
<i>Aorist I.</i>	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	ἐ-βούλευ-σ-ά μην, <i>I delibera- ted,</i> (indefinite) ἐ-βούλευ-σ-α το ἐ-βούλευ-σ-άσθον ἐ-βούλευ-σ-άσθην ἐ-βούλευ-σ-άμεθα ἐ-βούλευ-σ-άσθε ἐ-βούλευ-σ-α ν το	βούλεύ-σ-ω μα τι, <i>I may deliberate,</i> etc., declined like Pres. Subj.
<i>Aorist II.</i>	S. 1.	ἐ-λιπ-όμην, <i>I remained,</i> decli- ned like Ind. Imperf.	λιπ-ωμαι, <i>I may remain,</i> declined like Pres. Subj.
<i>Future.</i>	S. 1.	βούλεύ-σ-ημαι, <i>I shall delib- erate,</i> declined like Pres. Ind.	
<i>Fut. Perf.</i>	S. 1.	βε-βούλεύ-σ-ημαι, <i>I shall delib- erate,</i> declined like Pres. Ind.	

S.		Participials.	
ptative of the Hist. tenses.	Imperative.	Infin.	Particip.
-οίμην. I might	βουλεύ-ον, deliberate thou,	βουλεύ-εσθαι,	βουλευ-όμενος
-οιο [deliberate,	βουλευ-έσθω	to deliberate,	βουλευ-ομένη
-οιτο			βουλευ-όμενον,
-οίμεθον	βουλεύ-εσθον		deliberating,
-οισθον	βουλευ-έσθων*		
-οίσθην	βουλεύ-εσθε*		
-οίμεθα	βουλευ-έσθωσαν, usually βουλευ-έσθων*		
-οισθε			
-οιντο			
-εν-μένος είην. I have deliberated,			
-σ-αίμην. I might			
-σ-αίο [delibe-	βούλευ-σ-αι* deliberate thou,	βούλευ-σ-θαι,	βούλευ-άμενος
-σ-αιτο [rate.	βουλευ-σ-άσθω	to deliber-	βούλευ-σ-αμένη
-σ-αίμεθον		ate,	βούλευ-σ-άμενον
-σ-αισθον	βουλεύ-σ-ασθον		having delib-
-σ-αίσθην	βουλευ-σ-άσθων*		erated,
-σ-αίμεθα			
-σ-αισθε	βουλεύ-σ-ασθε		
-σ-αιντο	βουλευ-σ-άσθωσαν, usually βουλευ-π-άιπθων*		
μην. I might remain, Opt. Impf.	λιπ-οῦ, † -έσθω, declined like Pres. Imp.	λιπ-έσθαι†	λιπ-όμενος, -ο- μένη, -όμενον
ε-σ-οίμην. I m. have staid, like Opt. Impf.		βούλευ-σ-εσθαι	βούλευ-σ-όμε- νος, -η, -ον
εν-σ-οίμην. I shd be, like Opt. Impf.		βε-βούλευ-σ-εσθαι	βε-βούλευ-σ-ό- μενος, -η, -ον.

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
<i>Aorist I.</i> Tense-stem: é- βουλευ-θ-	S. 1.	é-βουλεύ-θ-ην, <i>I was advised,</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	é-βουλεύ-θ-ης	βουλευ-θ-ῆς [been advised,
	3.	é-βουλεύ-θ-η	βουλευ-θ-ῆ
	D. 2.	é-βουλεύ-θ-ητον	βουλευ-θ-ῆτον
	3.	é-βουλευ-θ-ή τη ν	βουλευ-θ-ῆ τον
	P. 1.	é-βουλεύ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	é-βουλεύ-θ-ητε	βουλευ-θ-ῆτε*
	3.	é-βουλεύ-θ-η σα ν	βουλευ-θ-ῶσι (ν)
<i>Future I.</i>	S. 1.	βουλευ-θή-σ-ομαι, <i>I shall be ad-</i>	
	2.	βουλευ-θή-σ-η, etc., declined like the Ind. Pres. Mid.	
<i>Aorist II.</i>	S. 1.	é-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	é-τριβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῆς, etc., declined like the first Aor. Subj. Pass.
<i>Fut. II.</i>	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., declined like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

§ 82. Remarks on the Paradigm.

1. In the first person Sing. Plup. Act., Attic writers use besides the form in -ειν, a form in -η; e. g. éβεβουλεύκ-η, instead of -κ-ειν. The mode-vowel in the third Pers. Pl. is commonly shortened into ε; éβεβουλεύ-κ-ε-σαν, instead of éβεβουλεύ-κ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers, besides the form in -η, use another in -ει; e. g. βουλεύ-η and βουλεύ-ει, βουλεύσ-η and -ει, βεβουλεύσ-η and -ει, βουλευθήσ-η and -ει, τριβήσ-η and -ει. This last form in -ει is exclusively used in the following forms of the three verbs, viz.

βούλομαι, *I wish,
οἴμαι, I think,
ὄψομαι, I shall see.*

βούλει, thou wishest (but Subj. βούλη)
οἴμει, thou thinkest (but Subj. οἴη)
ὄψει, thou wilt see.

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. Remarks on the Formation of the Attic Future.

1. When in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, the short vowels ū, ε, ī, precede σ, certain verbs, instead of the regular form, have another, which, after dropping σ, takes the circumflex ending -ῶ, -οῦμαι, and because it was frequently used by the Attic writers, called the *Attic Future*; e. g. ἐλάω (usually ἐλαύω), *to drive,* ἐλά-σ-ῶ, -ῆς, -ῆ, -ῆτον, -ῆμεν, -ῆτε, -ῆσι(ν); τελέω, *to finish,* τελέ-σ-ῶ,

S.		Participials.	
Optative bj. of the Hist. tenses.	Imperative.	Infin.	Participle.
-θ-είην, <i>I might be advised,</i> -θ-είης [advised, -θ-είη -θ-είητον -θ-ειή τη ν -θ-είημεν and -εῖμεν -θ-είητε and -εῖτε -θ-ει εν	βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ήτω [vised, βουλεύ-θ-ητον βουλευ-θ-ήτων βουλεύ-θ-ήτε*	βουλευ-θ-ηται, to be ad- vised,	βουλευ-θ-είστ βουλευ-θ-εῖσατ βουλευ-θ-έντ Genitive: βουλευ-θ-έντος βουλευ-θ-είσης, having been advised,
-θη-σ-οίμην, <i>I should be advised, etc., declined like first Aor. Opt. Mid.</i>	.	βουλευ-θ-η-σ-ό-	βουλευ-θη-σ-ό- μενος, -η, -ον
ιην, <i>I might be rubbed, ιης, etc., declined like first Aor. Opt. Pass.</i>	τριβ-ηθι,-ήτω,etc.,decl'd like first Aor.Imp.Pass.	τριβ-ηναι	τριβ-είσ.† etc., declined like I. Aor.Part.Pass.
-σ-οίμην, <i>I should be ed, etc., declined like first Fut. Opt. Pass.</i>	.	τριβη- σεσθαι	τριβ-η-σ-όμενος -η, -ον
ι-τέος, -τέα, -τέον, <i>to be advised.</i>			

ις, -εῖ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(ν); τελέ-σ-ομαι (*τελέομαι*), τελοῦμαι, ου, etc.; κομίζω, *to carry*, Fut. κομίσω, Fut. Att. κομιῶ, -ιεῖς, -ιεῖ, -ιεῖτον, -ιεῖτε, -ιοῦσι(ν); κομιοῦμαι, -ιεῖ, -ιεῖται, -ιούμενθον, etc.

This form of the Fut. is found only in the Ind., Inf. and Part., never in the Pres. τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἔλαω (*ἔλαννω*), *to drive*, τελέω, *to finish*, καλέω, and, though seldom, ἀλέω, *to grind*;—(b) all polysyllables in -ίζω;—(c) verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in οι and ὑμφιέννυμι, *to clothe* (*ὑμφιέσω*, ἀμφιῶ, -ιεῖς, etc.). Except this form of the Fut. are found but seldom in the Attic dialect.

§ 84. Accentuation of the Verb.

PRIMARY LAW. *The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλενε, βούλενει, τύπτε, βούλενσον, παῦσον, τύψον, but βούλενεις, βούλενειν.*

1. The diphthong -αι at the end of a word, is considered short in re-accent; e. g. βούλενομαι. The Opt. ending -αι, however, is considered long; e. g. βούλενσαι, third Pers. Sing. Opt. first Aor. Active. The Opt. endings also long; e. g. ἐκλείποι.

The same law holds good in composition, yet with this limitation, *that the accent not go back beyond that syllable of the word prefixed, which before composition had the accent; nor beyond the first two words forming the compound, neither before existing augment*; e. g.

πρόσφερε λεῖπε ὑπόλειπε δῶμεν ἔνδωμεν
ξέκφενγε ολδα σύνοιδα ἡμαι κάνθημαι;

but *προσεῖχον* like *εἰχον*, *παρέσχον* like *ἔσχον*, *ἔξηγον* like *ήγον*, *προσῆκον* like *ἔκπον*, *ἀπεῖργον* like *εἴργον* (not *πρόσειχον*, *πύρεσχον*, etc.), but Imp. *ἀπειργ.*

Exceptions to the Primary Law.

3. The accent is on the ultimate in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing of the Part. of the same tense as acute; e. g. *λιπεῖν*, *λιπών*, -όν, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ*, *ἔλθέ*, *εἴρέ*, *λαβέ* and *ἰδέ* (but in composition, *ἀπειπε*, *ἀπόλαβε*, *ἀπελθε*, *εἰςιδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβοῦ*, *θεῖ*, from *τίθημι*.

REM. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *ἐκβαλε*, *ἔξελθε*, *ἔκδοσ*, *ἔκδοτε*, *ἀπόδοσ*, *μετάδοσ*, *μετύδοτε* (but not *ἀποδοσ*, *μεταδοσ*, see No. 2), but *ἐκβαλεῖν*, *ἐκβαλών*, *ἐκλιπεῖν*, *ἔξελθών*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also; e. g. *ἐκβαλοῦ*, *ἀφικοῦ*, *ἐκλιποῦ*, *ἔπιλανθοῦ*, *ἀφελοῦ*, *ἔνενεγκοῦ*; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition; e. g. *προδοῦ*, *ἔνθοῦ*, *ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *ἀπόδον*, *κατάθον*, *ἀπόθον*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *ἐκβάλεσθε*, *ἀπολύβεσθε*, *πρόδοσθε*, *ἔνθεσθε*, *ἀφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβολευκώς*, Gen. -ότος, *πεφηνώς*, Gen. -ότος, *βουλευθείς*, Gen. -έντος, *τυπείς*, Gen. -έντος, *ἰστίς*, Gen. -άντος, *τιθείς*, Gen. -έντος, *διδόν*, Gen. -όντος, *δεικνύς*, Gen. -ύντος, *διαστάς*, *ἐκθείς*, *προδόν*, Gen. *διαστάντος*, *ἐκθέντος*, *προδόντος*.

REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλευθῶ*, *τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives of verbs in -μι, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετίρθαι*, *βιβουλεῦσθαι*, *τετιμῆσθαι*, *πεφιλῆσθαι*, *μεμισθῶσθαι*;—*φυλάξαι*, *βουλεῦσαι*, *τιμῆσαι*, *φιλῆσαι*, *μισθῶσαι*;—*λιπέσθαι*, *ἔκθέσθαι*, *διαδόσθαι*;—*ἰστίναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *στήναι*, *ἐκστήναι*, *θείναι*, *ἐκθείναι*, *δούναι*, *μεταδούναι*;—*βουλευθῆναι*, *τριβῆναι*;—*βεβολευκέναι*, *λελοιπέναι*.

(b) In all Optatives in -οι and -αι, see Rem. 1.

REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. βούλεῦσαι, ποιῆσαι	Imp. first Aor. Mid. βούλευσαι, ποίησαι
Opt. first Aor. Act. βούλεύσαι ποιῆσαι.	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. φύλαξαι; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. Βεβούλευμένος, -μένη, -μένον, -τετυμένος, πεφιλημένος.

XXXVI. Vocabulary.

(a) Present and Imperfect Active.

Άγορεύω, to say.	ἔτερος, -ἄ, -ον, alter, the δτε, when.
ἄπειρος, -ον, (adv. ἀπεί- ρως), w. gen., unac- quainted with, unskill- ed in.	other (of two), opposite, οὗτως, (bef. cons. οὗτω,) so, different. thus.
ἀποτρέπω, to turn away, avert.	ἵνα, in order that. κάλλος, -εος = -ους, τό, beauty. κεύθω, to conceal.
ἀποφεύγω, to flee away.	μουσική (τέχνη understood)
ἄροτρον, -ου, τό, a plough.	-ῆς, ḥ, every art under the patronage of the Muses, especially music.
γενναίως, nobly, bravely.	προσ-πίπτω, (in third pers. sing.), it falls out, it oc- curs, it presents itself.
ἀειώς, -ή, -όν, fearful, ter- rible, dangerous ; τὸ δταν, w. subj., when, when- ever.	πρόνοια, -ας, ḥ, foresight, precaution.
	στασιάζω, to live at va- riance with.

Δύο δδοὶ πρὸς τὴν πόλιν ὄγετον. Βόε τὸ ἄροτρον ἄγετον. Χαίρωμεν, ὡ παιδεῖς. 'Ως ἡδὺ κάλλος, δταν ἔχη νοῦν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλαττῶν. 'Εταῖρος ἐταίρου φροντιζέτω. Πατήρ τε καὶ μῆτηρ πρόνοιαν ἔχέτων τῆς τῶν τέκνων παιδείας. 'Ο γραμμάτων ἀπειρος οὐ βλέπει βλέπων. Τὰς προσπικτούσας τύχας γενναίως φέρε. 'Ο παῖς τῷ πατρὶ ρόδον φέρει, ἵνα χαίρῃ. 'Ο παῖς τῷ πατρὶ ρόδον ἔφερεν, ἵνα χαίροι. Σωκράτης ὡςπερ ἐγίγνωσκεν, οὗτως ἔλεγεν. 'Οτε οἱ 'Ελληνες ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς καὶ 'Αριστείδης ποτὲ ἐστασιαζέτην. Λακεδαιμόνιοι μουσικῆς ἀπείρως εἶχον. 'Ακοτρέποιτε, ὡ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. Μὴ ἐτερον κεύθοις καρδίᾳ νοῦν, ἔλλα ὄγορεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let us flee from vice. The boys study literature diligently, that their parents may rejoice. The boys studied literature very diligently, that their parents might rejoice. Let the citizen defend the laws. Let friends care for friends. Two horses, drawing the chariot, hastened. Two women sang. Those who are unacquainted with literature do not see, when they see. Bear nobly the danger which presents itself (part.). O citizens! You speak (so) as you think. We were unacquainted with music. May the gods avert the danger from us!

XXXVII. Vocabulary.

(b) First Perfect and Pluperfect Active.

<i>Γυναικεῖος, -ā, -ov,</i>	<i>be-</i>	<i>κατα-λύω,</i>	<i>to loosen, de-</i>	<i>about to do, delay; τὸ</i>
<i>longing to women, wo-</i>		<i>stroy, dissolve.</i>		<i>μέλλον, the future.</i>
<i>manly.</i>		<i>κυριεύω, w. gen.,</i>	<i>to be or πολέμιος, -ā, -ov,</i>	<i>hostile, δό</i>
<i>ἔν-δύω, to go into, put on.</i>		<i>become master of, con-</i>	<i>πολέμιος, the enemy.</i>	
<i>ἐπι-διώκω, to pursue.</i>		<i>quer, obtain.</i>		<i>προφητεύω, to prophesy.</i>
<i>κατα-δύω, to dip, go down,</i>		<i>μάντις, -εως, ὁ, a</i>	<i>seer, a φύω, to bring forth. Perf.</i>	
<i>set, conceal oneself.</i>		<i>prophet.</i>		<i>to have become, be.</i>
		<i>μέλλω, to intend or be</i>		

Οἱ πολέμιοι ἐκατὸν πολίτας πεφονεύκασιν. Φερεκόδης ἔλεγε, μηδενὶ θεῷ τεθυκέναι. Νέος πεφυκὼς πόλλὰ χρηστὰ μάνθανε. Ὁ μάντις τὸ μέλλοντα καλῶς πεπροφήτευκεν. Τὰ τέκνα εὖ πεπαίδευκας. Μῆδεια τὰ τέκνα πεφονευκαί ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελελύκεσαν. Σαρδανάπαλος στολὴ γυναικείαν ἐνεδεδύκει. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. Ἀλέξανδρος ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκευριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Plataea. We admired the woman, who had put on (having put on) a purple robe. Diodorus (*Διόδωρος*) says that Alexander (acc. *w. inf.*), pursuing Darius, obtained many treasures. The enemies had killed 400 soldiers. Thy friend had brought up his (the) children well.

XXXVIII. Vocabulary.

(c) First Future and Aorist Active.

<i>Αβλάβεια, -ας, ἡ, inno-</i>	<i>έκγονος, -ov,</i>	<i>descendant, κινδυνεύω, to incur dan-</i>
<i>cence.</i>		<i>descended from.</i>
<i>ἄμφω, both, ambo.</i>	<i>έλπίζω, to hope, expect.</i>	<i>μετά, w. gen., with; w. acc.,</i>
<i>ἀνύω, to complete, finish.</i>	<i>έπαγγέλλω, to announce.</i>	<i>after.</i>
<i>δάκρυον, -ov, τό, a tear.</i>	<i>έπι-βουλεύω, w. dat., to</i>	<i>μηνίω, w. dat., to be angry</i>
<i>δια-λύω, to dissolve, sepa-</i>	<i>plot against.</i>	<i>with.</i>
<i>rate.</i>	<i>έσχατος, -η, -ov</i> (superl. of <i>ὅτι</i> , that, because).	
<i>δικύζω, to judge.</i>	<i>ἔξ), outermost, utmost, πρὶν ἄν, w. subj., before,</i>	
<i>δικαστής, -oū, ὁ, a judge,</i>	<i>last.</i>	<i>ere, until.</i>
<i>a magistrate.</i>	<i>ἰκετεύω, to ask, suppli-</i>	<i>φυτεύω, to plant.</i>
<i>εἴθε, w. opt., O that.</i>	<i>cate, entreat.</i>	

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσοντιν. Ὁ χρηστὸς ἀνθρωπος καὶ¹ τοῖς ἐκγόνοις φυτεύσει. Ἐλπίζομεν πάντα εὖ ἀνύσειν. Ὁ ἄγγελος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύσοιεν. Ἀχιλλεὺς Ἀγαμέμνονι ἐμήνισεν. Οἱ Ἑλληνες ἀνδρείᾳ πολλὰ ἴσχυσαν. Ὁ Σωκράτης οὐχ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῷ ἑαυτοῦ ἀβλαβείᾳ ἐκινδύνευσε τὸν ἐσχατον κίνδυνον. Τὰς τῶν φαύλων συνηθείας

¹ also.

· δλίγος χρόνος διέλυσεν. Πρὶν δν ἀμφοῖν μῆθον ἀκούσης,¹ μὴ δίκαζε. Οἱ Δακε-
δαιμόνιοι Πλαταιὰς κατέλυσαν. Τίς δν πιστεύσαι (πιστεύσειε) ψεύσῃ; Εἰδε
πάντα καλῶς ἀνύσαιμι. 'Ακούσαις (ἀκούσειάς) μου,¹ ὡ φίλε. 'Ο ἄγγελος ἐπήγ-
γελλεν, δτι οἱ πολέμιοι τῇ στρατιῷ ἐπιβουλεύσαιεν (ἐπιβουλεύσειαν). "Ακου-
σόν μου, ὡ φίλε. 'Εταιρος ἑταίρῳ πιστευσάτω. Τὴν πόλιν λέγοντες μέγαν κίν-
δυνον κινδυνεῦσαι.

RULE OF SYNTAX. The particle *ἄν* denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector ("Εκτωρ, -ορος). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἄν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*aor.*) is easier than to do. Medea rejoiced in having murdered (*aor. part.*) her children.

XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

'Ἀδελφός, -οῦ, ὁ, a brother.	ἐργάζομαι, to work.	πένομαι, to be poor.
ἀποδέχομαι, to receive,	ἔρχομαι, to go, come.	πράττω, to do, to act; <i>w.</i>
admit, approve of.	ἡσυχος, quiet, quietly.	adv., to fare.
ἀλός, -οῦ, ὁ, a flute.	λανθάνω, <i>w. acc.</i> , to be	στρατεύω, to make an ex- έλν = ἦν, or ἔν, if, <i>w. subj.</i> concealed from, escape
ἴγχωρος, -ον, and ἐγχώ- ριος, -α, -ον, native, of	the notice of; <i>lateo</i> , <i>Mid.</i> ,	pedition; <i>Mid.</i> to make war, march (in a hos- tile manner).
the country.	to forget.	[<i>dle.</i> μέσος, middle, in the mid-
		ψεύδομαι, to lie.

Δύο ἄνδρε μάχεσθον. Γενναίως μαχώμεθα² περὶ τῆς πατρίδος. 'Αναγκαῖον
ἴστι τὸν υἱὸν πείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πένονται. Νόμοις τοῖς ἐγ-
χωρίοις ἐπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι
χαριζομένους. 'Εκαστος ἡσυχος μέσην τὴν δόδον ἔρχεσθω. Οἱ πολῖται τοῖς
τέμοις πειθέσθων. Τῷ ἀδελφῷ μοι ἐπεσθον. Εἰ βούλεις καλῶς πράττειν,
ἔργάζου. 'Εὰν βούλῃς καλῶς πράττειν, ἔργάζου. Ψευδόμενος οὐδεὶς λανθά-
νει πολὺν χρόνον. Οἱ Δακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. Εἰδε πάντες
δεῦρον ὅργης βουλεύοντο. Δύο καλῶς ἵππω εἰς τὴν πόλιν ἡλαυνέσθην. 'Εὰν
πάντη, δλίγοι φίλοι.

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*ἐίν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἰσα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

¹ § 158, 5. (b).

² § 153, (a), (1).

XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

Άκρα, -ας, ἡ, a summit, **έμφυτεύω**, to implant. **λέγομαι**, **dicor**, to be said.
ά castle. **ίδρυω**, to build, found. **ληστής**, -οῦ, ὁ, a robber.
άτονομία, -ας, ἡ, freedom, **κατα-κλείω**, to shut, lock **συνθήκη**, -ης, ἡ, a treaty
 independent legislation. up.

Oi λησταὶ πεφόνευνται. Δύο ὑδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλον πεπάθενθον. Ή βασιλεία ὑπὸ τοῦ δῆμου λέλυται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων πολλοὶ νεῷ ίδρυνται. Η θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὖ βεβούλευσο. Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἔστιν ἐπιθυμία τῆς αὐτονομίας. Οι λησταὶ πεφονεύσθων. Οἱ πολέμοι εἰς τὴν ἄκραν κατακεκλεῖσθαι λέγονται. Ξενοφῶτος νιώ, Γρύλλος καὶ Διόδωρος, ἐπεπαιδεύσθην ἐν Σπάρτῃ. Αἱ συνθῆκαι ὑπὸ τῶν βαρβάρων ἐλέλυντο.

The robber has been murdered. The children of the friend have been well brought up. The doors are said to have been shut. Before the work, you have deliberated well. Good and bad desires have been implanted in men. The treaties are said to have been violated by the barbarians. The two children have been brought up by the same teacher. The royal authority had been abolished by the people.

XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.
Άνα-πάνω, to cause to **ἐπιτηδεύω**, to manage, **πορεύω**, to lead forward;
 rest; *Mid.* to rest, re- transact with diligence, *Mid.* to go, march, set
 cover oneself. practise. out (*w. pass. aorist*).
γεύω (**τινά τινος**), to give **πολιτεία**, -ας, ἡ, the state, **πύλη**, -ης, ἡ, a gate (*usu-*
 any one a taste of any- the administration. *ally in the plural*).
 thing; *mid. w. gen.*, to taste, enjoy.

Oi πολέμοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν σωτηρίας βούλευσόμεθα. Ο πατήρ μοι ἔλεγεν, δτι πορεύσοιτο. Οι Ἑλλῆνες ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. Αναπαυσώμεθα,¹ ὡ φίλοι. Πρὸ τοῦ ἔργου εὖ βούλευσαι. Πάντες τιμῆς² γεύσασθαι βούλονται. Ο πατήρ ἀναπαυσάμενος πορεύσεται. Αἱ πύλαι τῆς υπερτός³ κεκλείσονται. Εὰν τοιοῦτος ἀνὴρ τὴν πολιτείαν ἐπιτηδεύῃ, αὐτὴ εὖ βεβούλεύσεται.

You will deliberate about the safety of the citizens. The messenger announced (**ἐπαγγέλλω**), that the enemies would march against our town. The general enjoyed a great honor. If (**ἐάν**, *w. subj.*) the enemies shall have been led (**πορεύω**, *subj. aor.*) against us, the gates of the town will remain (have been) closed. Before the work, deliberate well (*pl.*). In (**ἐν**) such a danger it is not easy to deliberate (*aor.*). If you have deliberated, (*aor. particip.*) begin the work.

¹ § 153, (a), (1).² § 158, 5. (a).³ § 158, 4.

XLII. Vocabulary.

(g) First Aorist and first Future Passive.

ia, -ας, ἵ, the μή after verbs of fear, *w.* in *ne*, to be translated
 'the people, de- *subj.*, if a pres., perf. or by 'that' or 'lest.'
 y. fut. goes before; *w. opt.*, πολέμιος, -οῦ, -ον, hostile
 to bring upon; if an historical tense of the enemy.
ν τινι, bellum in- goes before; as the Lat- τίρατος -ον, ὁ, a sovereign, a tyrant.

—ωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. Τῷ ἀδελφῷ ὑπὸ τοῦ αἵτοῦ διδασκά-
 ευθήτην. Πολλαὶ δημοκρατίαι ὑπὸ τῶν τυράννων κατελίθησαν. Μέ-
 τοὺς πολίτας ἔχει, μὴ αἱ συνθῆκαι ὑπὸ τῶν πολεμίων λυθῶσιν. Εἰδε-
 εανίαι καλῶς παιδευθεῖεν. Φονεύθητι, ὡς κακοῦργε. Οἱ στρατιῶται
 πολεμίων γῆν πορευθῆναι λέγονται. Οἱ πολέμιοι, τῶν συνθηκῶν λυ-
 ἥμιν πόλεμον ἐπιφέρουσιν. Οἱ ληστῆς φονευθήσεται.

ere both educated by the same teacher. We were freed (*ἀπολύω*) from anger. I fear much (a great fear holds me), that the friend, who set (i.p.) six days ago, has been murdered by robbers. I feared much, that been murdered by robbers. The two robbers are said to be killed. h is said to be well brought up. The treaties are said to have been by the enemies. Well brought up youths are esteemed by all. The ill be killed.

more particular view of the Augment and Reduplication.

the general view of the Augment and Reduplication (§ 77;), it is necessary to treat them more particularly.

is been already seen, all the historical tenses, viz. the Impf., id Aor., take the augment, but retain it only in the Indica- There are two augments, the *syllabic* and *temporal*.

(a) Syllabic Augment.

The *syllabic* augment belongs to those verbs whose stem beh a consonant, and consists in prefixing ε to the stem, in the id Aorists, but to the reduplication, in the Pluperfect. In ; the verb is increased by one syllable; e. g. βουλεύω, Impf. ον, Aor. ε-βούλευσα, Plup. ε-βε-βούλεύκειν.

the stem begins with ρ, this letter is doubled when the aug- prefixed (§ 8, 12); e. g. ρίπτω, to throw, Impf. ερρίπτον, ωψα.

¹ Gen. absolute, like the Abl. absolute in Latin.

REM. 1. The three verbs *βούλομαι*, *to will*, *δύναμαι*, *to be able*, and *μέλλω*, *to be about to do*, among the Attic writers take *η*, instead of *ε*, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. ἐβούλήθην and ἤβούλήθην; Impf. ἐδυνάμην and ἤδυνάμηρ, Aor. ἐδυνήθην and ἤδυνήθην (but always ἐδυνάσθην); Impf. ἐμελλον and ἤμελλον (the Aor. is very seldom ἤμέλλησα).

REM. 2. Among the Attic writers the augment *ε* is often omitted in the Plur. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. ὑναβεβήκει, καταδεδραμήκεσαν.

§ 86. (b) *Temporal Augment.*

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

<i>a</i> becomes <i>η</i> , c. g. "ἀγω	Impf. ἡγον	Perf. ἥχα	Plur. ἥχειν.
ε " η, " ἐλπίζω	" ἥλπιζον	" ἥλπικα	" ἥλπικειν
ι " ι, " ἵκετείω	" ἵκέτευον	" ἵκέτευκα	" ἵκετεύκειν
ο " ο, " δμιλέω	" ὁμίλουν	" ὁμίληκα	" ὁμίληκειν
υ " υ, " ὑβρίζω	" ὑβριζον	" ὑβρικα	" ὑβρίκειν
αι " ο, " αἱρέω	" ἡρουν	" ἡρηκα	" ἡρήκειν
αν " ην, " αὐλέω	" ηὐλουν	" ηὐληκα	" ηὐλήκειν
οι " ω, " οἰκτίζω	" φκτιζον	" φκτικα	" φκτίκειν.

REMARK. Verbs which begin with *η*, *ι*, *υ*, *ω*, *οι* and *ει*, do not admit the augment; e. g. *ἡττάμαι*, *to be overcome*, Impf. *ἱττώμην*, Perf. *ἥττημαι*, Plur. *ἥττημην*; *ἱπόω*, *to press*, Aor. *ἱπωσα*; *ὑπνώω*, *to lull to sleep*, Aor. *ὑπνωσα*; *ὠφέλεω*, *to benefit*, Impf. *ὠφέλονν*; *οὐτάζω*, *to wound*, Impf. *οὐταζον*; *εἰκω*, *to yield*, Impf. *εἰκον*, Aor. *εἰξα*; *εἰκάζω*, *to liken*, is an exception, which among the Attic writers, though seldom, is augmented; e. g. *εἰκαζον*, seldom *ἥκαζον*, *ἥκασα*, seldom *ἥκασμα*, seldom *ἥκασμαι*. Also those verbs whose stem begins with *εν*, usually take no augment; e. g. *εὐχομαι*, *to supplicate*, *εὐχόμην*, more rarely *ηὐχόμην*, but Perf. *ηὐγμαι*, not *εὐγμαι*; *εύρισκω*, *to find*, in good prose, always omits the augment.

§ 87. *Remarks on the Augment.*

1. Verbs beginning with *α* followed by a vowel, have *α* instead of *η*; but those beginning with *α*, *αν* and *οι* followed by a vowel, do not admit the augment; e. g. *ἀἴω*, *to perceive* (poetic), Impf. *ἀϊον*; *ἀηδιόμην*; *αναίνω*, *to dry*, Impf. *αναινον*; *οἰακίζω*, *to steer*, Impf. *οἰακιζον*; also *ἀνάλισκω*, *to destroy*, although no vowel follows *α*, *ἀνάλωσα*, *ἀνάλωκα*, as well as *ἀνίλωσα*, *ἀνίλωκα*. But *οἰομαι*, *to believe*, always takes the augment; e. g. *φύμην*.

2. Some verbs, also, beginning with *οι* followed by a consonant, do not take the augment; e. g. *οἰκονρέω*, *to guard the house*, Aor. *οἰκούρησα*.

3. The eleven following verbs, beginning with *ε*, have *ει* instead of *η*, for the augment, viz. *ἐάω*, *to permit*, Impf. *εἴων*, Aor. *εἴασα*; *ἐθίζω*, *to accustom*, (which belongs also *εἴωθα*, *to be accustomed*); *εἰσάμην*, Aor. (stem 'ΕΔ), *Iε*

established, founded; ἐλίσσω, to wind; ἐλκω, to draw; Aor. εἵλκυσα (stem ἘΛΚΥ); ελλον, to take, Aor. (stem ἘΛ) of αἱρέω; ἐπομαῖ, to follow; ἐργάζομαῖ, to work; ἐρπω, ἐρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἀγνῦμι, to break, Aor. ἔαξα, etc.

ἀλίσκομαῖ, capior, Perf. ἔλλωκα and ἥλωκα.

ἀθέω, to push, ἔώθουν, etc.

ἀνέομαῖ, to buy, Impf. ἔωνούμην, Perf. ἔώνημαι.

5. The verb ἐορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἔώρταζον. The same is true of the following forms of the Plu-perfect:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐφέειν.

ἐλπομαῖ, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπειν.

ΕΡΓΩ, to do, second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

δράω, to see, Impf. ἔώρων, Perf. ἔώρακα, ἔώραμαι.

ἀνοίγω, to open, Impf. ἀνέψιγον, Aor. ἀνέψια (Inf. ἀνοῖξαι), etc.

ἀλίσκομαῖ, to be taken, Aor. ἔλλων (Inf. ἀλῶναι, ἦ) and ἥλων.

§ 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with ε. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. λέ-λυκα, I have loosed; to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment ε before the reduplication; e. g. ἐ-βε-βονλεύκειν. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφῆμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λέω, to loose,	Perf. λέ-λυκα	Plup. ἐ-λε-λύκειν
θύω, to sacrifice,	" τέ-θυκα (§ 8, 10.)	" ἐ-τε-θύκειν
φυτεύω, to plant,	" πε-φύτευκα (§ 8, 10.)	" ἐ-πε-φυτεύκειν
χορεύω, to dance,	" κε-χόρευκα (§ 8, 10.)	" ἐ-κε-χορεύκειν
γράφω, to write,	" γέ-γραφα	" ἐ-γε-γράφειν
κλίνω, to bend,	" κέ-κλικα	" ἐ-κε-κλίκειν
κρίνω, to judge,	" κέ-κρικα	" ἐ-κε-κρίκειν

* Such verbs are excepted on account of the difficulty of repeating these letters.—Tr.

<i>πνέω, to breathe,</i>	Perf. πέ-πνευκα	Plup. ἐ-πε-πνεύκειν
<i>θλάω, to bruise,</i>	" τέ-θλακα (§ 8, 10.)	" ἐ-τε-θλάκειν
<i>βίπτω, to throw,</i>	" ἔρριφα	" ἐρρίφειν
<i>γνωρίζω, to make known,</i>	" ἐ-γνώρικα	" ἐ-γνωρίκειν
<i>βλακεύω, to be slothful,</i>	" ἐ-βλάκευκα	" ἐ-βλάκεύκειν
<i>γλύφω, to carve,</i>	" ἐ-γλυφα	" ἐ-γλύφειν.

3. The reduplication is not used (beside the above cases of verb beginning with *ρ*, *γν*, *βλ*, *γλ*), when the stem of the verb begin with a double consonant or two single consonants, which are not mute and liquid; e. g.

<i>ζηλόω, to emulate,</i>	Perf. ἐ-ζήλωκα	Plup. ἐ-ζηλώκειν
<i>ξενόω, to entertain,</i>	" ἐ-ξένωκα	" ἐ-ξενώκειν
<i>ψύλλω, to sing,</i>	" ἐ-ψαλκα	" ἐ-ψύλκειν
<i>σπείρω, to sow,</i>	" ἐ-σπαρκα	" ἐ-σπάρκειν
<i>κτίζω, to build,</i>	" ἐ-κτικα	" ἐ-κτίκειν
<i>πτύσσω, to fold,</i>	" ἐ-πτυχα	" ἐ-πτίχειν.

REM. 1. The two verbs *μιμηνήσκω* (stem MNA), *to remind*, and *κτύομαι* *to acquire*, take the reduplication, although their stem begins with two consonants, which are not a mute and a liquid: *μέ-μημαι*, *κέ-κτημαι*, *ἐ-με-μημη* *ἐ-κε-κτήμην*.

4. Five verbs beginning with a liquid do not repeat this letter but take *ει* for the augment:

<i>λαμβάνω, to take,</i>	Perf. εἴληφα	Plup. εἰλήφειν
<i>λαγχάνω, to obtain,</i>	" εἴληχα	" εἰλήχειν
<i>λέγω, συλλέγω, to collect,</i>	" συνείλεχα	" συνειλόχειν
<i>ΡΕΩ, to say,</i>	" είρηκα	" ειρήκειν
<i>μείρομαι, to obtain,</i>	" είμαρται (with rough Breathing), it is fated.	

REM. 2. *Διαλέγομαι*, *to converse*, has Perf. *διείλεγμαι*, though the simple *λέγω* in the sense of *to say*, always takes the regular reduplication, *λέλεμαι*, *dictus sum* (Perf. Act. wanting).

§ 89. Attic Reduplication.

Several verbs, beginning with *α*, *ε* or *ο*, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; *ἡχηκόειν* has the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

<i>ἀρόω, -ῶ, to plough,</i>	ἐλάω (<i>ἐλαύνω</i>), <i>to drive,</i>
<i>ἀρ-ήροκα</i>	ἐλ-ήρακα
<i>ἀρ-ηρόκειν</i>	ἐλ-ηράκειν
<i>ἐλέγχω, to convince,</i>	ὁρύττω, <i>to dig,</i>
<i>ἐλ-ήλεγχα</i>	ὅρυχα
<i>ἐλ-ηλέγχειν</i>	ὅρυχειν

(b) Verbs which in the second stem-syllable have a vowel or

by nature, and shorten this after prefixing the reduplicatio (except ἀρείδω, to prop, ἐρίψειν, ἐψίψεισμαι) :

ἀλείω, to aoint,		ἀκούω, to hear,
ἀλ-ήλιφα	ἀλ-ήλιμματ	ἀκ-ήκνα
ἀλ-ηῆφειν	ἀλ-ηῆιμμην	ἡκ-ηκόδειν
ἀγείρω, to collect,		ἐγείρω, to awaken,
ἀγ-ῆγερκα	ἀγ-ῆγερματ	ἐγ-ῆγερκα
ἀγ-ηγέρμειν	ἐγ-ηγέρμην	ἐγ-ηγέρμειν

REMARK. The verb ἄγω, to lead, forms the second Aor. Act. and Mid., and φέρω, to carry, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure :

ἄγω, to lead, Aor. II. ἵγ-αγον, Inf. ἄγαγεῖν, Aor. II. Mid. ἡγαγόρην.

φέρω, to carry (stem ΦΓΚ), Aor. II. ἵν-εγκον, Inf. ἐν-εγκεῖν, Aor. I. ἵν-εγκα, Inf. ἐν-εγκαι, Aor. Pass. ἵν-έχθην, Inf. ἐν-εχθῆναι.

§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except περὶ and πρό, suffer Elision (§ 6, 3); πρό frequently combines with the augment by means of Crasis (§ 6, 2), and becomes πρού, and εν and σύ resume their ν which had been assimilated, or dropped, or changed; e. g.

ἀπο-βάλλω, to throw from,	Im. ἀπ-έβαλλον	Pf. ἀπο-βέβληκα	Ppl. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before,	προ-έβαλλον	προ-βέβληκα	προ-εβεβλήκειν
	προύβαλλον		προύβεβλήκειν
ἐμ-βάλλω, to throw in,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
ἐγ-γέγομαι, to be in,	ἐν-εγγνόμην	ἐγ-γέγονα	ἐν-εγεγόνειν
συ-σκευάζω, to pack up,	συν-εσκευάζον	συν-εσκεύακα	συν-εσκευάκειν
συ-φίπτω, to throw together,	συν-έφιπτον	συν-έφριφα	συν-εφρίφειν
συλ-λέγω, to collect together,	συν-έλεγον	συν-είλοχα	συν-ειλόχειν

2. Second rule. Verbs compounded with δυς take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

δυς-τυχέω, to be unfortunate,	ἐ-δυστύχον	δε-δυστύχηκα	ἐ-δε-δυστυχήκειν
δυς-ωπέω, to make ashamed,	ἐ-δυσώπον		
δυς-αρεστέω, to be displeased,	δυσ-ηρέστον	δυς-ηρέστηκα	

Verbs compounded with εὐ may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and εὐεργετέω usually in the middle; e. g.

*εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,*

*ηὐ-τύχονν, commonly εὐ-τύχονν
εὐ-ωχούμην
εὐ-ηργέτονν, Perf. εὐ-ηργέτηκα, commonly εὐ-
εργέτονν, εὐ-εργέτηκα.*

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

*μυθολογέω, to relate,
οἰκοδομέω, to build,*

*ἐμυθολόγονν
ῳκοδόμονν*

*μεμυθολόγηκα
ῳκοδόμηκα.*

§ 91. *Remarks.*

I. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

<i>ἀμπέχομαι, to clothe oneself,</i>	Impf. <i>ἡμπειχόμην</i> or <i>ἀμπειχ.</i>	Aor. <i>ἡμπεσχόμητ</i>
<i>ἀνέχομαι, to endure,</i>	" <i>ἡνειχόμην</i>	" <i>ἡνεσχόμην</i>
<i>ἀμφιγροέω, to be uncertain,</i>	" <i>ἡμφεγνόονν</i> and <i>ἱμφιγν.</i>	
<i>ἀνορθόω, to raise up,</i>	" <i>ἡνώρθονν</i> Perf. <i>ἡνώρθωκα</i>	" <i>ἡνώρθωσα</i>
<i>ἐνοχλέω, to molest,</i>	" <i>ἡνώχλονν</i>	" <i>ἡνώχληκα</i>
<i>παροινέω, to riot,</i>	" <i>ἐπαρώνονν</i>	" <i>πεπαρώνηκα</i>

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω (from *διαιτα*, food), (a) *to feed*, (b) *to be a judge*, Impf. *ἐδιήτων* and *διήτων*, Perf. *δεδιήτηκα*.

διακοτέω, *to serve* (from *διάκονος*, servant), Impf. *ἐδιηκόνονν* and *διηκόνονν* Perf. *δεδιηκόνηκα*.

ἀμφισβῆτέω (from ΑΜΦΙΣΒΗΤΗΣ, *to dispute*), Impf. *ἡμφεσβήτονν* and *ἱμφισβήτονν*.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

<i>ἀμφιγροέω</i> (<i>νοέω</i>), <i>to be uncertain</i> ,	Impf. <i>ἡμφιγνόονν</i> or <i>ἱμφεγνόονν</i> (No. 1)	
<i>ἀμφιέννυμι</i> , <i>to clothe</i> ,	Aor. <i>ἡμφίεσα</i> , Perf. <i>ἱμφίεσμαι</i>	
<i>ἐπίσταμαι</i> , <i>to know</i> ,	Impf. <i>ἡπιστάμην</i>	
<i>καθίζω</i> , <i>to cause to sit</i> ,	" <i>ἐκάθιζον</i> , Perf. <i>κεκάθικα</i>	
<i>καθέζομαι</i> , <i>to sit</i> ,	" <i>ἐκαθεζόμην</i> and <i>καθεξ.</i> (without Aug.)	
<i>κάθημαι</i> , <i>to sit</i> ,	" <i>ἐκαθήμην</i> and <i>καθήμην</i> (without Aug.)	
<i>καθεῖδω</i> , <i>to sleep</i> ,	" <i>ἐκάθευδον</i> , seldom <i>καθηῦδον</i> .	

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

<i>ἐναντιοῦμαι</i> , <i>to oppose oneself to</i> ,	from <i>ἐναντίος</i>	Impf. <i>ἱναντιούμην</i>
<i>ἀντιδικέω</i> , <i>to defend at law</i> ,	" <i>ἀντίδικος</i>	" <i>ἱντιδίκονν</i>
<i>ἐμπεδόω</i> , <i>to establish</i> ,	" <i>ἐμπεδος</i>	" <i>ἱμπέδονν</i> .

§ 92. *Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.*

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except *a, e, o*; e. g. *παιδεύω*, *to educate*, *λύω*, *to loose*;
- B. Contract verbs, whose characteristic is either *a, e* or *o*; e. g. *τιμάω*, *to honor*, *φιλέω*, *to love*, *μισθόω*, *to let*.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes; e. g. *λείπω*, *to leave*, *πλέκω*, *to twine*, *πείθω*, *to persuade*;
- B. Liquid verbs, whose characteristic is one of the four liquids, *λ, μ, ν, ρ*; e. g. *ἀγγέλω*, *to announce*, *νίμω*, *to divide*, *φαίνω*, *to show*, *φθείρω*, *to destroy*.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

- (a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. *λύω*, *πλέκω*, etc.;
- (b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. *τιμῶ*, *φιλῶ*, *μισθῶ*.

§ 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. *βουλεύσω*, *βεβούλευ-κα*. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with *κ* (*κα*), the Fut. and Aor. with *σ* (*σω*, *σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

- ι* into *ī*, e. g. *μηνίω*, *μηνί-σω*, *ī-μηντ-σα*, etc.;
ε into *ē*, e. g. *κωλέω*, *κωλέ-σω*, *ē-κωλτ-σα*.

		ACTIVE.
Pres.	Ind. <i>κωλέω</i>	Subj. <i>κωλέω</i> Imp. <i>κωλεῖ</i> Inf. <i>κωλέ-σειν</i> Part. <i>κωλέ-σων</i>
Impf.	Ind. <i>ē-κωλέον</i>	Opt. <i>κωλέ-σιμε</i>
Perf.	Ind. <i>κε-κωλέ-κα</i>	Inf. <i>κε-κωλέ-κέναι</i> Part. <i>κε-κωλέ-κώς</i>
Plur.	Ind. <i>ē-κε-κωλέ-κεν</i>	
Fut.	Ind. <i>κωλέ-σω</i>	Opt. <i>κωλέ-σιμε</i> Inf. <i>κωλέ-σειν</i> Part. <i>κωλέ-σων</i>
Aor.	Ind. <i>ē-κωλτ-σα</i>	Subj. <i>κωλέ-σω</i> Opt. <i>κωλέ-σιμε</i> Imp. <i>κωλέ-σου</i> Inf. <i>κωλέ-σαι</i> Part. <i>κωλέ-σας</i> .

MIDDLE.

Pres. Ind. κωλύ-ομαι Subj. κωλύ-ωμαι Imp. κωλύ-ου Inf. κωλύ-εσθαι
 Part. κωλύ-όμενος

Impf. Ind. ἐ-κωλύ-όμην Opt. κωλύ-οίμην

Perf.	S. 1. 2. 3.	Ind. κε-κώλυ-μαι κε-κώλυ-σαι κε-κώλυ-ται	Imperative κε-κώλυ-σο κε-κώλυ-σθω	Imitative κε-κώλυ-σθαι
	D. 1. 2. 3.	κε-κωλύ-μεθον κε-κώλυ-σθυν κε-κώλυ-σθον	κε-κώλυ-σθον κε-κώλυ-σθων	Participle κε-κωλύ-μένος
	P. 1. 2. 3.	κε-κωλύ-μεθα κε-κώλυ-σθε κε-κώλυ-νται	κε-κώλυ-σθε κε-κωλύ-σθωσαν or κε-κώλυ-σθων	Subjunctive κε-κωλύ-μένος ω
Plup.	S. 1. ἐ-κε-κωλύ-μην	D. ἐ-κε-κωλύ-μεθον	P. ἐ-κε-κωλύ-μεθα	Opt. κε-
Ind.	2. ἐ-κε-κώλυ-σο	ἐ-κε-κώλυ-σθον	ἐ-κε-κώλυ-σθε	κωλυ-μέ
	3. ἐ-κε-κώλυ-το	ἐ-κε-κωλύ-σθην	ἐ-κε-κώλυ-ντο	νος εἰγη
Fut.	Ind. κωλύ-σομαι	Opt. κωλύ-σοιμην	Inf. κωλύ-σεσθαι	Part. κωλύ-σόμενος
Aor.	Ind. ἐ-κωλύ-σάμην	Subj. κωλύ-σωμαι	Opt. κωλύ-σαίμην	Imp. κώλυ-σαι
		Inf. κωλύ-σασθαι	Part. κωλύ-σάμενος.	

PASSIVE.

Aor.	Ind. ἐ-κωλύ-θην	Subj. κωλύ-θω	Opt. κωλύ-θείην
	Imp. κωλύ-θητι	Inf. κωλύ-θηναι	Part. κωλύ-θείς
Fut.	Ind. κωλύ-θήσομαι	Opt. κωλύ-θησοιμην	Inf. κωλύ-θήσεσθαι
		Part. κωλύ-θησόμενος.	

§ 94. Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

χρῖω, to prick, Fut. χρῖσω, Aor. ἔχρισα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρῖσω, Aor. ἔχρισα, Inf. χρίσαι, Aor. Mid. ἔχρισάμην; Perf. Mid. or Pass. κέχρισμαι, κεχρίσθαι; Aor. Pass. ἔχρισθην).

ἀνθω, to complete, Fut. ἀνθσω; Aor. ἤνυσα. Pass. with σ.

ἀρθω, to draw water, Fut. ἀρθσω; Aor. ἥρυσα. Pass. with σ.

μνω, to close, e. g. the eyes, Fut. μνσω, Aor. ἔμνσα; but Perf. μέμνκα, I am shut, am silent.

πτνω, to spit, Fut. πτνσω; Aor. ἔπτνσα. Pass. with σ.

ἰδρνω, to cause to sit, Fut. ιδρνσω; Aor. ιδρνσα (later ιδρυσω, ιδρυσα); Aor. Pass. ιδρνθην.

2. The following dissyllables in -νω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and δνω also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except δνω), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δνω, to wrap up, Fut. δνσω Aor. ἔδνσα Perf. δέδνκα δέδνμαι, Aor. Pass. ἔδδθην

θνω, to sacrifice, “ θνσω “ ἔθνσα “ τέθνκα τέθνμαι “ “ “ ἔτθθην

λνω, to loose, “ λνσω “ ἔλνσα “ λέλνκα λέλνμαι “ “ “ ἔλθθην.

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. λύω, λελύσομαι.

§ 95. Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with σ.

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert σ (Comp. § 94) before the tense-ending -θην, -μαι, etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this σ connects the endings to the tense-stem; e. g.

τελέ-ω

ε-τελέ-σ-θην

τελε-σ-θήσομαι

τε-τέλε-σ-μαι

ε-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. ἀκούω, to hear, Aor. ἀκού-σ-θην, Fut. ἀκου-σ-θήσομαι, Perf. ἀκου-σ-μαι, Plup. ἀκού-σ-μην; ἐναίω, to kindle; κελεύω, to command; κυλίω, to roll; λεύω, to stone; ξύω, to scrape; πρίω, to saw; σείω, to shake; χρίω, to anoint (§ 94); φαίω, to touch, etc.

κελεύω, to command.		ACTIVE.		
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα	Fut.
Impf.	ε-κέλευ-ον	Plup.	ε-κε-κελεύ-κειν	Aor. ε-κέλευ-σα.
MIDDLE.				
Present	κελεύ-ομαι		Impf. ε-κελευ-όμην	
Perf. S. 1.	κε-κέλευ-σ-μαι		Imperative	Infinitive
Ind. 2.	κε-κέλευ-σ-σαι		κε-κέλευ-σο	κε-κέλευ-σθαι
3.	κε-κέλευ-σ-ται		κε-κέλευ-σθω	
D. 1.	κε-κελεύ-σ-μεθον			Participle
2.	κε-κέλευ-σθον		κε-κέλευ-σθον	κε-κέλευ-σ-μένος
3.	κε-κέλευ-σθον		κε-κέλευ-σθων	
P. 1.	κε-κελεύ-σ-μεθα			Subjunctive
2.	κε-κέλευ-σθε		κε-κέλευ-σθε	κε-κέλευ-σ-μένος ὡ
3.	κε-κέλευ-σ-μένοι εἰσί		κε-κέλευ-σθωσαν or κε-κέλευ-σθων]	
Plup. S. 1.	ε-κε-κελεύ-σ-μην	D. 1.	ε-κε-κελεύ-σ-μεθον	P. 1.
Ind. 2.	ε-κε-κέλευ-σο		ε-κε-κέλευ-σθον	ε-κε-κέλευ-σθε
3.	ε-κε-κέλευ-σ-το		ε-κε-κελεύ-σθην	κε-κέλευ-σ-μένοι ἥσαν
Opt.	κε-κέλευ-σ-μένος εἶην			
Future	κελεύσομαι	Fut. Perf.	κε-κελεύ-σομαι	Aor. ε-κέλευ-σάμην.
PASSIVE.				
Aorist	ε-κελεύ-σ-θην		Future	κελευ-σ-θήσομαι.

Rem. 1. Some vary between the regular formation and that with σ.

θραίω, to break in pieces, τέθραυσμαι and τέθραυμαι, ἐθραύσθην

κλείω, to shut, κέκλεισμαι and Att. κέκλημαι; Aor. ἐκλείσθην.

ερούω, to strike upon, κέκρουμαι and κέκρουσμαι; Aor. ἐκρούσθην.

Rem. 2. Some contrary to the rule, do not take σ, although they retain the short characteristic-vowel; thus, e. g. δύω, θύω, λύω, mentioned § 94, 2.

XLIII. Vocabulary.

<i>Αἰσθάνομαι</i> , <i>w. gen. or acc.</i> , <i>δρόμος</i> , <i>-ου</i> , <i>δ.</i> , a course, <i>κατα-παύω</i> , to put a stop to perceive, observe.	<i>running.</i>	<i>to.</i>
<i>ἀσπίς</i> , <i>-ίδος</i> , <i>ἡ</i> , a shield.	<i>δύναμις</i> , <i>-εως</i> , <i>ἡ</i> , strength,	<i>κρούω</i> , to knock, beat.
<i>δεινῶς</i> , terribly, violently, extraordinarily.	<i>power, might.</i>	<i>σεισμός</i> , <i>-οῦ</i> , <i>ὁ</i> , an earth- quake.

Οι στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη ποτὲ ὑπὸ σεισμοῦ δεινῶς ἐσείσθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. Οἱ πολέμιοι εἰς τὴν ὕκραν κατεκλείσθησαν. Ὁτε οἱ βύρβαροι τὸν ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ἤσθάνοντο, δρόμῳ ἔφευγον. Ὁ πόλεμος κατεπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.

§ 96. *Contract Pure Verbs.*

T 1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic α , ε or o , which are contracted with the mode-vowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only, is the characteristic-vowel followed by another vowel.

2. The following are the contractions which occur here:

$a + \varepsilon$ becomes \bar{a}	$\varepsilon + \varepsilon = \varepsilon\varepsilon$	$o + \varepsilon = ov$
$a + \eta = \bar{a}$	$\varepsilon + \eta = \eta$	$o + \eta = \omega$
$a + \eta = \alpha$	$\varepsilon + \eta = \eta$	$o + \eta = ol$
$a + o = \omega$	$\varepsilon + o = ov$	$o + o = ov$
$a + \omega = \omega$	$\varepsilon + \omega = \omega$	$o + \omega = \omega$
$a + \varepsilon\varepsilon = \alpha$	$\varepsilon + \varepsilon\varepsilon = \varepsilon\varepsilon$	$o + \varepsilon\varepsilon = ol$ (ov in Inf.)
$a + ol = \omega$	$\varepsilon + ol = ol$	$o + ol = ol$
$a + ov = \omega$	$\varepsilon + ov = ov$	$o + ov = ov.$

3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.

ε into η , e. g. φιλέ-ω, *to love*, φιλή-σω, πε-φίλη-κα, etc.

o into *ω*, e. g. μισθό-ω, *to let out*, μισθώ-σω, με-μίσθω-κα, etc.

ᾳ into η, e. g. τιμᾶ-ω, to honor, τιμή-σω, τε-τίμη-να, etc.

α into $\bar{\alpha}$, e. g. $\dot{\varepsilon}\ddot{\alpha}\text{-}\omega$, *to permit*, Fut. $\dot{\varepsilon}\ddot{\alpha}\text{-}\sigma\omega$. This lengthening into $\bar{\alpha}$ occurs, when ε , ι or ϱ precedes (Comp. § 26, 1); e. g.

$\hat{\epsilon}\alpha\text{-}\omega$, $\hat{\epsilon}\alpha\text{-}\sigma\omega$; $\mu\epsilon i\delta i\hat{\alpha}\text{-}\omega$, *to laugh*, $\mu\epsilon i\delta i\hat{\alpha}\text{-}\sigma\mu\alpha i$; $\varphi\omega\varrho\hat{\alpha}\text{-}\omega$, *to catch*

a thief, φωρᾶ-σω (but ἐγγυᾶ-ω, to give as a pledge, ἐγγυήσω; βοᾶ-ω, to cry out, βοή-σομαι, like ὀγδόη). To these verbs belong the following:

ἀλοά-ω, to thresh, ἀλοᾶ-σω,
ἀκροά-ομαι, to hear, ἀκροᾶ-σομαι.

REMARK. The verbs χράω, to give an oracle, χράομαι, to use, and τιτράω, to bore, although a ρ precedes, lengthen α into η; e. g. χρήσομαι, τρήσω. The exceptions to rule No. 3. will be stated in § 98.

PARADIGMS OF

		ACTIVE.		
		Present.		
		Characteristic <i>a</i> .	Characteristic <i>e</i> .	Characteristic <i>o</i> .
In la- tive,	S. 1.	τιμ(η-ω)ά, to honor,	φιλ(ε-ω)ώ, to love,	μισθ(υ-ω)ά, to let,
	2.	τιμ(α-εις)ής	φιλ(ε-εις)εις	μισθ(δ-εις)οις
	3.	τιμ(ά-ει)ή	φιλ(ά-ει)ει	μισθ(δ-ει)οι
	D. 1.			
	2.	τιμ(έ-ε)ά-του	φιλ(έ-ε)ει-του	μισθ(ό-ε)οῦ-του
	3.	τιμ(α-ε)ά-του	φιλ(α-ε)ει-του	μισθ(δ-ε)οῦ-του
	P. 1.	τιμ(η-ο)ώ-μεν	φιλ(ε-ο)ού-μεν	μισθ(υ-ο)οῦ-μεν
	2.	τιμ(ά-ε)ά-τε	φιλ(ά-ε)ει-τε	μισθ(δ-ε)οῦ-τε
	3.	τιμ(ά-ον)ώ-σι(ν)	φιλ(ά-ον)ού-σι(ν)	μισθ(δ-ον)οῦ-σι(ν)
Sub- junc- tive,	S. 1.	τιμ(ά-ω)ά	φιλ(ε-ω)ώ	μισθ(ό-ω)ά
	2.	τιμ(ά-γε)ής	φιλ(ε-γε)εις	μισθ(ό-γε)οις
	3.	τιμ(ά-γ)ή	φιλ(ε-γ)ει	μισθ(ό-γ)οι
	D. 1.			
	2.	τιμ(ά-η)ά-του	φιλ(ά-η)ει-του	μισθ(ό-η)οῦ-του
	3.	τιμ(ά-η)ά-του	φιλ(ά-η)ει-του	μισθ(ό-η)οῦ-του
	P. 1.	τιμ(ά-ω)ώ-μεν	φιλ(ά-ω)ώ-μεν	μισθ(ό-ω)ώ-μεν
	2.	τιμ(ά-η)ά-τε	φιλ(ά-η)ει-τε	μισθ(ό-η)οῦ-τε
	3.	τιμ(ά-ω)ά-σι(ν)	φιλ(ά-ω)ει-σι(ν)	μισθ(ό-ω)οῦ-σι(ν)
Imper- ative,	S. 2.	τιμ(α-ε)ά	φιλ(ε-ε)ει	μισθ(υ-ε)ού
	3.	τιμ(α-ε)ά-τω	φιλ(ε-ε)ει-τω	μισθ(υ-ε)οῦ-τω
	D. 2.	τιμ(α-ε)ά-του	φιλ(ε-ε)ει-του	μισθ(ό-ε)οῦ-του
	3.	τιμ(α-έ)ά-των	φιλ(α-έ)ει-των	μισθ(ο-έ)οῦ-των
	P. 2.	τιμ(α-ε)ά-τε	φιλ(ε-ε)ει-τε	μισθ(υ-ε)οῦ-τε
	3.	τιμ(α-έ)ά-τωσαν or τιμ(α-ο)ώ-ντων	φιλ(ε-έ)ει-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-έ)οῦ-τωσαν or μισθ(ο-ο)οῦ-ντων
Infin.		τιμ(α-ει) μιν	φιλ(ε-ει) εῖν	μισθ(ό-ει) οῖν
Parti- ciple,	Nom.	τιμ(ά-ων)ών	φιλ(ε-ων)ών	μισθ(ό-ων)ών
		τιμ(ά-ον)ώ-σα	φιλ(ε-ον)ού-σα	μισθ(ό-ον)οῦ-σα
	Gen.	τιμ(ά-ον)ών	φιλ(ε-ον)ούν	μισθ(ό-ον)ούν
		τιμ(ά-ο)ώ-ντος	φιλ(ε-ό)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-οί)ώ-σης	φιλ(ε-οί)ού-σης	μισθ(ο-οί)ού-σης
Imperfect.				
Indic- ative,	S. 1.	ἐτίμ(α-ον)ών	ἐφιλ(ε-ον)ούν	ἐμίσθ(ο-ον)ούν
	2.	ἐτίμ(α-ες)άς	ἐφιλ(ε-ες)εις	ἐμίσθ(ο-ες)οις
	3.	ἐτίμ(α-ε)ά	ἐφιλ(ε-ε)ει	ἐμίσθ(ο-ε)οι
	D. 1.			
	2.	ἐτίμ(ά-ε)ά-του	ἐφιλ(ά-ε)ει-του	ἐμίσθ(ό-ε)οῦ-του
	3.	ἐτίμ(α-ε)ά-την	ἐφιλ(α-ε)ει-την	ἐμίσθ(ο-ε)οῦ-την
	P. 1.	ἐτίμ(ά-ο)ώ-μεν	ἐφιλ(ά-ο)ού-μεν	ἐμίσθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(ά-ε)ά-τε	ἐφιλ(ά-ε)ει-τε	ἐμίσθ(ό-ε)οῦ-τε
	3.	ἐτίμ(α-ον)ών	ἐφιλ(ε-ον)ούν	ἐμίσθ(ο-ον)ούν

CONTRACT VERBS.

MIDDLE.

Present.

Characteristic <i>a</i> .	Characteristic <i>e</i> .	Characteristic <i>o</i> .
τιμ(ά-ο)ώ-ματ τιμ(ά-η)ᾶ τιμ(ά-ε)ά-ται τιμ(α-ο)ώ-μεθον τιμ(ά-ε)ά-σθον τιμ(ά-ε)ι-σθον τιμ(α-ο)ώ-μεθα τιμ(ά-ε)α-σθε τιμ(α-ο)ω-νται	φιλ(ε-ο)οῦ-ματ φιλ(έ-η)ῆ φιλ(έ-ε)εῖ-ται φιλ(ε-ο)οῖ-μεθον φιλ(έ-ε)εῖ-σθον φιλ(έ-ε)ει-σθον φιλ(ε-ο)οῦ-μεθα φιλ(έ-ε)εῖ-σθε φιλ(ε-ο)οῦ-νται	μισθ(ά-ο)οῖ-ματ μισθ(ά-η)οῖ μισθ(ά-ε)οῖ-ται μισθ(α-ο)οῖ-μεθον μισθ(α-ε)οῖ-σθον μισθ(α-ε)οι-σθον μισθ(α-ο)οῦ-μεθα μισθ(α-ε)οῖ-σθε μισθ(α-ο)οῖ-νται
τιμ(ά-ω)ώ-ματ τιμ(ά-η)ᾶ τιμ(ά-η)ά-ται τιμ(α-ώ)ώ-μεθον τιμ(ά-η)ά-σθον τιμ(ά-η)ι-σθον τιμ(α-ώ)ώ-μεθα τιμ(ά-η)ά-σθε τιμ(α-ώ)ώ-νται	φιλ(έ-ω)ά-ματ φιλ(έ-η)ῆ φ. Ι.(έ-η)ῆ-ται φιλ(ε-ώ)ά-μεθον φιλ(έ-η)ῆ-σθον φιλ(έ-η)ῆ-σθον φιλ(ε-ώ)ά-μεθα φιλ(έ-η)ῆ-σθε φιλ(ε-ώ)ά-νται	μισθ(ά-ω)ά-ματ μισθ(ά-η)οῖ μισθ(ά-η)ά-ται μισθ(α-ω)ά-μεθον μισθ(ά-η)ά-σθον μισθ(ά-η)ά-σθον μισθ(α-ώ)ω-μεθα μισθ(ά-η)ώ-σθε μισθ(ά-ω)ώ-νται
τιμ(ά-ον)ω τιμ(α-ε)α-σθω τιμ(ά-ε)ά-σθον τιμ(α-έ)ά-σθων τιμ(ά-ε)ά-σθε τιμ(α-έ)ά-σθωσαν οτ τιμ(α-έ)ά-σθων τιμ(ά-ε)α-σθαι	φιλ(ε-ον)οῦ φιλ(ε-ε)εῖ-σθω φιλ(ε-ε)εῖ-σθον φιλ(ε-έ)εῖ-σθων φιλ(ε-ε)εῖ-σθε φιλ(ε-έ)εῖ-σθωσαν οτ φιλ(ε-ε)εῖ-σθων φιλ(έ-ε)εῖ-σθαι	μισθ(ά-οι)οῦ μισθ(α-έ)οι-σθω μισθ(ά-ε)οῖ-σθον μισθ(α-έ)οῖ-σθων μισθ(α-ε)οῖ-σθε μισθ(α-έ)οῖ-σθωσαν οτ μισθ(α-ε)οῖ-σθων μισθ(ά-ε)οῖ-σθαι
τιμ(α-ό)ώ-μενος τιμ(α-ο)ω-μένη τιμ(α-ό)ώ-μενον τιμ(α-ο)ω-μένον τιμ(α-ο)ω-μένης	φιλ(ε-ό)οῦ-μενος φιλ(ε-ο)οῦ-μένη φιλ(ε-ό)οῦ-μενον φιλ(ε-ο)οῦ-μένον φιλ(ε-ο)οῦ-μένης	μισθ(α-ό)οῦ-μενος μισθ(α-ο)οῦ-μένη μισθ(α-ό)οῦ-μενον μισθ(α-ο)οῦ-μένον μισθ(α-ο)οῦ-μένης

Imperfect.

τιμ(α-ό)ώ-μην τιμ(ά-ον)ῶ τιμ(ά-ε)ά-το τιμ(α-ό)ώ-μεθον τιμ(α-ε)ά-σθον τιμ(α-έ)ά-σθην τιμ(α-ό)ώ-μεθα τιμ(ά-ε)ά-σθε τιμ(α-ο)ῶ-ντο	έφιλ(ε-ό)οῦ-μην έφιλ(ε-ον)οῦ έφιλ(έ-ε)εῖ-το έφιλ(ε-ό)οῖ-μεθον έφιλ(ε-ε)εῖ-σθον έφιλ(ε-έ)εῖ-σθην έφιλ(ε-ο)οῖ-μεθα έφιλ(έ-ε)εῖ-σθε έφιλ(ε-ο)οῦ-ντο	έμισθ(α-ό)οῖ-μην έμισθ(α-ον)οῖ έμισθ(α-ε)οῖ-το έμισθ(α-ό)οῖ-μεθον έμισθ(α-ε)οῖ-σθον έμισθ(α-έ)οῖ-σθην έμισθ(α-ο)οῖ-μεθα έμισθ(α-ε)οῖ-σθε έμισθ(α-ο)οῦ-ντο
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Modes and Participles.	Number and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(α-οι)ψ-μι	φιλ(έ-οι)οι-μι	μισθ(ό-οι)οι-μι
	2.	τιμ(α-οις)ψι	φιλ(έ-οις)οις	μισθ(ό-οις)οις
	3.	τιμ(ά-οι)ψ	φιλ(έ-οι)οι	μισθ(ό-οι)οι
	D. 1.	τιμ(ά-οι)ψ-του	φιλ(έ-οι)οι-του	μισθ(ό-οι)οι-του
	2.	τιμ(α-οι)ψ-την	φιλ(έ-οι)οι-την	μισθ(ο-οι)οι-την
	P. 1.	τιμ(ά-οι)ψ-μεν	φιλ(έ-οι)οι-μεν	μισθ(ό-οι)οι-μεν
	2.	τιμ(ά-οι)ψ-τε	φιλ(έ-οι)οι-τε	μισθ(ό-οι)οι-τε
	3.	τιμ(ά-οι)ψ-εν	φιλ(έ-οι)οι-εν	μισθ(ό-οι)οι-εν
	S. 1.	τιμ(α-οι)ώ-ην	φιλ(ε-οι)οι-ην	μισθ(ο-οι)οι-ην
Attic Optative,	2.	τιμ(α-οι)ψ-ης	φιλ(ε-οι)οι-ης	μισθ(ο-οι)οι-ης
	3.	τιμ(α-οι)ψ-η	φιλ(ε-οι)οι-η	μισθ(ο-οι)οι-η
	D. 2.	τιμ(α-οι)ψ-ητου	φιλ(ε-οι)οι-ητου	μισθ(ο-οι)οι-ητου
	3.	τιμ(α-οι)ψ-ητην	φιλ(ε-οι)οι-ητην	μισθ(ο-οι)οι-ητην
	P. 1.	τιμ(α-οι)ψ-ημεν	φιλ(ε-οι)οι-ημεν	μισθ(ο-οι)οι-ημεν
	2.	τιμ(α-οι)ώ-ητε	φιλ(ε-οι)οι-ητε	μισθ(ο-οι)οι-ητε
	3.	τιμ(ά-οι)ψ-εν	φιλ(έ-οι)οι-εν	μισθ(ό-οι)οι-εν
Indicative,	Perf.	τετιμηκα πεφύρακα	πεφίληκα	μεμίσθωκα
	Plup.	ἐτετιμήκειν ἐπεφύράκειν	ἐπεφίληκειν	ἐμεμισθώκειν
	Fut.	τιμήσω φυράσω	φιλήσω	μισθώσω
	Aor.	ἐτιμησα ἐφύρασα	ἐφίλησα	ἐμίσθωσα
	F Pf.			

PAS

Aorist, . ἐτιμήθην ἐφύριθην | ἐφιλήθην | ἐμισθώθην
 Verbal adjectives: τιμη-τέος, -τέα, -τέον, φυρά-τέος, -τέα, -τέον,

§ 97. Remarks on the Conjugation of Contract Verbs.

1. Verbs in -έω with a monosyllabic stem, e. g. πλέω, to sail, πνέω, to breath, θέω, to give, are contracted only in ει (arising from έει or εε), but in all the other forms, they are uncontracted; e. g.

Act. Pr. Ind. πλέω, πλεῖ, πλέομεν, πλεῖτε, πλέονται{v}.
 Subj. πλέω, πλέγει, πλέη, πλέωμεν, πλέητε, πλέωσται{v}.
 Imp. πλεῖ Inf. πλεῖν. Part. πλέων, πλέοντα, πλέον.
 Impf. Ind. ἐπλέον, ἐπλεῖ, ἐπλέομεν, ἐπλεῖτε, ἐπλέονται{v}.
 Opt. πλέοιμι, πλέοις, etc.
 Mid. Pr. Ind. πλέομαται, πλέη, πλεῖται, πλέομενθον, πλεῖσθον, etc.
 Inf. πλεῖσθαι. Part. πλέομενος. Impf. ἐπλέομην.

2. The verb δέω, to bind, is commonly contracted in all the forms, particularly in compounds; e. g. τὸ δοῦν, τὸν δοῦντος, διαδοῦματ, κατέδουν.

3. Several verbs deviate from the general rules of contraction; e. g.

(a) -ας and -αστ are contracted into -η and -ητ, instead of into -α and -ατ; e.

<i>Imperfect.</i>		
Characteristic <i>a.</i>	Characteristic <i>e.</i>	Characteristic <i>o.</i>
τιμ(α-οι)ψ-μην	φιλ(ε-οι)οι-μην	μισθ(ο-οι)οι-μην
τιμ(ά-οι)ψ-ο	φιλ(ε-οι)οι-ο	μισθ(ά-οι)οι-ο
τιμ(ά-οι)ψ-το	φιλ(έ-οι)οι-το	μισθ(ά-οι)οι-το
τιμ(α-οι)ψ-μεθον	φιλ(ε-οι)οι-μεθον	μισθ(ο-οι)οι-μεθον
τιμ(ά-οι)ψ-σθον	φιλ(έ-οι)οι-σθον	μισθ(ά-οι)οι-σθον
τιμ(α-οι)ψ-σθην	φιλ(ε-οι)οι-σθην	μισθ(ο-οι)οι-σθην
τιμ(α-οι)ψ-μεθα	φιλ(ε-οι)οι-μεθα	μισθ(ο-οι)οι-μεθα
τιμ(α-οι)ψ-σθε	φιλ(έ-οι)οι-σθε	μισθ(ά-οι)οι-σθε
τιμ(ά-οι)ψ-υτο	φιλ(έ-οι)οι-υτο	μισθ(ά-οι)οι-υτο
τετμηματ πεφωρηματ	πεφιληματ	μεμισθωματ
επειμημην επεφωρδημην	επεφιλημην	εμεμισθωμην
τιμήσοματ φωράσσοματ	φιλήσοματ	μισθάσσοματ
επιμησάμην εφωράσσαμην	εφιλησάμην	εμισθωσάμην
τετμηματ πεφωρηματ	πεφιληματ	μεμισθωματ

SIVE.

Future, | τιμηθησομαι φωράθησομαι | φιληθησομαι | μισθωθησομαι
φιλ-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.

(a) *ά* (*ά-ω*) ω, *to live*, ζῆς, -η, -ητον, -ητε, Inf. ζῆν, Impf. ζῶν, -ης, -η, -ητον, -ητην, -ητε, —πειν (*ά-ω*) ω, *to hunger*, Inf. πεινῆν, etc.; —διψ (*ά-ω*) ω, *to thirst*, διψῆς, etc., Inf. διψῆν; —κραν (*ά-ω*) ω, *to scrape*, Inf. κρανῆν; —σμ (*ά-ω*) ω, *to smear*, Inf. σμῆν, —ψ (*ά-ω*) ω, *to rub*, Inf. ψῆν; —χρ (*ά-ω*) ω-ματ, *to use*, χρῆς, χρῆται, χρῆσθαι; so ἀποχρώματ, *to have enough*, *to abuse*, ἀποχρῆσθαι; —άποχρη (abridged from ἀποχρῆ), *it suffices*, Inf. ἀποχρῆν, Impf. ἀπέχρη; —χρ (*ά-ω*) ω, *to give an oracle*, *to prophesy*, χρῆς, χρῆ, Inf. χρῆν

(b) -oo and -oe are contracted into -ω, instead of into -ov, and -όη into -όη, instead of into -οῖ, in βρύγ (*δ-ω*) ω, *to freeze*, Inf. βρύγων and βρύγων, Part. Gen. βρύγωντος and βρύγωντος, Subj. βρύγω, Opt. βρύγων, etc.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην, namely, in the Sing. of verbs in -ών and -ώω, the form in -οίην is much more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl. the Attic form is always the same as the common form; e. g. τιμώνει.

5. The verb *λούω*, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is -e or -o; e. g. *έλου* instead of *έλουε*, *έλοῦμεν* instead of *έλούμεν*, Mid. *λοῦμαι*, (*λόει*,) *λοῦται*, etc., Imp. *λοῦ*, Inf. *λοῦσθαι*, Impf. *έλούμην*, *έλοῦ*, *έλοῦτο*, etc., as if from the stem *ΛΟΕΩ*.

REMARK. On the change of the accent in contraction, see §11, 2.

XLIV. Vocabulary.

(a) Contract Verbs in -άω in the Pres. and Impf. Act.

<i>Αγαπάω</i> , to love.	<i>ζάω</i> , to live.	<i>πρίν</i> , <i>w. inf.</i> , before.
<i>ἀθάνατος</i> , -ον, immortal.	<i>ήλικία</i> , -ας, ἡ, age, especial-	<i>πῶς</i> ; how?
<i>ἀθλίως</i> , miserably, unfor-	<i>ly</i> youth or manhood.	<i>σιωπάω</i> , to be silent.
tunately.	<i>θαρράλεως</i> , boldly, cour-	<i>συγκυκάω</i> , to move to-
<i>ἀκμή</i> , -ῆς, ἡ, a point, height,	ageously.	gether, bring into con-
full power, bloom.	<i>ἰδέα</i> , -ας, ἡ, an appear-	fusion, confound.
<i>ἀστράπτω</i> , to lighten.	ance, an outward figure.	<i>σύμμαχος</i> , -ον, fighting
<i>Βροντάω</i> , to thunder.	<i>νικάω</i> , to conquer, over-	with; <i>subst.</i> , a fellow-
<i>διψάω</i> , to thirst, or be	come.	combatant, or ally.
thirsty.	<i>όλοφύρομαι</i> , <i>w. acc.</i> , to pity.	<i>τελευτάω</i> , to finish, (<i>βίον</i>
<i>δρᾶω</i> , to do, act.	<i>όρύω</i> , to see.	<i>understood</i>) to die.
<i>ἔξ-απατάω</i> , to completely	<i>δρμάω</i> , to rush, advance.	<i>τολμάω</i> , to dare, venture,
deceive, or mislead.	<i>πεινάω</i> , to hunger, or be	prevail upon oneself.
<i>έράω</i> , <i>w. gen.</i> , to love (ar-	hungry.	
dently).		

Πολλάκις γνώμην ἔξαπατῶσιν ἰδέαι. Μή σε νικάτω κέρδος. Ἐρῶ τῆς ἀρετῆς. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. Ἡ σιώπα, ἡ λέγε ἀμείνονα. Ἀνύγκη ἐστὶ πάντας ἄνθρωπον τελευτᾶν. Νοῦς δρᾶ καὶ νοῦς ἀκούει. Θαρράλεως, ὁ στρατιῶται, δρμῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. Οὐκ ἐστι τοῖς μὴ δρῶσι σύμμαχος τύχῃ. Περικλῆς ἡστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. Εἰδεις πάντες παῖδες τοὺς γονέας ὑγαπῶν. Πῶς ἀν τολμῶν τὸν φίλον βλύπτειν; Τὸ μὲν σῶμα πολλάκις καὶ πεινῆ καὶ διψῆ· ἡ δὲ ψυχὴ πῶς ἀν ἡ διψῶν ἡ πεινῶν; Ψυχὴ ἀθανατος καὶ ὑγηρως ζῆ διὰ παντός. Κρείττον τὸ μὴ ζῆν ἐστιν ἡ ζῆν ἀθλίως. Ὁλοφυρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

Children love their (the) parents. Either be silent (*pl.*) or speak better. With the mind (*dat.*) we see and hear. Youths should be silent (*imp.*). We will love virtue. All citizens fear (fear holds all citizens) that (*μή*, *w. subj.*) the enemies will advance against the town. It is well to love our parents. We pity those who die (*part.*) in the bloom of youth (*ἡλικία*). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

XLV. Vocabulary.

(b) Contract Verbs in -έω in the Pres. and Impf. Act.

ἀθυμέω, to be dispirited, θέλω and ἐθέλω, to will,	well to, to confer a favor on.	
despair.	wish, be willing.	
ἀπελέω, w. gen., to neg- κῦν, w. subj. = καί and πονέω, labōro, to take trou-	lect, not to care for.	the modal adverb ἀν, or ble, work, toil.
ἀν (instead of εύν), w. καὶ εύν, even if, al- προσδοκάω, to expect, pre- subj., if. though; or καί and the sume.		
ἀποφρέω, to flow away, or from.	particle ἀν.	βίψ, βιπός, δ, ἥ, a reed.
ἀσκέω, to practise, adorn.	κρατέω, w. gen., to be mas- σιγάω, to be silent.	
ἀτί, w. gen., to want; δεῖ, there is need, it is ne- λαλέω, to talk, prate.	cessary, one must; w. μάλιστα, (superlative of συλλαμβάνω, w. dat.. to acc. and inf. μάλα, very) most, es- take in common with, pecially. help, assist.	
ἀντυχέω, to be unfortu- μέλι, -ιτος, τό, honey.	nate. [praise. μήτε—μήτε, neither—nor.	τελέω, to accomplish, fulfil.
παινέω, to approve of, μήτε—μήτε, neither—nor.	ἀντυχέω, to be fortunate, οὐδέποτε, never.	ὑπέρ, w. gen., instead or in behalf of, on account of; w. acc., above, be- yond.
happy.	πλέω, to sail.	
ἐπή-, -ῆς, ἥ, a request, a ποιέω, to make, do; εὖ φρονέω, to think; μέγα ¹ prayer. ποιεῖν, w. acc., to do φρονεῖν, to be haughty.		

'Ανὴρ πονηρὸς δυστυχεῖ, καν εὔτυχῆ. Βίος κράτιστος, ἀν θυμοῦ¹ κρατῆς. Στιγμὴ μᾶλλον, ἥ λαλεῖν πρέπει. 'Ο τι ἀν ποιῆτε, νομίζετε ὄρᾱν θεόν. Φίλος φίλῳ συμπονῶν αὐτῷ² πονεῖ. Οἱ ἀνθρώποι θνητοὶ μὴ φρονούντων ὑπὲρ θεούς. 'Ο μάλιστα εὔτυχῶν μὴ μέγα φρονείτω. Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πρύττοντα δεῖ, τὰ βελτίω δὲ προσδοκᾶν ἀεί. Τῷ πονοῦντι θεδς συλλαμβάνει. Δικαιοσύνην ἀσκεῖτε καὶ ἔργω καὶ λόγω. 'Απὸ τῆς Νέστορος γλώττης, ὡςπερ μέλι, δ λόγος ἀπέρρει. 'Ο Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἔπηνει. Εἰθε, ὡ θεός, τελοίης (τελοῖς) μοι τὴν εὐχήν. Εἰθε εὔτυχοῖτε (εὔτυχοῖτε), ὡ φίλοι. Θεοῦ θέλοντος,³ καν (καὶ ἀν) ἐπὶ βιπός πλέοις.

Bad men are unfortunate, even if they are fortunate. If God were willing, we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work with friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practise virtue.

XLVI. Vocabulary.

(c) Contract Verbs in -όω in the Pres. and Impf. Act.

ἀμαυρώω, to darken, de-	ἀμέλεια, -ας, ἥ, careless-	ἀνθρώπινος, -η, -ον, hu-
stroy, weaken, blunt.	ness.	man.

¹ § 158, 7. (a).² § 161, 5.³ Genitive Absolute.

ἀπορροή, -ῆς, ἡ, a flowing off, a source.	ζητέω, to seek, strive.	δρεξις, -εως, ἡ, a striving after, a desire.
δολόω, to outwit, trick,	θεῖος, -α, -ον, godlike,	δρυθόω, to make straight, deceive.
δουλόω, to enslave, subjugate.	ίνα, in order that, that,	οὔτε—οὔτε, neither—nor.
ἐλευθερόω, to set free, to free.	(after a principal tense with the subj.; after a historical tense with the opt.).	δσπερ, ἥπερ, δπερ, who ever, whatever.
ἐξισώω, to make equal.	κοινωνία, -ας, ἡ, communion, intercourse.	τυφλόω, to make blind, to blind.
ζηλόω, to strive after, imitate, value, think happy, admire.	λιμός, -οῦ, δ, hunger.	χαλεπῶς, with difficulty.

Τὸ ἀληθὲς κάλλος, δπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀπορροήν, οὔτε πόνος ή λιμός ή ἀμέλειά τις, οὔτε δ πολὺς χρόνος ἀμαυροῦ. Αἱ φιλίαι τὰ ἐνη ζητοῦσι συνεξομοιοῦν. Χαλεπῶς ἀν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἔξισοίς (ἔξισοίς) τοὺς ἐπαίνους. Εύνομία ἀμαυροῦ ὑβριν. Ζήλου, ω παῖ, τοὺς ἐσθλοὺς καὶ σώφρονας ἄνδρας. Πολλοὺς κακῶς πράττοντας ὁρθοῖ τύχη. Πλῆθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῦ. Αἱ περὶ τι σφοδραὶ δρέξεις τυφλοῦσιν εἰς τάλλα¹ τὴν ψυχήν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλῶμεν. Χρυσός ἐστιν δ δουλῶν θυητῶν φρένας. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαι τὴν σοφίαν γλοιεν. Οἱ πολέμιοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

The violent striving after anything makes the soul blind for everything else. The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (*particip.*) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

XLVII. Vocabulary.

(d) Contract Verbs in -άω in the Pres. and Impf. Mid. or Pass.		
Ἄδυνατέω, to be unable.	set my mind or heart μηχανάομαι, <i>mēchanor</i> , to upon, desire.	contrive.
ἀεικής, -ές, unseemly, disgraceful.	εὐεργετέω, <i>w. acc.</i> , to do δμοίως, in like manner, well to, benefit.	alike.
ἀκροάομαι, <i>w. gen.</i> , to hear, listen to.	ἡδομαι, <i>w. pass. aor.</i> and πειράομαι, <i>w. pass. aor.</i> , to	fut., to rejoice. try.
ἀξιόω (τινά τινος), to think deserving, consider worthy, thy, desire, wish.	ἡμεροδρόμος, -ον, δ, (running through the day,) a courier.	τιμάω, to esteem, honor.
γάρ, for.	λύομαι, to heal.	ὑπόδημα, -ατος, τό, (bound under) a sandal, a shoe.
εἴτε — εἴτε, sive — sive; whether — or.	μακάριος, -ά, -ον, blessed, happy.	χράομαι, <i>w. dat.</i> , to use; utor.
ἐπιθυμέω, <i>w. gen. or inf.</i> , to		ώφελέω, <i>w. acc.</i> , to benefit.
‘Ομοίως ἀμφοῖν ἀκροᾶσθαι δεῖ. ‘Οταν ἀδυνατῇς τῷ πλούτῳ χρῆσθαι, τί δια-		

¹ By Crasis instead of τὰ ἄλλα.

φέρεις τοῦ πένητος; Εἴνους λόγος λίπην ἔται. Τιμώμενοι πάντες ἥδονται βροτοί. Οἱ ἀνθρωποι πολλὰ μηχανῶνται. Μακύριοι, ὃς οὐσίαν καὶ νοῦν ἔχει· χρῆται γὰρ εἰς ἄ¹ δεῖ καλῶς. Ὁ ἀγαθὸς ὑπὸ πάντων τιμᾶται. Γλώττης πειρῶ κρατεῖν. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἡγαπᾶτο καὶ ἐτιμᾶτο. Οἱ ἡμεροδρόμοι σὺν ἔχρωντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Οὐκ ἀεικές, ἐάν τις ὑπὲρ ἔχθρῶν ἐξαπατᾶται. Εἴδε πάντες γονεῖς ὑπὸ τῶν τέκνων ἡγαπῶντο. Οἱ ἀγαθοὶ ὑπὸ πάντων ἡγαπάσθων. Εἴτε ὑπὸ φίλων ἐθέλεις ἡγαπᾶσθαι, τοὺς φίλους εὐεργέτει, εἴτε ἐπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὡφέλει, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πείρω εὖ ποιεῖν.

Listen to both, in like manner, O judge! It is not disgraceful if we are deceived by enemies. Kind words heal sorrow. Man rejoices in being (*part.*) honored by others. We wish to be loved by our friends and honored by the citizens. Among (*παρά*, *w. dat.*) the Lacedaemonians old men were extraordinarily honored. Let the good man always be loved and honored by all. The judge should hear both.

XLVIII. Vocabulary.

(e) Contract Verbs in -έω in the Pres. and Impf. Mid. or Pass.	
'Αδικέω, <i>w. acc.</i> , to do ἔτος, -εος = -ους, τό, a wrong to, injure, do in- justice.	<i>ind. fut.</i> , after verbs of care.
ισχυρός, -ά, -όν, strong, πλησίος, -ᾶ, -ον, near; οἱ αἰδέομαι, <i>w. acc.</i> , to be powerful.	πλησίον, those near, neighbors, fellow-men.
ashamed before anyone, κατα-φρονέω, <i>w. gen.</i> , to reverence, esteem, worship.	πολιορκέω, to besiege.
ἀπιστέω, <i>w. dat.</i> , to disbelieve; <i>pass.</i> , ἀπιστέομαι, μισέω, to hate.	προς-ποιέω, to add; <i>mid.</i> , to acquire, claim, or make for oneself.
to be disbelieved.	δπως, how; in order that; <i>mid.</i>
ἐπόλυσις, -εως, ἡ, deliverance, liberation.	<i>w. subj.</i> , after a principal tense; <i>w. opt.</i> , after an historical tense; <i>w. gen.</i> , to want, need.
δέομαι, <i>w. pass. aor.</i> and <i>an</i> <i>historical tense</i> ; <i>w. gen.</i> , to want, need.	φοβέω, to frighten; <i>mid. w. pass. aor.</i> , to be frightened, fear.

Αἰδοῦ θεόν. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἔταιρον. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. Τὸν ισχυρὸν δεῖ πρῶν² εἶναι, δπως οἱ πλησίον αἰδῶνται ὁλλον, ἡ φοβῶνται. Αἰδεῖσθαι δεῖ φίλους. Ἀπιστοῦνται οἱ λάλοι, καν ἀληθεύωσιν. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. Ὁ μηδὲν ἄδικῶν οὐδενὸς δεῖται³ νόμον. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτο. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκοῖτο. Λοιδορούμενος φέρε· διὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προσποιῆται, λοιδορεῖται λοιδορῶν. Μηδεὶς φοβείσθω θύνατον, ὑπόλυτον κακῶν.

Worship (*pl.*) God. One who loves (*part.*) is loved, one who hates (*part.*) is hated. Those who do no (not) injustice (*part.*) need no law. The king of the Persians was hated and despised by the Hellenes. The citizens fear, that

¹ Instead of εἰς ταῦτα, εἰς ἄ.

² See § 48.

³ § 158, 5. (a).

the town will be besieged by the enemies. May you make (*pl.*) good men your friends. Parents delight to be honored (*part.*) by their children. It is not disgraceful to be hated by the bad.

XLIX. Vocabulary.

(f) Contract Verbs in -όω in the Pres. and Impf. Mid. or Pass.	
Ἀλκή, -ῆς, ἡ, strength.	ἐξ-αμαυρώ, ἀμαυρώ μερίζω, to part, divide.
χαυρώ, to make proud;	strengthened by ἐξ, σύρξ, -ρκός, ἡ, flesh.
mid. w. <i>pres. aor.</i> , to be page 107.	ταπεινώ, to bring low, proud; pride oneself in. ζημιώ, to punish. humble.
δηλώ, to make known or evident, show.	ἡθος, -εος = -ους, τό, cus- ὑπερήφανος, -ον, haughty, tom, manner, the char- proud.
έναντιόμαι, w. dat., ad- versor, to oppose, resist,	acter. ζειρόμαι, to worst, sub- due, subjugate.
ihiwart.	μήτε—μήτε, neither—nor.

Δουλούμεθα τῇ σαρκὶ καὶ τοῖς πάντεσιν. Τπὸ τῆς ἀνύγκης πάντα δουλού-
ται ταχύ. Μι φίλια εἰς πολλοὺς μεριζομένη ἐξαμαυροῦται. Τοὺς φίλους ἐλευ-
θερῶμεν, τοὺς δὲ ἔχθροὺς χειρώμεθα. Μὴ γαυροῦ σοφίᾳ, ² μήτ' ἀλκῇ, μήτε πλού-
τῳ. Τὸ ἥθος μύλιστα ἐκ τῶν ἔργων δηλοῦται. Οὐ υπερήφανος ταπεινοῖτο. Οὐ
καλόν ἔστι, τῇ σοφίᾳ γαυροῦσθαι. Οἱ τοῖς ὑγαθοῖς ἐναντιούμενοι ἄξοι εἰσὶ ζη-
μιοῦσθαι. Οἱ στρατιῶται ύπὸ τῶν βαρβάρων ἐδολοῦντο. Πάντες κακοὶ ζη-
μιοῖντο.

The immoderate are enslaved to the flesh and the passions. Be (*pl.*) not proud of your wisdom (*dat.*). May the haughty be brought low. It is disgraceful to thwart the good. The citizens fear, that they may be subjugated by (*ὑπό*, *w. gen.*) the enemies. Cowardly (bad) soldiers are punished by the general. One who prides himself in (*part.*) his (the) wisdom (*dat.*) is not wise.

§ 98. Contract Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. As in several uncontracted pure verbs, the short characteristic-vowel is retained (§ 94) contrary to the rule in forming the tenses; so also in several contract verbs. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass., and the tenses derived from both of these forms. This is indicated by the phrase, *Pass. with σ* (§ 95). They are the following:

(a) -άω.

- γελάω, to laugh, Fut. γελάσομαι; Aor. ἐγέλασα. Pass. with σ.
- ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλάσω (Att. ἐλῶ, § 83), etc.
- θλάω, to bruise, θλάσω, etc. Pass. with σ.
- κλάω, to break, κλάσω, etc. Pass. with σ.
- χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

¹ § 161, 2. (a), (δ).

² § 161, 3.

ἱαμάω (usually δαμάζω), *to subdue*, Aor. ἐδάμασα. Pass. with σ.

περάω, *to transport, to sell*, Fut. περύσω; Aor. ἐπέρυσα; Perf. πεπέράκα; but περύω, *to pass over* (Intrans.), Fut. περύσω; Aor. ἐπέρυσα... (These seven verbs have a liquid before the characteristic-vowel α).

σπύω, *to draw, σπύσω*, etc. Pass. with σ.

σχάω, *to loose, to open, σχάσω*, etc.

(b) -έω.

ἀκέομαι, *to heal, ἀκέσομαι, ἡκεσύμην*; Perf. Mid. or Pass. ἡκεσμαί; Aor. Pass. ἡκέσθην.

ἀλέω, *to grind, to beat*, Fut. ἀλῶ (§ 83); Perf. Mid. or Pass. ἀλῆλεσμαί (§ 89).

ἀρκέω, *to suffice, etc.* Pass. with σ (also *to be sufficient*).

ἐμέω, *to vomit*, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμῆμεσμαί (§ 89).

ζέω, *to boil*, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξέω, *to scrape*. Pass. with σ.—τελέω, *to accomplish*, Fut. τελῶ (§ 83). Pass. with σ.

τρέω, *to tremble*.—**χέω**, *to pour*.

REMARK. The following have in some tenses the long, in others, the short vowel:

αἰνέω, *to praise*, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἤνέθην; but Perf. Mid. or Pass. ἤνημαί.

αἴρεω, *to take*, Aor. Pass. ἤρέθην; also η; e. g. αἴρήσω, ἤρηκα, ἤρημαί.

γαμέω, *to marry*, Fut. γαμῶ (§ 83); Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἔγαμίθην (*I was taken to wife*).

δέω, *to bind, δῆσω, ἐδῆσα, ἐδῆσύμην*; but δέδεκα, δέδεμαι, ἐδέθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.

καλέω, *to call*, Fut. καλῶ (§ 83); Aor. ἐκύλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαί, *I am called*; Fut. Perf. κεκλήσομαι, *I shall be called*; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, *to desire*, old Attic Fut. ποθέσομαι; Aor. ἐπόθεσα; elsewhere ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, *labōrō*, Fut. πονήσω, etc. (*to work*); πονέσω (*to be in pain*); Perf. πεπόνηκα in both senses.

(c) -όω.

ἱρόω, *to plough*, Fut. ἄρόσω, Aor. ἵροσα: Perf. Mid. or. Pass. ἄρήρομαι (§ 88); Aor. Pass. ἱρόθην.

§ 99. *Para*

ACTIVE.

Tenses.	Characteristic <i>a</i> .	Characteristic <i>e</i> .	Characteristic <i>o</i> .
Present	<i>σπ(ά-ω)ῶ</i> , to draw,	<i>τελ(έ-ω)ῶ</i> , to accom-	<i>ἀρ(ό-ω)ῶ</i> , to plough,
Imperfect	<i>ἐσπ(α-ον)ων</i>	<i>ἐτέλ(ε-ον)ουν</i> [plish,	<i>ἱρ(ο-ον)ουν</i>
Perfect	<i>ἐσπάκα</i>	<i>τετέλεκα</i>	<i>ἀρ-ήροκα</i>
Pluperfect	<i>ἐσπάκειν</i>	<i>ἐτετελέκειν</i>	<i>ἀρ-ηρόκειν</i>
Future	<i>σπάσω</i>	<i>τελῶ</i>	<i>ἀρύσω</i>
Aorist	<i>ἐσπάσα</i>	<i>ἐτέλεσα</i>	<i>ἡροσα</i>

PAS

Aorist	<i>ἐσπά-σ-θην</i> <i>ἐτελέ-σ-θην</i> <i>ἡρόθην</i>
Verbal adjectives: <i>σπα-σ τέος, -τέα, -τέον</i>	

REM. 1. On the formation of the Perf. and Aor. with *σ*, see § 95; and on the Attic reduplication in *ἀρ-ήρομαι*, § 89, (a).—The further inflection of *ἐσπα-σμαι*, *ἐσπά-σ-μην*, *τετέλε-σ-μαι*, *ἐτετελέ-σ-μην* is like that of *κεκέλευ-σ-μαι*, *κεκελέν-σ-μην* (§ 95).

REM. 2. On the Attic Fut. (*τελέσω* = *τελῶ*, *τελεῖς*, etc., *τελέσομαι* = *τελοῦμαι*, *τελεῖ*, etc.), see § 83.

REM. 3. Two contract verbs assume *σ* in the Pass., although they lengthen the characteristic-vowel in forming the tenses, viz. *χόω*, to heap, Fut. *χώσω*, Perf. Mid. or Pass. *κέχωσμαι*, Aor. Pass. *ἔχώσθην*, and *χράω*, to give an oracle, Fut. *χρήσω*, Perf. Mid. or Pass. *κέχρησμαι*, Aor. *ἔχρήσθην*.—*Χράομαι*, to use, Fut. *χρήσομαι*, has in the Perf. *κέχρημαι*, but in the Aor. *ἔχρήσθην*. On the contrary, *ἐλάω*, *αἰνέω*, *αἰρέω*, *δέω* and *ἀρόω*, do not assume *σ*, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass., remains short. Comp. § 98.

L. Vocabulary.

Formation of the Tenses of Contract Verbs.

- Ἄγρος, -οῦ, δ, *ager*, a field. *ἐύω*, to let, allow, permit, *κτύομαι*, to acquire, gain; ἀδαήμων, -ον, inexperienced, ignorant. *ἐλκος*, -εος = -ονς, *τό*, *ul-* leave. *λογίζομαι*, to think, consider, a physician. *λόγιος*, -α, -ον, eloquent, ἀκολουθέω, *w. dat.*, to follow, go behind, imitate. *λατρός*, -οῦ, δ, a physician. *λόγιος*, -α, -ον, eloquent, ἀνελευθερία, -ας, ḥ, *illiberalitas*, disgraceful aversion. *καίριος*, -α, -ον, and *καί-* *μηδέποτε*, *w. imp. or subj.* time, opportune, fitting. *in an imp. sense*, never. *καρπόομαι*, to enjoy the fruits of. *οἰκέω*, to dwell, inhabit *οίκοδομέω*, to build a house, build. *ἀτυχέω*, to be unhappy. *οἰσμέω*, to adorn. *σηλος*, -η, -ον, evident.

digms.

MIDDLE.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ω-μαι	τελ(έ-ο)οῦ-μαι	ἀρ(ό-ο)οῦ-μαι
ἐσπ(α-ό)ώ-μην	ἐτελ(ε-ό)ού-μην	ἡρ(ο-ό)ού-μην
ἐσπα-σ-μαι	τετέλε-σ-μαι	ἀρ-ήρομαι
ἐσπά-σ-μην	ἐτετελέ-σ-μην	ἀρ-ηρόμην
σπάσομαι	τελοῦμαι	ἀρόσομαι
ἐσπασάμην	ἐτελεσάμην	ἡροσάμην

Future σπα-σ-θήσομαι τελε-σ-θήσομαι ἀροθήσομαι		
τελε-σ-τέος, -έα, -έον	ἀρο-τέος, -έα, -έον.	

πενιχρός, -ά, -όν, poor. σιωπηλός, -ή, -όν, silent. ὑψόω, to elevate.
 πλουτέω, to be or become σφύλλω, to shake, make χηρόω, to deprive, rob,
 rich. fall, deceive. bereave.

Οι περὶ τὸν Δεωνίδαν τριακόσιοι¹ γενναίως μαχόμενοι ἐτελεύτησαν. Νίκη-
 σον δρυγὴν τῷ λογίζεσθαι² καλῶς. Μακάριος, δεῖτις εὐτύχησεν εἰς τέκνα. Πολ-
 λοὺς κακῶς πράττοντας ὥρθωσε τύχη. Σφύλλει ἐκείνους, οὓς ἀν ὑψώσῃ τύχη.
 Ράδια πάντα θεῷ τελέσαι. Μηδέποτε κρίνειν ἀδαήμονας ἄνδρας ἔασης. Ἐν
 οἷς ἀν τόποις τις ἀτυχήσῃ, τούτοις πλησιάζων οὐχ ἥδεται. Ὁ νεανίας ἀκολου-
 θησάτω τῇ σοφίᾳ.³ Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσέα σιωπηλότατον πεποίη-
 κεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλάκις πενιχρὸς ἀνὴρ αἴψα μάλ’
 ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χρῶνται δὲ δι’ ἀνελευθερίαν.
 Λύσανδρος, δ Σπαρτιάτης, μεγάλων τιμῶν⁴ ἥξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἔχρή-
 σαντο ὑποδῆμασιν⁵ ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν⁶ ἔχηρώθη. Οἱ ια-
 τροὶ τὰ ἔλκη ἀκέσονται. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ
 νέῳ τιμὴν φέρει. Οὐδεὶς ἐπαινον ἥδοναῖς ἐκτήσατο. Οὔτε τῷ καλῶς ἄγρδν φυ-
 τευσαμένω δῆλον, δεῖτις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένω δῆ-
 λον, δεῖτις οἰκήσει.

The good will love (ἀγαπάω) and honor the good. Noble youths will follow virtue. The citizens will think the brave warriors deserving of great honor. Alexander, king of the Macedonians (ὁ Μακεδών, -όνος), conquered Darius king of the Persians. Leonidas and his 300 warriors adorned their country by their bravery. The citizens thought the brave warriors deserving of great honors. Fulfil (aor.) for me, O Zeus, my prayer! The soldiers have conquered the enemies. The war has robbed the town of many citizens. The enemies were conquered. The brave warriors will be thought by the citizens deserving of great honors. The physicians healed the ulcer. No one will gain praise by pleasures. The town has been robbed of many citizens. It has all (plur.) been well fulfilled.

¹ i. e. Leonidas and his 300 warriors.

² § 161, 3.

³ § 161, 2. (a), (δ).

⁴ § 158, 7. (γ).

⁵ § 158, 5. (α).

§ 100. 2. *Impure Verbs.*

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant (§ 92), undergo several changes in the stem, a part of which take place in the formation of the tenses; these changes in the stem are as follows:

(a) There is either a strengthening consonant added; e. g. *τύπ-τω*, stem *ΤΥΠ*; *κράζ-ω*, stem *KΡΑΓ*;

(b) or the stem-vowel is lengthened; e. g. *φεύγ-ω*, stem *ΦΥΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τήχ-ω*, stem *TAK*;

(c) or there is a change of the stem-vowel in the tenses; this change may be called *variation*, and the vowel subject to the change, the *variable vowel*; e. g. *κλέπτ-ω*, *ἐ-κλάπ-ην*, *κέ-κλοψ-α*; Comp. English *fly, flew, flown,—sing, sang, sung.*

2. In verbs, whose stem is thus changed in the formation of the tenses, the two different stems must be distinguished, viz. the original, simple one, and the full, strengthened one; the former is called the *pure*, the latter the *impure*, stem. The Pres. and Impf. of these verbs contain the impure stem, the secondary tenses (when such are formed), and especially the second Aor., the pure stem; but the other tenses either the pure or impure; e. g.

Pres. *τύπ-τω*, to strike, Aor. II. Pass. *ἐ-τύπ-ην* Fut. *τύψω* (*τύπ-σω*)
λείπ-ω, to leave, Aor. II. Act. *ἐ-λείπ-ον* *λείψω* (*λείπ-σω*)

3. For every form of a verb which cannot be derived from the Pres. tense in use, another Pres. is assumed, mostly for the mere purpose of formation; this may be called the *Theme* (*Θέμα*), and is printed in capitals, so as to distinguish it from the form of the Pres. in actual use; thus, e. g. *φεύγω* is the Pres. form in use, *ΦΥΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἐ-φεύγ-ον*.

§ 101. *Strengthening of the Stem.*

1. The strengthening of the stem by consonants consists in merely strengthening the simple characteristic consonant of the stem by means of another consonant; e. g.

τύπτω, to strike, Aor. II. Pass. *ἐ-τύπτην*
τύπτω, to arrange, " " *ἐ-τύπτην*
κρύξω, to cry out, " " Act. *ἐ-κρύγ-ον*.

2. Yet the stem, strengthened in this way, is found only in the

Pres. and Impf.; in the other tenses the strengthening letters are omitted and the simple stem appears; e. g.

Pres. τύπτω Impf. ἐτύπτον Aor. II. Pass. ἐτύπην Fut. τύψω (τύπσω).

REMARK. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω, is called the pure characteristic; that of the impure stem, e. g. πτ in τύπτ-ω, the impure characteristic.

3. The short stem-vowel of many verbs is lengthened in the Pres and Impf.; this short vowel reappears in the second Aor., and in the Fut. of liquid verbs. Thus;

α is changed into η in mute verbs,	c. g. (ξ-λαθ-ον)	λήθω
α " αι " liquid "	" (φαν-ω)	φαίνω
ε " ει " " "	" (φθερ-ω)	φθείρω
ι " ει " mute "	" (ξ-λιπ-ον)	λείπω
ι " ι " and liquid verbs,	" (ξ-τριβ-ην)	τριβω
υ " ο " " " "	" (ξ-φρέγ-ην)	φρέγω
υ " εν " mute verbs,	" (ξ-φεύγ-ον)	φεύγω.

§ 102. Change or Variation of the Stem-vowel.

1. The change or variation of the stem-vowel, § 100, 1. (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with ε as a stem-vowel, take the variable vowel, namely, short α in the second Aor. instead of ε; e. g.

τρέπ-ω, to turn,	Aor. II. Act.	ξ-τράπ-ον
τρέφ-ω, to nourish,	Pass.	ξ-τράφ-ην
στέλλ-ω, to send,	"	ξ-στάλ-ην
φθείρ-ω, to destroy,	"	ξ-φθάρ-ην.

But not polysyllables; e. g. ἀγγέλλω, to announce, Aor. II. Pass. ἡγγέλην.

REM. 1. This change of the stem-vowel does not occur in the second Aor Pass. of some verbs of this class (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 103, Rem. 2; e. g. βλέπω, to see, Impf. ξ-βλεπ-ον, second Aor. Pass. ξ-βλέπ-ην.

3. Liquid verbs with monosyllabic stems and with the stem-vowel ε, take the variable α, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass.; e. g.

στέλλω, to send, Fut. στελ-ω Perf. ξ-σταλ-κα ξ-σταλ-μαι Aor. ξ-στάλ-θην.
But not polysyllables; e. g. ἡγγελ-κα, ἡγγέλθην from ἀγγέλλω. Comp. No. 2.

4. Those mute verbs, which have ε in the final stem-syllable of the Pres., take the variable ο in the second Perf.; but those which have ει in the final stem-syllable, take α; liquid-verbs, which have ε or ει in this syllable, take ο; e. g.

τρέψω, to nourish, *τέτροφα*
λείπω, to leave, *λέλοιπα*

δέρω, to flay, *δέδορα*
σπείρω, to sow, *ἔσπορα*.

5. The following take the variable *o*, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. *κέκλοφα*, but Perf. Mid. or Pass. *κέκλεμμα* (*κέκλαμμα* very rare and only poetic).

λέγω, to collect, first Perf. *ξυνείλοχα*, *ἐξείλοχα*; but Perf. Mid. or Pass. *συνείλεγμα*.

πέμπω, to send, first Perf. *πέπομφα*; but Perf. Mid. or Pass. *πέπεμμα*.

τρέπω, to turn, first Perf. *τέτροφα*, (in form like the second Perf. of *τρέψω*, to nourish).

6. The following mute verbs with a monosyllabic stem and with the stem-vowel *ε*, like liquid verbs (No. 3), take the variable *α* in the Perf. Mid. or Pass.; still the *α* is not found in the first Aor. Pass., as is the case in liquid verbs; e. g.

<i>στρέφω</i> , to turn, Perf. Mid. or Pass.	<i>ἐστρέψαμαι</i> , but first Aor. Pass.	<i>ἐστρέψθη</i>	
<i>τρέπω</i> , to turn,	<i>τέτροφαμαι</i> ,	" "	<i>ἐτρέφθη</i>
<i>τρέψω</i> , to nourish,	<i>τέτροφαμαι</i>	" "	<i>ἐτρέψθη</i>

§ 103. Remarks on the Secondary Tenses.

The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -*ov*, -*όμην*, -*ην*, -*ήσομαι*, -*α* and -*ειν*, to the pure characteristic of the verb; e. g. second Aor. *ἔ-λιπ-ov*, but first Aor. *ἔ-παίδευσ-α*; partly in being formed throughout from the unchanged pure verb-stem, e. g. *λείπω* *ἔ-λιπ-ov*, *φεύγω* *ἔ-φεύγ-ov*; and partly in having the variable vowel, e. g. *στρέφω*, *ἐ-στράφ-ην*, *στράφ-ήσομαι* but *ἐ-στρέφ-θην*.

REM. 1. The second Perf. does not always retain the short stem-vowel, but it either lengthens it in many verbs, viz. *ă* into *η*, and after *ρ* and vowels into *α* e. g.

<i>κράζω</i> , to cry out.	second Aor. <i>ἔ-κραγ-ov</i>	second Perf. <i>κέ-κραγ-α</i>
<i>φρίσσω</i> , to shudder,	stem: ΦΡΙΚ(i)	" <i>πέ-φρικ-α</i>
<i>θύλλω</i> , to bloom,	Fut. <i>θῦλ-ῶ</i>	" <i>τέ-θηλ-α</i> ;

so, *πέφηνα*, *λέληθα* from ΦΑΝ-ω, ΛΛΘ-ω; or it retains the long vowel or diphthong of the Pres.; e. g. *πέφενγα* from *φεύγω*, but second Aor. Act. *ἔφεγον*, *τέτηκα* from *τήκω*, but second Aor. Pass. *ἐτάκην*.

REM. 2. Those verbs whose second Aor. Act. would not be distinguished from the Impf., at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., because this has a different ending from the Impf.; e. g.

γρῦφω Impf. *ἔγρυφον* Aor. II. Act. wanting Aor. II. Pass. *ἔγριφην*.

A. MUTE VERBS.

§ 104. *Introduction.*

Mute verbs are divided, like mute letters, into three classes; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 100, 2).

1. Verbs, whose characteristic is a Pi-mute (β , π , φ pure characteristic; $\pi\tau$ impure characteristic); e. g.
 (a) pure characteristic, $\pi\acute{e}\mu\pi\text{-}\omega$, *to send*, $\tau\varrho\acute{i}\beta\text{-}\omega$, *to rub*, $\gamma\varrho\acute{a}\varphi\text{-}\omega$, *to write*;
 (b) impure characteristic, $\tau\acute{u}\pi\tau\text{-}\omega$, *to strike*, (pure characteristic π , pure stem $T\Upsilon\Gamma$), $\beta\lambda\acute{a}\pi\tau\text{-}\omega$, *to injure*, (β , $B\Lambda A\dot{B}$), $\acute{o}\pi\tau\text{-}\omega$, *to hurl*, (φ , $'PI\Phi$).
2. Verbs, whose characteristic is a Kappa-mute (κ , γ , χ pure characteristic; $\sigma\sigma$ or Attic $\tau\tau$, impure characteristic); e. g.
 (a) pure characteristic, $\pi\lambda\acute{e}\kappa\text{-}\omega$, *to weave*, $\acute{\alpha}\gamma\text{-}\omega$, *to lead*, $\tau\epsilon\acute{u}\chi\text{-}\omega$, *to prepare*;
 (b) impure characteristic, $\varphi\acute{r}\sigma\sigma\text{-}\omega$, Att. $\varphi\acute{r}\tau\tau\text{-}\omega$, *to shudder*, (pure characteristic κ , pure stem ΦPIK), $\tau\acute{a}\sigma\sigma\text{-}\omega$, Att. $\tau\acute{a}\tau\tau\text{-}\omega$, *to arrange*, (γ , $T\dot{A}G$), $\beta\acute{h}\sigma\sigma\text{-}\omega$, Att. $\beta\acute{h}\tau\tau\text{-}\omega$, *to cough*, (χ , BHX).
3. Verbs, whose characteristic is a Tau-mute (τ , δ , ϑ pure characteristic; ζ impure characteristic); e. g.
 (a) pure characteristic, $\acute{\alpha}\nu\acute{u}\tau\text{-}\omega$, *to complete*, $\acute{\alpha}\delta\text{-}\omega$, *to sing*, $\pi\acute{e}\acute{u}\vartheta\text{-}\omega$, *to persuade*;
 (b) impure characteristic, $\varphi\acute{o}\acute{a}\zeta\text{-}\omega$, *to say*, (pure characteristic δ , pure stem $\Phi PA\dot{A}$).

§ 105. *Remarks on the Characteristic.*

1. Some verbs in $-\sigma\sigma\omega$, $-\tau\tau\omega$, have a Tau-mute—not a Kappa-mute—for the pure characteristic: $\acute{\alpha}\rho\mu\acute{o}\tau\tau\omega$ ($\acute{\alpha}\rho\mu\acute{o}\zeta\omega$), *to fit*, Fut. $-\acute{o}\sigma\omega$;— $\acute{e}\rho\acute{e}\sigma\sigma\omega$, *to row*, Fut. $-\acute{e}\sigma\omega$;— $\pi\acute{u}\sigma\sigma\omega$, *to scatter*, Fut. $-\acute{u}\sigma\omega$;— $\pi\lambda\acute{u}\sigma\sigma\omega$, *to form*, Fut. $-\acute{u}\sigma\omega$;— $\pi\tau\acute{i}\sigma\sigma\omega$, *to pound*, Fut. $-\acute{i}\sigma\omega$.

The verb $\nu\acute{u}\sigma\sigma\omega$, *to press together*, varies between the two formations, Fut. $\nu\acute{u}\xi\omega$, etc., Perf. Mid. or Pass. $\nu\acute{e}\nu\alpha\sigma\mu\acute{a}\iota$, verbal adjective $\nu\alpha\sigma\tau\acute{o}\zeta$.

2. The following verbs in $-\zeta\omega$, which for the most part express a *call* or *sound*, have for their pure characteristic not a Tau but a Kappa-mute, usually γ , viz. $a\acute{i}\acute{u}\zeta\omega$, *to groan*, Fut. $a\acute{i}\acute{u}\xi\omega$; $\acute{u}\lambda\acute{a}\lambda\acute{u}\zeta\omega$, *to shout*; $\kappa\acute{o}\acute{i}\zeta\omega$, *to squeak*, *to grunt (like a swine)*; $\kappa\rho\acute{u}\zeta\omega$, *to scream*; $\kappa\rho\acute{w}\zeta\omega$, *to caw*; $\mu\acute{a}\sigma\tau\acute{i}\zeta\omega$, *to whip*; $\acute{\delta}\delta\acute{a}\zeta\omega$, *to bite*; $o\acute{i}\mu\acute{w}\zeta\omega$, *to lament*, Fut. $o\acute{i}\mu\acute{w}\xi\omega\acute{m}\acute{a}\iota$; $\acute{\delta}\lambda\acute{o}\lambda\acute{u}\zeta\omega$, *to howl*; $\acute{\rho}\nu\sigma\tau\acute{a}\zeta\omega$, *to drag to and fro*; $\sigma\tau\acute{u}\zeta\omega$ and $\sigma\tau\acute{a}\lambda\acute{a}\zeta\omega$, *to trickle*; $\sigma\tau\acute{e}\nu\acute{a}\zeta\omega$, *to sigh*;

στηρίζω, to make firm; στίζω, to prick; συρίζω, to whistle; σφύζω (Att. σφάττω), to kill; σφύζω, to throb; τρίζω, to chirp (τέτριγα); φλύζω, to bubble.

3. The following verbs in -ζω vary between the two modes of formation: *βαστάζω, to bear, Fut. -ύσω, etc., Aor. ἐβαστάχθην; — νυστάζω, to nod, to sleep, Fut. -ύσω and -ύξω; — παιζω, to sport, Fut. παιξοῦμαι (§ 116, 3) and παιξομαι, Aor. ἐπαισα, Perf. Mid. or Pass. πέπαισμαι.*

4. The following verbs in -ζω have for a pure characteristic γγ: *κλάζω, to sound, to clang, Perf. κέκλαγγα, Fut. κλάγξω, Aor. ἐκλαγξα; — πλάζω, to cause to wander, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην; — σαλπίζω, to blow a trumpet, Fut. -ίγξω.*

§ 106. Formation of the Tenses of Mute Verbs.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi or Kappa-mute; but with the endings -κα, -κείν, when it is a Tau-mute. The Tau-mute, however, is omitted before κ; and before μ and τ in the Perf. Mid. or Pass. is changed into σ; but this σ is omitted before σ of the personal-endings; e. g. *πείθω, to persuade, πέπεισμαι, -σται; φράζω, to speak, πέφρασμαι, -σται;* still, the second Pers. is *πέπει-σαι.* The vowels α, ι, υ in the verbs which have a Tau-mute as a characteristic, are short before endings with the tense-characteristic σ and κ (-κα, -κείν); e. g. *φράζω, φράσω, ἔφρασα, πέφρακα; πλάσσω, to form, πλᾶσω; νομίζω, to think, ἐνόμισα; κλύζω, to wash, κλύσω, etc.*

REM. 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ, θ, μ or τ, and before the aspirated endings -ά, -είν, and also on the lengthening of ε into ει before σ of verbs in -ένδω or -ένθω, e. g. *σπένδω, to make a libation, Fut. (σπένδ-σω) σπείσω, see § 8.*

REM. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in *πέμπω, the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ; thus πέμπω, to send, πέ-πεμ-μαι (instead of πέ-πεμπ-μαι, πέ-πεμμ-μαι), κύμπτω, to bend, κέ-καμ-μαι (instead of κέ-καμπ-μαι, κέ-καμμ-μαι).* So also when two γ's stand before μ, one of them is omitted; e. g. *σφίγγω, to bind, ἔ-σφιγ-μαι (instead of ἔ-σφιγγ-μαι).*

REM. 3. Verbs whose characteristic is a Tau-mute, do not form the second Aor., in the Common Language.

REM. 4. Endings beginning with σθ drop the σ after a mute, and the mute is changed into an aspirate on account of the θ following; e. g. *κεκρίφθαι instead of κεκρίψθαι, πεπλέχθαι instead of πεπλέξθαι.*

REM. 5. The third person Pl. Perf. and Plup. Mid. or Pass., which, in pure verbs, properly ends in -νται and -ντο, in impure verbs both mute and liquid, cannot have these endings, on account of the accumulation of so many consonants. Hence this person is usually expressed by a periphrasis consisting of

plural of the Perf. Part., and the third person Pl. Pres. and Impf. of *εἰραι*, to sometimes however the *v* is dropped, and its place supplied by an *ū*, which is cited after a Kappa and Pi-mute, but after a Tau-mute is unaspirated;

-ω, <i>to rub</i> , τέτριψ-μαι	third Pers. Pl. τετρίψεται (instead of τέτριψνται) Plap. ἐτετρίψητο
-ω, <i>to twist</i> , πέπλεγ-μαι	third Pers. Pl. πεπλεχαται (instead of πέπλεκνται)
-ω, <i>to mix</i> , τέταγ-μαι	" τετάχαται (instead of τέταγνται)
ά-ω, <i>to perplex</i> , ἐσκεύασ-μαι	" ἐσκευάδαται (instead of ἐσκεύαδνται)
ί-ω, <i>to separate</i> , κεχώρισ-μαι	" κεχωρίδαται (instead of κεχώριδνται).

PARADIGMS OF MUTE VERBS.

17. A. Verbs, whose Characteristic is a Pi-mute (β, π, φ).

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρίψω, *to rub*.

ACTIVE.

es.	Ind. τρίβ-ω Subj. τρίβ-ω Imp. τρίβ-ε Inf. τρίβ-ειν Part. τρίβ-ων
ipf.	Ind. ἐτρίβ-ον Opt. τρίβ-οιμι
θ.	Ind. (τέτριβ-ά) τέτριφ-α Subj. τετρίφ-ω Imp. not used Inf. τετρίφ-έναι Part. τετρίφ-ώς
up.	Ind. (ἐτετρίβ-ειν) ἐτετρίφ-ειν Opt. τετρίφ-οιμι
it.	Ind. (τρίψ-ων) τρίψω Opt. τρίψοιμι Inf. τρίψειν Part. τρίψων
or. I.	Ind. ἐτρίψα Subj. τρίψω Opt. τρίψαιμι Imp. τρίψον Inf. τρίψαι Part. τρίψας.

MIDDLE.

es.	Ind. τρίβ-ομαι Subj. τρίβ-ωμακ Imp. τρίβ-ον Inf. τρίβ-εσθαι Part. τρίβ-όμενος		
ipf.	Ind. ἐτρίβ-όμην Opt. τρίβ-οίμην		
θ.	Ind. (τέτριμ-μεθον) S. 1. τέτριμ-μακ 2. τέτριψαι 3. τέτριπ-ται D. 1. τετρίμ-μεθον 2. τέτριφ-θον 3. τέτριφ-θον P. 1. τετρίμ-μεθα 2. τέτριφ-θε 3. τετρίμ-μένοι εἰσί(ν) οτ τετρίφ-άται	Imperative. (τέτριμ-σο) τέτριψο τετρίφ-θω τέτριφ-θον τετρίφ-θων τέτριφ-θε τετρίφ-θωσαν οτ τετρίφ-θων	Infinitive. (τετρίμ-θαι) τετρίφ-θαι Participle. τετρίμ-μένος, -η, ον Subjunctive. τετρίμ-μένος ὡ
up.	S. 1. ἐτετρίμ-μην D. ἐτετρίμ-μεθον P. ἐτετρίμ-μεθα 2. ἐτέτριψο 3. ἐτέτριπ-το	ἐτέτριφ-θον ἐτέτριφ-θην	ἐτέτριφ-θε τετρίμ-μένοι ἥσαν.
it.	Ind. τρίψομαι Opt. τρίψοιμην Inf. τρίψεσθαι Part. τρίψόμενος		
or. I.	Ind. ἐτρίψόμην Subj. τρίψωμαι Opt. τρίψαιμην Imp. τρίψαι Inf. τρίψασθαι Part. τρίψόμενος		
Pf.	Ind. τετρίψομαι Opt. τετρίψοιμην Inf. τετρίψεσθαι Part. τετρίψόμενος		

PASSIVE.

Aor. I.	Ind. (<i>ἐ-τρίβ-θην</i>) <i>ἐ-τρίφ-θην</i>	Subj. <i>τριφ-θῶ</i>	Opt. <i>τριφ-θείην</i>	Inf. <i>τριφ-θῆναι</i>
Fut. I.	Ind. <i>τριφ-θήσομαι</i>	Opt. <i>τριφ-θησίμην</i>	Inf. <i>τριφ-θήσεσθαι</i>	Part. <i>τριφ-θησόμενος</i>
Aor. II.	Ind. <i>ἐ-τρίβ-ην</i>	Subj. <i>τριβ-ῶ</i>	Opt. <i>τριβ-είην</i>	Imp. <i>τριβ-ηθι</i>
				Inf. <i>τριβ-ηγέναι</i>
Fut. II.	Ind. <i>τριβ-ήσομαι</i>	Opt. <i>τριβ-ησίμην</i>	Inf. <i>τριβ-ησεσθαι</i>	Part. <i>τριβ-ησόμενος</i>

Verbal adjective: (*τριβ-τός*) *τριπ-τός*, -ή, -όν, *τριπ-τέος*, -έα, -έον.

§ 108. (b) *Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).*

κόπτω, to cut.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.		<i>κόπτω</i>	
Impf.		<i>ἐ-κοπτ-ον</i>	
Perf. I.	(<i>κέ-κοπ-ά</i>) <i>κέ-κοφ-α</i>		<i>κόπτ-ομαι</i>
Plup. I.		<i>ἐ-κε-κόφ-ειν</i>	<i>ἐ-κοπτ-όμην</i>
Perf. II.		<i>κέ-κοπ-α</i> (Hom.)	<i>κέ-κομην</i> , like <i>τέ-τριμην</i>
Plup. II.		<i>ἐ-κε-κόπ-ειν</i>	<i>ἐ-κε-κόμην</i> , like <i>ἐ-τε-τρίμην</i>
Fut.	(<i>κόπ-σω</i>) <i>κόψω</i>		
Aor. I.		<i>ἐ-κοψα</i>	
Fut. Pf.			Aor. I. <i>ἐ-κόφ-θην</i>
			Fut. I. <i>κοφ-θήσομαι</i>
			Aor. II. <i>ἐ-κόπ-ην</i>
			Fut. II. <i>κοπ-ησομαι</i>

Verbal adjective: *κοπ-τός*, -η, -όν, *κοπ-τέος*, -έα, -έον.

Inflection of the Perf. Mid. or Pass.
κάμπ-τω to bend (*κέκαμ-μαι* for *κέκαμμ-μαι* § 106, Rem. 2).

Ind.	S. 1.	<i>κέκαμμαι</i>	Imperative.	Infinitive.
	2.	<i>κέκαμψαι</i>	<i>κέκαμψο</i>	<i>κεκάμφθαι</i>
	3.	<i>κέκαμπται</i>	<i>κεκάμφθω</i>	Participle.
D. 1.		<i>κεκάμμεθον</i>	<i>κέκαμφθον</i>	<i>κεκάμμενος</i> , -η, -όν
	2.	<i>κέκαμφθον</i>	<i>κεκάμφθων</i>	Subjunctive.
	3.	<i>κέκαμφθον</i>		<i>κεκάμμενος ὡ</i>
P. 1.		<i>κεκάμμεθα</i>	<i>κέκαμφθε</i>	
	2.	<i>κέκαμφθε</i>	<i>κεκάμφθωσαν</i> or <i>κεκάμφθων</i>	
	3.	<i>κεκάμμενοι εἰσί(ν)</i>		

Verbal adjective: *καμπ-τός*, -ή, -όν, *καμπτέος*, -έα, -έον.

LI. Vocabulary.

<i>Αἰών, -ῶνος</i> , δ, aevum, an-	<i>βυσσόθειν</i> (fr. ὑβυθός, the <i>κάμπτω</i> , to bend.
ration of time, time, lifetime.	deep), from the depth, <i>κατα-λείπω</i> , to leave or the bottom.
<i>ἀλείφω</i> , to anoint.	<i>γυμνός</i> , -ή, -όν, naked.
<i>ἀνα-τρέπω</i> , to turn up, overturn, destroy.	<i>ἐξ-αλείφω</i> , to wipe or rub off, obliterate.
<i>βίοτος, -ον</i> , δ, life, livelihood, food.	<i>θάπτω</i> , to bury.
	<i>καλύπτω</i> , to conceal.
	<i>κόπτω</i> , to cut, strike.
	<i>κεχρημένος</i> , (perf. part. <i>χράομαι</i> , utor,) wanti u. gen.
	<i>κλέπτω</i> , to steal.

κρύπτω, to hide, conceal. πρεσβευτίς, -οῦ, ὁ, an am-	τάξις, -εως, ἡ, order, a
μέλος, -εος = -ους, τό, a	bassador, pl. οἱ πρέσβεις. rank.
song, a melody. προ-λείπω, to forsake, de-	τρίζω, to rub. [phy.
μύχατος, -η, -ον, inmost, sert.	τρύπαιον, -ου, τό, a tro-
hidden. βίπτω, to throw, throw out.	φαίνω, to show; mid. to
ναυμαχία, -ας, ἡ, a sea-	σκληρός, -ύ, -ίν, dry, rough,
fight. hard.	φθόνος, -ου, δ, envy.
περι-τρέπω, to turn round, συν-θύπτω, to bury to-	φώρ, -ωρός, ὁ, a thief.
overtur. gether with.	χορεύω, to dance.

'Ο παῖς τὴν ἐπιστολὴν ἔγεγράφει. Οἱ πολέμιοι πρέσβεις εἰς τὴν πόλιν ἐπεμ-
ψαν. Οἶνος καὶ τὰ κεκρυμμένα φαίνει βισσόθεν. Πᾶν ὑψος ἐν θυητῷ γένει
περιέτρεψεν² ἢ χρόνος, ἢ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἀν ὁ πᾶς αἰών
էξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς
ἀληλιμμένος³ ἔχόρευσεν. Μέρμηκες γῆς μιχάτους οἴκους προλελοιπότες ἐρχον-
ται βιότου κεχρημένοι. Πολλάκις δργὴ ἀνθρώπων νοῦν ἔξεκάλυψεν. Τῷ Ἐπα-
μεινώνδον σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρός. Τῆς ἀρετῆς
τὸν πλοῦτον οὐ διαμειψόμεθα τοῖς χρήμασιν. Εὑριπίδης ἐν Μακεδονίᾳ τέθαπ-
ται. Θεδς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυφεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν
ἐν σκληροῖς ἥθεσιν. Ἀκούσας καὶ δὲν μέλος τερφθείης ἄν. Τῆμα παρὰ καιρὸν
διφθὲν ἀνέτρεψε πολλάκις βίον. Οἱ φῶρες ἥμην τὰ χρήματα κεκλόφασιν.⁴ Οἱ
πολέμιοι τὴν πόλιν ἀνατετρόφασιν.⁴ Οἱ στρατιῶται τὰς τάξεις κατέλιπον.⁵

The letter is (*i. e.* has been) written by the boy. Ambassadors were sent (*aor.*) by enemies into the town. Wine often discovers what the man has concealed (*part. sing.*) in his heart. With the body of Epaminondas the power of the Thebans was buried (*aor. 2*). The future has been concealed by God from men. The Lacedaemonians brought up (*aor.*) their children in rough manners. A beautiful song delights (*aor.*) us. Many treasures have been stolen by the thieves. The enemies destroyed (*aor.*) (overturned) the town. By the soldiers the ranks were deserted.

§ 109. B. Verbs, whose Characteristic is a Kappa-mute (γ , κ , χ).

(a) Pure Characteristic, γ , κ , χ . (b) Impure Characteristic in the Pres. and Impf., $\sigma\sigma$, Att. $\tau\tau$, rarer ζ .

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres. πλέκ-ω	πλέκ-ομαι	τάσσ-ω	τάσσ-ομαι
Impf. ἔ-πλεκ-ον	ἔ-πλεκ-όμην	ἔ-τασσ-ον	ἔ-τασσ-όμην
Perf. (πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)	
Plup. πέ-πλεχ-α	πέ-πλεγ-μαι	τέ-ταχ-α	τέ-ταγ-μαι
Fut. ἔ-πε-πλέχ-ειν	ἔ-πε-πλέγ-μην	ἔ-τε-τάχ-ειν	ἔ-τε-τάγ-μην
(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
Aor. ἔ-πλεξα	ἔ-πλεξάμην	ἔ-ταξα	ἔ-ταξάμην
F. Pf. πε-πλέξομαι			τε-τάξομαι

¹ Even.

² The Aor. expresses a custom.

³ § 89.

⁴ § 102, 5.

⁵ § 101, 3.

PASSIVE.

Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάγ-θην)	ἐ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
Aor. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-ην		ἐ-τάγ-ην
Fut. II.	πλακ-ήσομαι			ταγ-ήσομαι

Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτίος.

Inflection of the Perf. Mid. or Pass.
τάσσω, to arrange, and σφίγγω (§ 106, Rem. 2), to bind.

Ind. S. 1.	τέταγμαι	ἔσφιγμαι	Imperative.	
2.	τέταξαι	ἔσφιγξαι	τέταξο	ἔσφιγξο
3.	τέτακται	ἔσφιγκται	τετάχθω	ἔσφιγχθω
D. 1.	τετάγμενθον	ἔσφιγμενθον		
2.	τέταχθον	ἔσφιγχθον	τέταχθον	ἔσφιγχθον
3.	τέταχθον	ἔσφιγχθον	τετάχθων	ἔσφιγχθων
P. 1.	τετάγμενα	ἔσφιγμενα		
2.	τέταχθε	ἔσφιγχθε	τέταχθε	ἔσφιγχθε
3.	τεταγμένοι εἰσί(ν) ορ τετάχθται	ἔσφιγμένοι εἰσί(ν)	τετάχθωσαν ορ τετάχθων	ἔσφιγχθωσαν ορ ἔσφιγχθων

Inf. τετάχθαι

ἔσφιγχθαι

Part. τεταγμένος ἔσφιγρένος.

LII. Vocabulary.

ἀμαρτία, -ας, ἡ, an of- θέλγω, to charm, soften, παρα-πλάζω, to lead from fence, a fault. soothe. the right way, mislead.

ἀν-έλπιστος, -ον, unex- κατα-πλήττω, to strike πενητεύω, to be poor. pected. down, astonish, alarm. περι-άγω, to lead round.

ἀνορύττω, to dig up again. κατα-φλέγω, to burn down, πλέκω, to knit, weave.

ἀπο-κηρύττω, to cause to be proclaimed, disin- κλόπιμος, -η, -ον, thievish, πον-τάττω, to order, ar- herit. [ness. stolen. range systematically.

ἀσθένεια, -ας, ἡ, weak- κλώψ, -ωπός, ὁ, a thief. σφίγγω, to squeeze, or

ἀστεγος, -ον, without a κράζω (§ 103, Rem. 1), to draw together.

ἀφρων, -ον, foolish, brain- λίαν, very, violently, over- παράττω, to throw into less. [range. much. confusion, disturb, ren-

δια-τάσσω, to order, ar- μεταλλάττω, to change. δια-τάχη, -ῆς, ἡ, confusion, disturbance.

διχόμυθος, -ον, double- ξένος, -ον, ὁ, a stranger, περιήγαγεν² εἰς ἀσθένειαν. a guest. [out. περιήγαγεν² εἰς ἀσθένειαν. Θεμιστοκλέα, τὸν Ἀθηναῖον, ὁ πατὴρ ἀπεκήρυξε διὰ τὰς ἐν τῇ νεότητι ἀμαρτίας. Θεδες πάντα ἐν τῇ φύσει ἄριστα διατέταχεν. Πλοῦτον ἔχων σὴν χεῖρα πενητεύουσιν ὅρεξον. 'Εὰν ἔχωμεν χρήματα, ἔξομεν³

¹ § 153, Rem. 2. ² See § 89, Rem. ³ ἔχω has the rough breathing in the Fut.

Οἱ πολέμιοι εἰς τὴν πόλιν πεφεύγασιν. Ξένον σιγῆν κρείττον, ἢ κε-
ι. Ἐλπίζε τιμῶν¹ τοὺς γυνέας πρύξειν καλῶς. Λίαν φιλῶν¹ σεαυτὸν
ις φίλον. Ων δὲ τρόπος ἐστὶν εὔτακτος, τούτοις καὶ δὲ βίος συντέτακται.
μιοι ἐδιώχθησαν. Πολλὰ μὲν ὑνέλπιστα πράττεται, πολλὰ δὲ πέπρα-
κτὰ δὲ πραχθῆσται. Εἰ πολέμων καὶ πραγμάτων φροντίζεις, δὲ βίος σου
ήσεται. Πεφύλαξο τοὺς ἀνθρώπους, οἵ γλώτταν διχόμυθον ἔχουσιν.
ν εἰς οἰκον δέξαι. Φωρῶν μὴ δέξῃ κλοπίμην ἀνθρῶν παραθήκην· ἄμφο-
!ῶπες, καὶ δέξύμενος καὶ δὲ κλέψας. Πόνου μεταλλαχθέντος,² οἱ πόνοι
. Ἡ πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. Οἱ βάρβαροι καταπλαγέντες
νν.

barbarians, pursued by the Hellenes, fled into the town. Their charac-
ell-ordered, who have also their life well-ordered. The enemies burnt
tor.) the town. The barbarians alarmed the citizens. If thou troublest
about war and exploits, thou wilt render thy life uneasy. Many and
I exploits have been achieved (*πράττω*) by the Greeks. I will be on my
gainst men who have a double-speaking tongue. The women, alarmed
enemies, cried out.

O. C. Verbs, whose Characteristic is a Tau- m u t e (δ, τ, θ).

e Characteristic, δ, τ, θ. (b) Impure Characteristic in the Pres. and
Impf., ζ, rarer σσ.—Fut. -σω.

ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
ψεύδ-ω, to deceive,	ψεύδ-ομαι, to lie,	φρύζ-ω, to say,	φρύζ-ομαι, to think;
ἐ-ψευδ-ον (ἐ-ψευδ-κα)	ἐ-ψευδ-όμην (ἐ-ψευδ-μαι)	ἐ-φραζ-ον (πέ-φραδ-κα)	ἐ-φραζ-όμην (πέ-φραδ-μαι)
ἐ-ψευ-κα	ἐ-ψευσ-μαι	πέ-φρα-κα	πέ-φρασ-μαι
ἐ-ψεύ-κειν (ψεύδ-σω)	ἐ-ψεύσ-μην (ψεύδ-σομαι)	ἐ-πε-φρύ-κειν (φρύδ-σω)	ἐ-πε-φρύσ-μην (φρύδ-σομαι)
ψεύ-σω	ψεύ-σομαι	φρύ-σω	φρύ-σομαι
ἐ-ψευ-σα	ἐ-ψευ-σύμην ἐ-ψεύ-σομαι	ἐ-φρύ-σα	ἐ-φρα-σύμην πε-φρύ-σομαι

PASSIVE.

(ἐ-ψεύδ-θην) ἐ-ψεύσ-θην ψευσ-θήσομαι	(ἐ-φρύδ-θην) ἐ-φρύσ-θην φρασ-θήσομαι
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I adjective: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.

Inflection of Perf. Mid. or Pass.

. 1. ἐψευσ-μαι	Imper.	Infinitive.
2. ἐψευ-σαι	ἐψευ-σο	ἐ-ψεῦσ-θαι
3. ἐψευσ-ται	ἐψεύ-σθω	
. 1. ἐψεύσ-μεθον		Participle.
2. ἐψευ-σθον	ἐψευ-σθον	ἐ-ψευσ-μένος, -η, -ον
3. ἐψευ-σθον	ἐψεύ-σθων	
. 1. ἐψεύσ-μεθα		Subjunctive.
2. ἐψευ-σθε	ἐψευ-σθε	ἐ-ψευσ-μένος ὡ.
3. ἐψευσ-μένοι εἰσί(ν)	ἐψεύ-σθωσαν or ἐψεύ-σθων]	

¹ § 176, 1.

² Gen. absolute.

LIII. Vocabulary.

Ἄμαρτάνω, to err, be mis-	μετέπειτα, afterwards.	to trust to, rely upon.
taken, commit a fault.	ὅλβος, -ου, ὁ, riches, pros-	πληγή, -ῆς, ἡ, a blow, a
ἀρπάζω, to plunder.	περιτ.	wound.
ἀνθις, again.	[thirst. ὀπύω, to let follow, be-	ρίγος, -εος = -ους, τό, cold.
δίψος, -εος = -ους, τό,	stow.	σκεδίζω, to scatter, dissipate.
ἐγκώμιον, -ου, τό, eulogy,	ὄριζω, to fix, appoint.	παίω, to cause to cease; σπανίζω, to be in want.
encomium.		τινά τινος, to free a στρέφω, to turn.
ἔτι, still, besides.		person from anything; συν-αρμόζω, to fit together.
εὐφροσύνη, -ης, ἡ, mirth.		ἔφηβος, -ου, ὁ, a youth. mid. to cease, w. part. er, adjust, arrange.
ἴδη, already.	πείθω, w. acc., to persuade;	φράζω, to tell, express,
μαλακίζω, to soften, ren-	perf. 2, πέποιθα, w. dat.,	pronounce.
der effeminate.		

Παῦσόν με, ὡ φίλε, πόνων, σκέδασον δὲ μερίμνας, στρέψον δ' αὐθις εἰς εὐφροσύνας. Σπανιοῦσιν¹ οἱ τοῖς χρήμασιν οὐ χρῶνται. Μιθριδάτης Ἀσίαν ἥρπακεν. Λόγισαι πρὸ ἔργου. Οἱ θεοὶ τοῖς θυητοῖς ὅλβον ὠπασαν. Οἱ θεὸς ἄπαντα συνήρμοκεν. Ἡν σὺ κακῶς δικύσῃς, σὲ θεὸς μετέπειτα δικύσει. Τοὺς συνετοὺς ἐν τις πείσειε τύχιστα εὖ λέγων.² Ἐν τοῖς Δράκοντος νόμοις μία ἄπασιν ὥριστο τοῖς ἄμαρτάνοντις ζημία, θάνατος. Πλούτῳ πεποιθὼς³ ἄδικα μὴ πειρῷ ποιεῖν. Υπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμια. Οἱ τῶν Ἑλλήνων ἔφηβοι εἰδίσθησαν⁴ φέρειν λιμόν τε καὶ δίψος καὶ ρίγος, ἔτι δὲ πληγὰς καὶ πόνους ἄλλους. Εἰ πολέμων⁵ φροντεῖς, ὁ βίος σου ταραχθήσεται. Οἱ Ἀθηναῖοι ἦσαν θαυμασθήσονται. Πλούτῳ πολλοὶ ἤδη ἐμαλακίσθησαν.

Cares are dissipated through (*διά*, *w. acc.*) thee. He will be in want who does not use his money. Success is bestowed on mortals by the gods. Everything is arranged by God. The sensible can (*ἄν*, *w. opt.*) quickly be persuaded (*aor. 1 pass.*). Draco fixed (*aor.*) for all offenders one punishment, death. Wealth had already rendered (*aor.*) all effeminate. We shall always admire the Athenians. The Athenians accustomed their youths to bear all hardships. Socrates was admired for (*ἐπί*, *w. dat.*) his wisdom. It is not well to rely upon riches. The song has dissipated the cares.

B. LIQUID VERBS.

§ 111. Formation of the Tenses.

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids *λ*, *μ*, *ν*, *ρ*, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic *σ*, but the Perf. Act. with the tense-characteristic *κ*; e. g.

σφύλλω (stem ΣΦΛΛ), Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

REM. 1. The future-endings of liquid verbs, viz. -ῶ and -οῦματ (arising from

¹ § 83.

² § 176, 1.

³ On the Augment, see § 87, 3.

⁴ § 158, 6. 1, (b).

⁵ § 161, 3.

(*-έσω, -έσομαι*), are inflected like the Pres. Act. and Mid. of contracts in *-έω*; e.g. *φιλ-ώ, φιλ-οῦμαι*. The Fut. Perf. is usually wanting in liquid verbs.

2. The Present tense of these verbs—with the exception of a few whose stem-vowel is *ε*—is strengthened, either by doubling the characteristic *λ*, or by inserting the liquid *ν* after the characteristic, or by either lengthening the short stem-vowel, as is the case with all verbs in *-ίνω, ίνω, ὑνω*, or by changing it into a diphthong; e.g. *σφάλ-λ-ώ, τέμ-ν-ώ, κρίν-ώ, ἀμύν-ώ, κτείν-ώ, γαίν-ώ*, (stems *ΣΦΑΛ*, *TEM*, *KPIN(i)*, *AMYN(v)*, *KTEIN*, *GAN*); but *μέν-ώ, νέμ-ώ* with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened; e.g. *σφάλλλ-ώ* (*ΣΦΑΛ*), Fut. *σφάλ-ώ*, second Aor. Pass. *ἐ-σφάλ-ην*, first Perf. Act. *ἐ-σφάλ-κα*, first Aor. Act. *ἐ-σφηλ-α*, first Aor. Mid. *ἐ-σφηλ-άμην*.

4. Liquid verbs are divided into four classes, according as the stem-vowel of the Fut. is *ᾰ*, *ε*, *ἴ* or *ῡ* before the ending *-ώ*. In the first Aor. Act. and Mid., *ᾰ* is lengthened into *η*, *ε* into *ει*, *ἴ* into *ī*, *ῡ* into *ū*. Thus:

I Class with *ᾰ* in the Future.

Pres.	Fut.	Aor.
<i>κάμν-ώ, to labor,</i>	<i>κάμμοῦμαι</i>	wanting
<i>τεκμαίρ-ώ, to place a limit,</i>	<i>τεκμάρρω</i>	<i>ἐ-τέκμηρ-α</i>
<i>φαίν-ώ, to show,</i>	<i>φάννω</i>	<i>ἐ-φην-α.</i>

II Class with *ε* in the Future.

<i>μέν-ώ, to remain,</i>	<i>μένω</i>	<i>ἐ-μειν-α</i>
<i>ἀγέλλ-ώ, to announce,</i>	<i>ἀγέλλω</i>	<i>ὴγγειλ-α</i>
<i>τέμν-ώ, to cut,</i>	<i>τέμνω</i>	wanting
<i>νέμ-ώ, to divide,</i>	<i>νέμω</i>	<i>ἐ-νειμ-α</i>
<i>ἰμείρ-ώ, to desire,</i>	<i>ἰμείρω</i>	<i>ἰμειρ-α.</i>

III. Class with *ἴ* in the Future.

<i>τίλλ-ώ, to pluck,</i>	<i>τίλλω</i>	<i>ἐ-τίλ-α</i>
<i>κρίν-ώ, to separate,</i>	<i>κρίνω</i>	<i>ἐ-κρίν-α.</i>

IV. Class with *ῡ* in the Future.

<i>σύρ-ώ, to draw,</i>	<i>σύρω</i>	<i>ἐ-σύρ-α</i>
<i>ἀμύν-ώ, to defend,</i>	<i>ἀμύνω</i>	<i>ἐ-μύν-α.</i>

REM. 2. The following verbs in *-αινώ* of the first class, take *ᾰ* in the Aor. instead of *η*, namely, *ἰσχναίνω, to make emaciated*, (*ἰσχνάνα, ἵσχναναι*), *κερδαίνω, to gain*, (*ἐκέρδανα, κερδαίναι*), *κοιλαίνω, to hollow out*, (*ἐκοιλάνα, κοιλαίναι*), *λευκαίνω, to whiten*, *δργαίνω, to enrage*, *πεπαίνω, to ripen*; also all verbs in *-ραίνω*, e.g. *περαίνω, to accomplish*, Fut. *περανώ*, Aor. *ἐπέρανα*, Inf. *περάναι* (except *τετραίνω, to bore*, *ἐτέτρηνα, τετρήναι*), and all in *-ιαίνω*, e.g. *πιαίνω, to make fat*, *ἴπιάνα, πιάναι* (except *μιαίνω, to stain*, *μιῆναι*, rarely *μιᾶναι*).

5. The first Perf. Act. of verbs with the characteristic *v*, according to § 8, 4, would end in *-γκα*, e. g. *μεμίαγ-κα* (from *μιάμ* instead of *με-μίαν-κα*), *πέφαγκα* (from *φαίνω*), *παρώξυγκα* (from *παρωξύνω*, *to excite*). But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *v*, e. g. *κεκένδακα* (from *κερδαίρω*), or also, as in *κτείνα*, by using the form of the second Perf., e. g. *ἔκτονα*, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* (from *MENEΩ*).

6. The three following verbs drop the characteristic *v*, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

<i>κρίνω</i> , to separate,	<i>κέκρικα</i>	<i>κέκριμαι</i>	<i>ἐκρίθην</i>
<i>κλίνω</i> , to bend,	<i>κέκλικα</i>	<i>κέκλιμαι</i>	<i>ἐκλίθην</i>
<i>πλύνω</i> , to wash,	<i>πέπλυκα</i>	<i>πέπλυμαι</i>	<i>ἐπλήθην</i> .

7. On the formation of the Perf. Mid. or Pass. the following things should be noted:

(a) When *σθ* follows a liquid, the *σ* is omitted (§ 106, Rem. 4); e. g. *ἡγγέλθαι* (instead of *ἡγγέλ-σθαι*), *πεφάνθαι*.

(b) Verbs in *-αίνω* and *-ύνω*, usually drop the *v* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίνω*, *πέφα-σ-μαι*, *πε-φύ-σ-μεθα*; but some verbs of this kind assimilate the *v* to the following *μ*, e. g. *παροξύνω*, *to excite*, *παρώξυμμαι*; *αἰσχύνω*, *to shame*, *ἥσχυμμαι*, Inf. *ἥσχύνθαι*. The Perf. of *τείνω* is *τέταμαι*.

8. In the second Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο*, § 102, 4; e. g. *φαίνω*, first Aor. *ἔ-φην-α*, second Perf. *πέ-φην-α*; but *σπείρω*, Fut. *σπερ-ῶ*, second Perf. *ἔ-σπορ-α*.

§ 112. Paradigms of Liquid Verbs.

ἀγγέλλω, to announce.

A C T I V E.

Present,	Ind. <i>ἀγγέλλω</i> Subj. <i>ἀγγέλλω</i> Imp. <i>ἀγγελλε</i> Inf. <i>ἀγγέλλειν</i> Part. <i>ἀγγέλλων</i>
Impf.	Ind. <i>ἠγγελλ-ον</i> Opt. <i>ἀγγέλλοιμι</i>
Perf. I.	Ind. <i>ἠγγελ-κα</i> Subj. <i>ἠγγελκω</i> Imp. not in use Inf. <i>ἠγγελκέναι</i> Part. <i>ἠγγελκώς</i>
Plup. I.	Ind. <i>ἠγγέλ-κειν</i> Opt. <i>ἠγγέλ-κοιμι</i>
Perf. II.	<i>ἔ-φθορ-α</i> , perdidit, from <i>φθείρ-ω</i> , perdo; Plup. II. <i>ἔ-φθόρ-ειν</i>

t. Ind.	S. 1.	ἀγγελ-ῶ	Opt. ἀγγελοίμι	or	ἀγγελοίην
	2.	ἀγγελ-εῖς	ἀγγελοῖς	"	ἀγγελοίης
	3.	ἀγγελ-εῖ	ἀγγελοῖ	"	ἀγγελοίη
	D. 2.	ἀγγελ-εῖτον	ἀγγελοῖτον	"	ἀγγελοίητον
	3.	ἀγγελ-εῖτον	ἀγγελοῖτην	"	ἀγγελοίητην
	P. 1.	ἀγγελ-οῦμεν	ἀγγελοῖμεν	"	ἀγγελοῖμεν
	2.	ἀγγελ-εῖτε	ἀγγελοῖτε	"	ἀγγελοῖτε
	3.	ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	"	ἀγγελοῖεν
		Inf. ἀγγελεῖν		Part. ἀγγελῶν, -οῦσα, -οῦν	
r. I.	Ind.	ἡγγειλ-α	Subj. ἀγγείλω	Opt. ἀγγείλαιμι	Imp. ἀγγειλον
			Inf. ἀγγεῖλαι	Part. ἀγγείλας	
r. II.	Ind.	ἱγγειλ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἀγγελε
			Inf. ἀγγελεῖν	Part. ἀγγελῶν, -οῦσα, -όν.	

MIDDLE.

es.	Ind.	ἀγγέλλ-ομαι	Subj. ἀγγέλλωμαι	Imp. ἀγγέλλον	Inf. ἀγ-
pf.		γέλλεσθαι	Part. ἀγγελλόμενος		
Ind.	S. 1.	ἡγγελ-μαι		Imperative.	Infinitive.
	2.	ἡγγελ-σαι	ἡγγελ-σο		ἡγγέλ-θαι
	3.	ἡγγελ-ται	ἡγγέλ-θω		Participle.
	D. 1.	ἡγγέλ-μεθον			ἡγγελ-μένος
	2.	ἡγγελ-θον	ἡγγελ-θον		Suhjunctive.
	3.	ἡγγελ-θον	ἡγγέλ-θων		ἡγγελ-μένος ὡ
	P. 1.	ἡγγέλ-μεθα			
	2.	ἡγγελ-θε	ἡγγελ-θε		
	3.	ἡγγελ-μένοι εἰσά(ν)	ἡγγέλθωσαν or ἡγγέλ-θων]		
p. Ind.	Ind.	ἡγγέλ-μην, -σο, -το, -μεθον, -υον, -θην, -μεθα, -θε, ἡγγελμένοι ἤσαν			
it. Ind.	S. 1.	ἀγγελ-οῦμαι	Opt. ἀγγελ-οίμην		Infinitive.
	2.	ἀγγελ-ῆ or -εῖ	ἀγγελ-οῖο		ἀγγελ-εῖσθαι
	3.	ἀγγελ-εῖται	ἀγγελ-οῖτο		Participle.
D. 1.	ἀγγελ-ούμεθον		ἀγγελ-οίμεθον		ἀγγελ-ούμενος
	2.	ἀγγελ-εῖσθον	ἀγγελ-οῖσθον		
	3.	ἀγγελ-εῖσθον	ἀγγελ-οίσθην		
P. 1.	ἀγγελ-ούμεθα		ἀγγελ-οίμεθα		
	2.	ἀγγελ-εῖσθε	ἀγγελ-οίσθε		
	3.	ἀγγελ-ούνται	ἀγγελ-οῖντο		
or. I.	Ind.	ἡγγειλ-άμην	Subj. ἀγγείλ-ωμαι	Opt. ἀγγειλ-αίμην	Imp.
		ἀγγειλ-αι	Inf. ἀγγείλ-ασθαι	Part. ἀγγειλ-άμενος	
or. II.	Ind.	ἱγγειλ-όμην	Subj. ἀγγέλ-ωμαι	Opt. ἀγγελ-οίμην	Imp.
		ἀγγελ-οῦ	Inf. ἀγγελ-έσθαι	Part. ἀγγελ-όμενος.	

PASSIVE.

or. I.	Ind.	ἡγγέλ-θην	Subj. ἀγγελ-θῶ	Opt. ἀγγελ-θείην	Imp. ἀγ-
		γέλ-θητι	Inf. ἀγγελ-θῆται	Part. ἀγγελ-θείς	γέλ-θητι
it. I.	Ind.	ἀγγελ-θήσμαι	Opt. ἀγγελ-θησοίμην	Inf. ἀγγελ-θήσεσ-	
		θθαι	Part. ἀγγελ-θησόμενος	θθησαι	
or. II.	Ind.	ἡγγέλ-ην	Subj. ἀγγελ-ῶ	Opt. ἀγγελ-είην	Imp. ἀγγέλ-ηθι
		ἀγγελ-ῆναι	Inf. ἀγγελ-εῖς	ἀγγελ-εῖσθαι	
it. II.	Ind.	ἀγγελ-ήσουμαι, etc., like the first Fut Pass.			

Verbal adjective: ἀγγελ-τέος, -τέα, -τέον.

§ 113. Shorter Paradigms, arranged according to the Stem-vowel of the Future.

(a) with ἄ in the Future, σφύλλω, to deceive; φαίνω, to show.
Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφύλλ-ω	σφύλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἐ-σφαλλ-ον	ἐ-σφαλλ-όμην	ἐ-φαιν-ον	ἐ-φαιν-όμην
Perf. I.	ἐ-σφαλ-κα	ἐ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι
Plup. I.	ἐ-σφύλ-κειν	ἐ-σφύλ-μην	(ἐ-πε-φύγ-κειν)	ἐ-πε-φύσ-μην
Perf. II.			πέ-φην-α, <i>I appear,</i>	
Plup. II.			ἐ-πε-φήν-ειν, <i>I appeared,</i>	
Fut.	σφάλ-ῶ, εῖς, εῖ	wanting	φῦν-ῶ	φῦν-οῦμαι
Aor. I.	ἐ-σφηλ-α	wanting	ἐ-φην-α	ἐ-φην-άμην.

PASSIVE.

Aor. I.	ἐ-σφάλ-θην	ἐ-φάν-θην, <i>I appeared,</i>
Fut. I.	σφαλ-θήσομαι	φαν-θήσομαι
Aor. II.	ἐ-σφύλ-ην	ἐ-φάν-ην, <i>I appeared,</i>
Fut. II.	σφύλ-ήσομαι	φῆν-ήσομαι, <i>I will appear.</i>

Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.

Inflection of the Perf. Mid. or Pass. of

φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, to stretch.

Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τα-μαι
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τα-σαι
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τα-ται
D. 1.	πε-φύσ-μεθον	ἐ-ξηράμ-μεθον	τε-τά-μεθον
2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
3.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
P. 1.	πε-φύσ-μεθα	ἐ-ξηράμ-μεθα	τε-τά-μεθα
2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φασ-μένοι εἰσι(ν)	ἐ-ξηραμ-μένοι εἰσι(ν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ-τα-σο
3.	πε-φάν-θω	ἐ-ξηράν-θω	τε-τά-σθω
D. 2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον
3.	πε-φάν-θων	ἐ-ξηράν-θων	τε-τά-σθων
P. 2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φάν-θωσαν or πε-φάν-θων	ἐ-ξηράν-θωσαν οι ἐ-ξηράν-θων	τε-τά-σθωσαν οι τε-τά-σθων
Inf.	πε-φάν-θαι	ἐ-ξηράν-θαι	τε-τά-σθαι
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τά-μένος.

4. (b) with *ε* in the Future, ἴμείρ-ω (Ion. and Poet.), *to desire*, and στέλλω, *to send*.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
es.	ἴμείρ-ω	ἴμείρ-ομαι	στέλλ-ω	στέλλ-ομαι
ipf.	ἴμειρ-ον	ἴμειρ-όμην	ἐ-στέλλ-ον	ἐ-στέλλ-ομην
rf. I.	ἴμερ-κα	ἴμερ-μαι	ἐ-σταλ-κα	ἐ-σταλ-μαι
up. I.	ἴμέρ-κειν	ἴμέρ-μην	ἐ-στάλ-κειν	ἐ-στάλ-μην
rf. II.			ἐ-φθορ-α fr. φθείρ-ω. <i>I have perished,</i>	
up. II.			ἐ-φθόρ-ειν, <i>I had perished,</i>	
it.	ἴμερ-ῶ	ἴμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
or. I.	ἴμειρ-α	ἴμειρ-άμην	ἐ-στειλ-α	ἐ-στειλ-άμην.

PASSIVE.

or. I.	ἴμέρ-θην	ἐ-στάλ-θην	Aor. II. ἐ-στάλ-ην
it. I.	ἴμερ-θήσομαι	σταλ-θήσομαι	Fut. II. στάλ-ήσομαι

erbal adjective: ἴμερ-τός, -ή, -όν, ἴμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.

REMARK. The inflection of the Perf. Mid. or Pass. is like ἥγγελ-μαι.

§ 115. (c) with *ι* and *υ* in the Future.

(a) τίλλ-ω, *to pluck*; σύρω, *to draw*; μολύν-ω, *to defile*.

es.	τίλλ-ω	σύρ-ω	μολύν-ω
rf.	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
rf. I.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυγ-κα)
rf. II.	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυνσ-μαι
it.	τίλ-ῶ	σύρ-ῶ	μολύν-ῶ
or. I.	τίλ-οῦμαι	σύρ-οῖμαι	μολύν-οῦμαι
rf. I. P.	ἐ-τίλ-α	ἐ-σύρ-α	ἐ-μόλυν-α
rf. II. P.	ἐ-τίλ-άμην	ἐ-σύρ-άμην	ἐ-μολύν-άμην
it. P.	τίλ-θην	σύρ-θην	ἐ-μολύν-θην
Aor. II. and Fut. II. P.	τίλ-θήσομαι	σύρ-θήσομαι	μολύν-θήσομαι

erbal adjective: τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μυλυν-τός, μυλυν-τέος.

REM. 1. The inflection of the Perf. Mid. or Pass. τέ-τιλ-μαι, σέ-συρ-μαι, like ἥγγελ-μαι, and με-μόλυνσ-μαι like πέ-φασ-μαι, and ἥσχυμ-μαι, from τχύν-ω, *to shame*, like ἐ-ξηραμ-μαι.

(β) κλίν-ω, *to bend*; πλύν-ω, *to wash*, with *ν* dropped (§ 111, 6).

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
es.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι
rf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλύ-κα	πέ-πλύ-μαι
it.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
or. I.	ἐ-κλίν-α	ἐ-κλίν-άμην	ἐ-πλύν-α	ἐ-πλύν-άμην

PASSIVE.

or. I.	ἐ-κλί-θην	Fut. I. κλι-θήσομαι	ἐ-πλύ-θην	πλύ-θήσομαι
or. II.	ἐ-κλίν-ην	Fut. II. κλίν-ήσομαι		

erbal adjective: κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυν-τός, πλυν-τέος.

REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλι-μαι and πέ-πλύ-μαι is like τέ-τιλ-μαι, and corresponds with that of pure verbs.

LIV. Vocabulary.

<i>Αγέντω, το announce.</i>	<i>ἐπεί, when, since.</i>	<i>πεδίον, -ον, τό, a plain.</i>
<i>ἀδύνατος, -ον, impossible.</i>	<i>ἰμείρω, to desire.</i>	<i>πεπάίνω, to make ripe,</i>
<i>ἀμένω, to keep off, repel;</i>	<i>καθαίρω, to purify, clear.</i>	<i>mitigate.</i>
<i>mid., to revenge oneself.</i>	<i>κάμνω, to labor, be weary.</i>	<i>περι-στέλλω, to clothe,</i>
<i>ἀπο-κτείνω, to kill.</i>	<i>κερδαίνω, to gain, get ad-</i>	<i>decorate.</i>
<i>ἀπο-στέλλω, to send, de-</i>	<i>vantage.</i>	<i>πλύνω, to wash.</i>
<i>spatch.</i>	<i>κλίνω, to bend. [secret.</i>	<i>σπείρω, to sow.</i>
<i>ἀσώματος, -ον, bodiless,</i>	<i>κρυπτός, -ή, -όν, concealed,</i>	<i>στέλλω, to send.</i>
<i>incorporeal.</i>	<i>μένω, to remain.</i>	<i>σύρω, to draw.</i>
<i>αὐξησις, -εως, ἡ, increase.</i>	<i>μετα-βύλλω, to alter,</i>	<i>τείνω, to stretch.</i>
<i>γύνα, -ης, ἡ, a field.</i>	<i>change.</i>	<i>τεκμαίρω, to limit.</i>
<i>δυσχεραίνω, w. dat., to be displeased with.</i>	<i>μιαίνω, to pollute.</i>	<i>τέμνω, to cut, lay waste.</i>
<i>Έκ-φαίνω, to show forth,</i>	<i>ναυάγος, -ον, naufrāgus,</i>	<i>τίλλω, to pull, pluck.</i>
<i>make known, express.</i>	<i>ship-wrecked.</i>	<i>φθείρω, to lay waste, de-</i>
<i>Έξ-οκέλλω, to drive (perly a ship) away from</i>	<i>νίκη, -ης, ἡ, victory.</i>	<i>stroy.</i>
<i>the right course, mis-lead.</i>	<i>νοέω, to think.</i>	<i>χαίνω and χύσκω, to yawn;</i>
	<i>ξηραίνω, to dry.</i>	<i>perf. 2, κέχηνα, to gape,</i>
	<i>οἴκτείρω, w. acc., to pity.</i>	<i>wait with open mouth,</i>
	<i>παραδόξως, unexpectedly.</i>	<i>listen.</i>

Κρῖναι φίλους οὐ δάδιον. Ἡ ἀδολεσχία πολλοὺς ἡδη διέφθειρεν. Οἱ πλοῦτοι πολλάκις ἔξωκειλε τὸν κεκτημένον εἰς ἔτερον ἥθος. Οἱ ἄγγελος ἐπήγγειλε τὴν νίκην. Οἱ πυλέωις τὴν χώραν διέφθειραν. Ναναγοὺς οἴκτειρον, ἐπεὶ πλοῦς ἔστιν ἀδηλος. Ἡν ἀποκτείνης ἔχθρον σου, χεῖρα μιανεῖς. Σπερῶ γύνας· ὁ δὲ θεδες αὐξησιν παρέξει. Τὰ κρυπτὰ μὴ ἐκφήνῃς φίλου. Φύσιν πονηρὰν μεταβαλεῖν οὐ δάδιον. Ἡ τύχη πολλάκις τοὺς μέγα φρονοῦντας παραδόξως ἔσφηλεν. Οἱ Πέρσαι πολλὰς ναῦς εἰς Ἑλλάδα ἀπεστάλκεσαν. Θεδν μὲν νοῆσαι, χαλεπόν, φρύσαι δὲ, ἀδύνατον· τὸ γὺρ ὑσώματον σώματι σημῆναι, ἀδύνατον. Τὴν ψυχὴν καλοῖς νοῆμασι περίστειλον. Οἱ κῆπος καλοῖς βόδοις τέθηλεν.¹ Τί κέχηνας, ὁ παῖ; Οἱ πολέμοι τὰ πεδία διαφθεροῦσιν. Οἱ σοφισταὶ ἐκ τῆς σοφίας πολλὰ ἐκέρδαναν. Ἐκάνθηρε Θησεὺς τῶν κακούργων τὴν ὁδὸν τὴν εἰς Ἀθήνας ἐκ Τροιζῆνος. Καλόν ἔστι τὴν ὄργὴν πεπάναι. Μὴ δυσχεράνῃς τοῖς ἄγαθοῖς.

The way to Athens from Troezen was cleared of evil-doers by Theseus. By the Persians many ships had been sent to Hellas. The boys gaped. Already many haughty persons had been greatly shaken (*aor. 2 pass.*) by fortune. By prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (*aor.*) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (*acc.*). Thou hast derived great gain (hast gained many things) from wisdom.. One friend (a friend) will not make known the secrets of another (of a friend). The citizens sowed (*aor.*) the fields, but the enemies laid them waste (*aor.*). Vice will soon² show itself. The fields will soon be laid waste by the enemies (*fut. 2 pass.*).

¹ τέθηλα has a present signification.

² quickly.

LV. Vocabulary.

<i>Αθλητής, -cū, ὁ, a wrestler.</i>	<i>κοινός, -ή, -όν, common, public, general.</i>	<i>πολιορκία, -ας, ἡ. a siege.</i>
<i>εἰρω, to raise.</i>	<i>μακρύν (sc. ὁδόν), far, at a distance.</i>	<i>σπουδάζω, to be in earnest, zealous, active.</i>
<i>εἰσχίνω, to shame; mid. w. pass. aor., be ashamed.</i>	<i>όμιλέω, w. dat., to associate or have intercourse with.</i>	<i>στάδιον, -ον, τό, the length of one hundred and twenty-five paces, a stadium, a race course.</i>
<i>ἀποφαίνω, to show; mid., show of oneself, express, declare.</i>	<i>ὄρασις, -εως, ἡ, sight.</i>	<i>ταῦρος, -ον, ὁ, a bull.</i>
<i>βασκάνω, fascino, to be- witch.</i>	<i>οὐ-ποτε, not once, never.</i>	<i>τάχα, quickly, soon.</i>
<i>διασπείρω, dissemino, to scatter, spread.</i>	<i>παιδίον, -ον, τό (diminut. tive of παις), a little child.</i>	<i>τέλος, -εος = -ους, τό, an end; διὰ τέλους, throughout, continually, to the last.</i>
<i>ἐκπίνω, to spit into or on.</i>	<i>παρατείνω, to stretch out.</i>	<i>τιθῆνη, -ης, ἡ, a nurse.</i>
<i>ἐντέλλω, -ομαι, to com- mission, order, enjoin upon.</i>	<i>παροξύνω, to encourage.</i>	<i>τόξευμα, -ατος, τό, an arrow.</i>
<i>ἡττα, -ης, ἡ, a defeat.</i>	<i>περαίνω, to complete, accomplish.</i>	<i>πλήττω, to strike, wound.</i>

Οἱ στρατιῶται ὑπὸ τοῦ στρατηγοῦ εἰς τὴν μάχην παραξύνθησαν. Φίλιππος ἐν τῇ πολιορκίᾳ τῆς Μεθώνης εἰς τὸν ὄφθαλμὸν πληγεὶς τοξεύματι διεφθάρη¹ τὴν δρασιν. Σοφίας δὲ καρπὸς οὐποτε φθαρήσεται. Αἰσχυνθείην ἔν, εἰ φανεῖην μᾶλλον φροντίζειν τῆς ἐμαυτοῦ δόξης, ἢ τῆς κοινῆς σωτηρίας. Μίλων, ὁ ἐκ Κρότωνος ἀθλητής, ταῦρον ὑράμενος ἔφερε διὰ τοῦ σταδίου μέσου. Εἰς τὴν πόλιν θεοπαρτὸ δὲ λόγος, τοὺς πολεμίους νικηθῆναι. Οἱ πολῖται τοὺς πολεμίους περὶ τῆς ἡττῆς ἀμυνοῦνται. Εἴ σπουδάζετε, πάντα τύχα περανθήσεται. Εὔβοια μαρὰν παρατέταται. Κακὺ ἔργα εἰς τέλος ἔξεφάνη.² Οἱ στρατηγὸς τοῖς στρατίωταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὀρμῆσαι. Αἱ τιθῆναι ἐμπτύουσι τοῖς παισίοις, ὡς μὴ βασκανθῶσιν. Οἱ πολέμιοι διεσπάρησαν. Ολόφυραι τοὺς πένητας. Οἱριτῆς τὴν γνώμην ἀπεφήνατο. Ἀγαθοῖς ἀνθρώποις διμιλῶν μάλιστ' ἀν εὐθανθείης.

The general encouraged (aor.) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. The scattered enemies appeared (plup. 2) again. If thou hast intercourse (part.) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (part.) more for his own reputation than for the general welfare. If thou hast had pity (aor. mid. part.) on the unfortunate, thou also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

¹ Lost.² The Aor. here denotes a custom.

§ 116. Special Peculiarities in the Formation of single Verbs, both Pure and Impure.

1. The Future of very many Active verbs is in the Middle form; e. g. ἀκούω, *to hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*; ἀπαντάω, *to meet*, Fut. ἀπαντήσομαι, *I shall meet*, Aor. ἀπήντησα; ἀπολαύω, *to enjoy*, Fut. ἀπολαύσομαι, Aor. ἀπέλαυσα, etc. Comp. § 144, c.

2. The two following verbs in -άω or -αιώ, have αν* in the Fut. and Aor.:

καίω, Att. κάω (without contraction), *to burn*, Fut. καίσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἔκαύθην; Fut. Pass. καυθήσομαι; verbal adjective, καυστέος, καυστός, καυτός;

κλαίω, Att. κλάω (without contraction), *to weep*. See No. 3.

3. The five following verbs in -έω, viz. θέω, νέω, πλέω, πνέω and ρέω, have εν* in the Fut. and Aor. Besides the common Fut. in -σομαι, the first four have also one in -σοῦμαι. This circumflexed Fut. is called the *Doric Future*. Besides the four above-named, the verbs κλαίω, παίζω, πίπτω and φεύγω, have the same Fut. form.

θέω, *to run*, Fut. θεύσομαι or θενσοῦμαι.

νέω, *to swim*, Fut. νεύσομαι or νενσοῦμαι, No. 3; Aor. ἔνενσα.

πλέω, *to sail*, Fut. πλεύσομαι, usually πλευσοῦμαι; Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευσμαι; Aor. Pass. ἔπλεύσθην; verbal adjective, πλευστέος.

πνέω, *to blow, to breathe*, Fut. πνεύσομαι or πνευσοῦμαι; Aor. ἔπνευσα; Aor. Pass. ἔπνεύσθην.

ρέω, *to flow*, Fut. ρεύσομαι; Aor. ἔρρευσα; instead of these forms the Attics use, Fut. ρυήσομαι; Aor. ἔρρυνην, and Perf. ἔρρυνκα.

χέω, *to pour out*, differs from the preceding, Fut. χέω; Aor. ἔχεα; Perf. κέχυκα; Fut. Mid. χέομαι; Aor. Mid. ἔχεάμην; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἔχεύθην.

κλαίω, Att. κλάω (without contraction), *to weep*, Fut. κλαυσοῦμαι and κλαύσομαι; Aor. ἔκλαυσα; verbal adjective, κλαυστέος and κλαυστός. Comp. § 125, 14.

φεύγω, *to flee*, Fut. φευξοῦμαι and φεύξομαι; Aor. ἔφυγον; Perf. πέφευγα.

παίζω, *to sport*, Fut. παιξοῦμαι and παιξομαι; Aor. ἔπαισα; Perf. Mid. or Pass. πέπαισμαι. Comp. § 105, 3.

πίπτω, *to fall* (stem ΠΕΤ), Fut. πεσοῦμαι. See § 123.

* The *v* in the Fut. of these verbs, is occasioned by the reappearance of the Digamma (F), softened into the vowel *v*. The Digamma would regularly stand in the Pres. before the personal-ending -ω, but is omitted where it would come between two vowels. But it can appear in the Fut., as it there stands before the consonant σ.—TE

LVI. Vocabulary.

*άμα, at the same time.	κηρός, -οῦ, ὁ, wax.	πτερόν, -οῦ, τό, a wing.
ἀναρπάζω, to seize, catch up quickly.	κλαίω, to weep, mourn for, deplore.	στρατιά, -ῆς, ἡ, an army.
ἀπαντάω, to meet.	κόλπος, -ου, ὁ, a bosom, a gulf.	συγχέω, to pour together, confundo; confuse, confound, disturb.
ἀύριον, to-morrow.	νῦν, nunc, now.	σφαῖρα, -ας, ἡ, a ball.
ἐκ-νέω, επόλο, to swim out.	ὅπλον, -ου, τό, a weapon.	τίκω, to melt anything;
ἐκ-πλέω, to sail out.	πέλαγος, -εος = -ους, τό, the sea.	mid. w. 2 aor. and 2 fut.
ἐμπίπτω, to fall into; w. dat. or εἰς and acc.	περιφρέω, to flow round; πυμωρία, -ας, ἡ, punishment.	pass., to melt (<i>intrans.</i>).
ἐναντίος, -ῆς, -ον, opposite.	πίστις, -εως, ἡ, belief, χθών, χθονίς, ἡ, the earth, trust, confidence.	to fall down or away. the ground, the soil.
ἴγεομαι, duco, to lead, consider.	πνέω, to breathe, blow.	

Ἡ στρατιὰ αὔριον ἐκπλεύσεται (ἐκπλευσεῖται). Ἀνεμος Βορρᾶς ἐναντίος τῇ στρατιᾷ ἐπνευσεν. Ἐν τῇ ναυμαχίᾳ τῇ ἐν κόλπῳ Κρισαίῳ οἱ Πελοποννήσιοι ἄνδρας τῶν Ἀθηναίων ἀπέκτειναν, δσοι μὴ ἐξένευσαν αὐτῶν. Ὁταν οἱ πολέμιοι τῇ πόλει¹ πλησίασωσιν, οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θείσονται πρὸς τὰς πύλας. Πολλοῖς καὶ σοφοῖς ἀνδράσι² κέκλαυσται τὸν θρόνον, τιμωρίαν ἥγουρένοις είναι τὸν βίον. Τίς οὐκ ἀν κλαύσει τὸν φίλον ἀτυχῆ; Οἱ πολῖται ἥλπισαν τοὺς πολεμίους φευξεῖσθαι. Οἱ παῖδες σφαῖραν παιξοῦνται. Σωκράτης πολλάκις ἐπαισεν ἄμα σπουδάζων. Συγκέχυκε νῦν τὴν πίστιν ὁ καὶ³ ἡμᾶς βίος.³ Οἱ πολέμιοι τὰς τῶν Ἑλλήνων τύχεις συνέχεαν. Οἱ νόμοι διὰ τὸν πόλεμον συγκεχυμένοι εἰσίν. Ἰκαρος, ὁ τοῦ Δαιδάλου υἱός, τακέντος τοῦ κηροῦ καὶ τῶν πτερῶν περιφρύνεντων, εἰς τὸ πέλαγος ἐνέπιπτεν. Οἱ πολέμιοι τὴν πόλιν κατέκαυσαν. Άλλ ἐν Λυδίᾳ Σάρδεις ὑπὸ τῶν Ἑλλήνων κατεκαύθησαν.

The army sailed away. The north wind will blow against the army. The soldiers hoped to swim (*inf. fut.*) through the river. The soldiers were going to run to the gates (*inf. fut.*). You will mourn for the unfortunate. The enemies will flee. The children were playing at ball. If thou hast intercourse with children (*part.*, having intercourse with children), thou wilt play. The enemies will disturb the ranks of the soldiers. Pour (*aor.*) O boy, the water on (*εἰς*) the ground! The wax will melt, and the wings will fall away. The town is burnt down by the enemies. The citizens expected that the enemies would burn down the town (*acc. w. inf.*).

4. The following pure verbs, and impure ones, but which by assuming an *s* as their characteristic, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

*κτά-ομαι, to obtain, Perf. κέκτημαι, I possess, Subj. κεκτῶμαι, -η, -ηται; Plup. ἐκεκτήμην, I possessed, Opt. κεκτήμην, κεκτῆσο, κεκτῆτο or κεκτῷμην, -ῆσο, -ῆτο.

¹ § 161, 2. (a), (β). ² Dat. instead of ὑπό with Gen. ³ ὁ καὶ ἡμᾶς βίος, our age

μιμνήσκω (ΜΝΑΩ), *to remind*. See § 122, 12.

καλέω, *to name*, Perf. *κέκλημαι*, *I am named*; Plup. *ἐκεκλήμην*, Opt. *κεκλήμην*, -*ῆο*, -*ῆτο*.

§ 117. Syncope and Metathesis.

1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, *ἀγείρω*, *to awaken*, Aor. regularly *ἀγείρω*; first Perf. *ἀγίγερκα*; second Perf. *ἐγρήγορα*, *I awake*; second Plup. *ἀγρηγόρειν*, *I awoke*; Aor. Mid. *ἴγρομην*, *I awoke*; *πέτομαι*, *to fly*, Fut. *πτίσθομαι*; Aor. *ἐπτόμην*, *πτέσθα*.

2. Metathesis is the transposition of a vowel and a liquid. Thus:
βύλλω, *to throw*, Fut. *βαλῶ*; Aor. *ἔβυλλον*; ΒΛΑ, Perf. *βέβληκα*; Perf. Mid. or Pass. *βέβληματι*; Aor. Pass. *ἐβλήθην*.
δαμάω, usually *δαρτάζω*, *to tame*, Fut. *δαμάσω*; Aor. *ἔδαμασα*; ΔΜΑ, Perf. *δέδημηκα*; Perf. Mid. or Pass. *δέδηματι*; Aor. Pass. *ἐδημήθην*, *ἔδαμην*.
καλέω, *to call*, Perf. *κέκληκα* (§ 98, Rem.).—On *κύμνω*, see § 119.
σκέλλω, *σκελέω*, *to make dry*, Perf. *ἐσκληκά*; Fut. *σκλήσομαι*.

§ 118. Verbs in -ω with the Stem of the Present strengthened.

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by *τ* and *σ* and by lengthening the stem-vowel, there are still others which will be specified in the following list.

REMARK. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals (§ 100, 3).—The abbreviation, *Mid.*, denotes that the verb forms the Fut. and Aor. middle.—D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called *deponent middle*, when its Aor. has a *middle* form, and *deponent passive*, when its Aor. has a *passive* form.—The *μι* in parenthesis shows that the form standing before it, is analogous to the conjugation in -*μι*, which will be treated more at large below.

§ 119. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting *v* before the ending.

PRELIMINARY REMARK. *Βαίνω* has lengthened the stem-vowel *a* into *ai*; *ἔλαννω*, *a* into *av*; *δύνω* and *πίνω*, *υ* and *i* into *ū* and *ī*.

1. *βαίνω*, *to go*, (*ΒΑ-*), Fut. *βήσομαι*; Perf. *βέβηκα*; second Aor. *ἔβην* (*μι*, § 142); Pass. in compounds, e. g. *παραβέβαμαι*; Aor. *παρεβεῖθην*.

2. ἐλαυνω, *to drive*, Fut. ἐλάσω, Att. ἐλῶ, -ᾶς; -ᾶ, Inf. ἐλᾶττ, § 83; Aor. ἤλασα; Perf. ἐλήλακα; Perf. Mid. or Pass. ἐλήλαμαι; Inf. ἐληλάσθαι; Aor. Pass. ἤλασθην.—On ᾱ in the tense-formation, see § 98, (a).—Mid.

3. πίνω, *to drink*, Fut. πίομαι; Aor. ἐπιον, Inf. πιεῖν, Part. πιών, Imp. πῖθι (μι, § 142), poet. πίε; (ΠΟ-) Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόθην.

4. τίνω, *to expiate, to satisfy*, Fut. τίσω; Aor. ἐτίσα; Perf. Act. τίκα; Perf. Mid. or Pass. τέτισμαι; Aor. Pass. ἐτίσθην; Mid. τίομαι, *to avenge oneself, to punish*, τίσομαι, ἐτίσάμην.

5. φθάνω, *to anticipate*, Fut. φθήσομαι, more rarely φθάσω; first Aor. ἐφθάσα; second Aor. ἐφθην and ἐφθάμην (μι, § 142); Perf. ἐφθάκα.

Here belong also three verbs, whose pure stem ends with a consonant:

δάκνω, *to bite*, Aor. ἐδάκον; Fut. δήξομαι; Perf. Act. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Pass. ἐδίχθην.

κάμνω, *labōro*, *to exert oneself, to weary oneself, to be weary*, Aor. κάμον; Fut. καμοῦμαι; Perf. κέκμηκα (§ 117, 2).

τέμνω, *to cut*, Fut. τεμῶ; Aor. ἐτεμον; Perf. τέτμηκα; Perf. Mid. or Pass. τέτμημαι; Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι.—Mid.

§ 120. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable νε before the ending.

1. βῆ-νέ-ω, *to stop up, fill up*, Fut. βῆσω; Aor. ἐβῆσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Pass. ἐβύσθην (§ 95).

2. ἀφικ-νέ-ομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφίκομην; Inf. ἀφίκεσθαι; Perf. ἀφῆγμαι; Inf. ἀφῆθαι; Plup. ἀφίγμην, ἀφῆκτο.

3. ὑπισχ-νέ-ομαι, *to promise*, Aor. ὑπεσχόμην, Imp. ὑπόσχον; but ὑποσχήσομαι; Perf. ὑπέσχημαι. So ἀμπισχνοῦμαι or ἀμπέχομαι, *to put on, to wear*, (from ἀμπέχω, *to put round*, Fut. ἀμφεξω; Aor. ἡμπισχον, ἡμπισχεῖν); Fut. ἀμφέξομαι; Aor. ἡμπισχόμην and ἡμπεσχόμην (§ 91, 1).

LVII. Vocabulary.

Ἄκρος, -α, -ον highest, at ἄπαξ, once. [exclude. γέ (enclitic), a strengthen-
the point; τὸ ἄκρον, ἀπελαίνω, to drive away, ing particle, atleast, certe.
the top, the point. ἀπο-τίνω, to compensate, δάκνω, to bite.
Ἀμπισχνοῦμαι or ἀμπέχο- pay; mid., to punish, ἐκ-βαίνω, to walk or go
μαι, to put on, wear. avenge oneself. out, turn out, evado.

<i>ἐκ-πίνω</i> , to drink out, or <i>ρόπαλον</i> , -ou, τό, a club.	
up.	[out. <i>συμβαίνω</i> , to go with;
<i>ἐξ-ελαύνω</i> , <i>expello</i> , to drive	<i>συμβαίνει</i> , it happens,
<i>εὐδαιμονέω</i> , to be happy,	occurs.
or fortunate.	<i>συμπίνω</i> , to drink with.
<i>ἔφικνέομαι</i> , w. gen., to ar-	<i>τύλαρος</i> , -ou, δ, a little
rive at, attain to, reach.	basket.
<i>ἱμάτιον</i> , -ou, τό, a robe, a	<i>τίνω</i> , to expiate, pay.
garment.	
<i>μεθύω</i> , to drink <i>μέθυ</i> (un-	<i>τοί</i> (enclitic), a strength-
mixed wine); hence to	ening particle, certain-
be drunk.	ly, indeed.
<i>ινῆμα</i> , -atōs, τό, spinning	<i>φθάνω</i> , to come before, an-
thread, yarn.	anticipate, w. the acc. of the
<i>πολυτέλεια</i> , -aç, ḥ, costli-	person who is anticipa-
ness, splendor, sum- tuousness.	ted, and the part. of the
	verb which expresses <i>φορέω</i> , to carry.
	the action in which any

Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ συνεβεβήκει. Σοφοῖς διηλῶν καὶ αὐτὸς ἐκβήσῃ σοφός. Λυκοῦργος πολυτέλειαν ἔξηλασε τῆς Σπάρτης. Περσῶν οὐδεὶς ἀπελήλαται νόμῳ¹ τιμῶν² καὶ ἀρχῶν.³ Πολλοὶ συμπιόντες ἅπαξ γίγνονται φίλοι. 'Ο μεθύων δοῦλος ἐστι τοῦ πεπωκέναι. Οὐκ ἐκπίομαι τὸν οἶνον. 'Ο οἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπόθη. Τοὺς κακούργους οἱ θεοὶ ἀποτίσαντα. Οἱ πολῖται τοὺς πολεμίους ἐφύασαν εἰς τὴν πόλιν φυγόντες. Κύων⁴ δῆξεται τὸν δακόντα. 'Ο λαγῶν⁵ ὑπὸ τοῦ κυνὸς ἐδήχθη. Οὐκ ἀν μὴ καμὼν εὐδαιμονοίης. Οἱ κεκμηκότες στρατιώται ἀνεπαύσαντο. 'Αττικὴ ὑπὸ τῶν Περσῶν ἐτμήθη. 'Ο Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. 'Ο τύλαρος ιῆματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὖ τοί γ' ἐφίξει τῶν ἄκρων ἀνευ πόνου. 'Ο φίλος ὑπέσχετό μοι ἀφίξεσθαι. Αἱ γυναῖκες ἡμπέσχοντο καλὰ ιμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (part.), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (aor.) the basket with yarn. The father is come. The friend will promise me, to come (fut.) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

¹ § 161, 3.² § 157.³ § 47, 6.⁴ § 30.

one is anticipated; generally it may be translated by an adverb, as *before*, or *sooner than*, and the part. may be expressed by the finite verb, as *οἱ πολῖται τοὺς πολεμίους ἐφύασαν εἰς τὴν πόλιν φυγόντες*, "the citizens anticipated the enemies in having fled into the city," that is, "the citizens fled into the city sooner than the enemies."

§ 121. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ἄν, more rarely αῖν, before the ending.*

(a) ἄν or αῖν is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed ε, which is changed in the inflection into η.—The α in the ending -άνω is short.

1. αἰσθ-άν-ομαι, *to perceive*, Aor. ἥσθ-όμην, αἰσθέσθαι; Perf. ἥσθημαι; Fut. αἰσθήσομαι.

2. ἀμαρτάνω, *to miss*, Aor. ἥμαρτον; Fut. ἀμαρτίσομαι; Perf. ἥμαρτηκα; Perf. Pass. ἥμαρτημαι.

3. ἀπεχθάνομαι, *to be hated or odious*, Aor. ἀπηχθόμην; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὔξω), *to cause to increase, to increase*, Fut. αὔξησω; Aor. ηὔξησα; Perf. ηὔξηκα; Mid. and Pass. *to grow*, Perf. ηὔξημαι; Fut. αὔξήσομαι; Aor. ηὔξηθην.

5. βλαστάνω, *to sprout, spring*, Aor. ἐβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα (§ 88, 2).

6. δαρθάνω, *to sleep*, Aor. ἐδαρθον; Fut. δαρθήσομαι; Perf. δεδάρθηκα.

7. ὀλισθάνω, *to slip, to glide*, Aor. ὥλισθον; Fut. ὀλισθήσω; Perf. ὥλισθηκα.

8. ὀσφραίνομαι, *to smell*, Aor. ὠσφρόμην; Fut. ὀσφρήσομαι.

9. ὀφλισκάνω, *to be liable to a fine, to incur punishment, to owe*,—the double strengthening ισκ and αν is to be noted—Aor. ὥφλον; Fut. ὀφλήσω; Perf. ὥφληκα; Perf. Mid. or Pass. ὥφλημαι.

(b) ἄν is inserted before the Tense-ending, and ν is inserted before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The ν before a Pi-mute is changed into μ, before a Kappa-mute, into γ.

10. θιγγάνω, *to touch*. Aor. ἐθίγον; Fut. θίξομαι.

11. λαγχάνω, *to obtain by lot, to acquire*, Aor. ἐλαχον; Fut. λήξομαι; Perf. εἴληκα; Perf. Mid. or Pass. εἴληγμαι (§ 88, 4); Aor. Pass. ἐλήχθην.

12. λαμβάνω, *to take*, Aor. ἐλαβον, Imp. λαβέ; Fut. λήψομαι;

Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 88, 4); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην.

13. λανθάνω, (seldom λήθω), *to be concealed*, Aor. ἐλαθον; Fut. λήσω; Perf. λεληθα, *I am concealed*, Mid. *to forget*, Fut. λήσομαι; Perf. λελησμαι; Aor. ἐλαθόμην.

14. μανθάνω, *to learn*, Aor. ἐμαθον; Fut. μαθήσομαι; Perf. μαμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem *MATH-E*, according to No. a.

15. πυνθάνομαι, *to inquire, to ask, to learn by asking*, Aor. ἐπυνθάμην; Perf. πέπνουμαι, πέπνουσαι, etc.; Fut. πεύσομαι; verbal adjective, πευστός, πευστέος.

16. τυγχάνω, *to hit, to happen, to obtain* (with Gen.), Aor. ἐτύχον; Fut. τεύξομαι (*TEYX-*); Perf. τετύχηκα (*TYXE-* according to No. a).

LVIII. Vocabulary.

Ἄγγελία, -ας, ἡ, a mes- sage, news.	δίς, bis, twice.	κατα-δαρθάνω, to fall asleep, sleep.
ἄγε, age! come now.	δοκέω, to think, appear, seem.	λυγρός, -ά, -όν, sad.
ἀνα-στρέφω. to turn round (trans. and intrans.).	ἐλπομαι, to hope.	δπίσω, behind, back.
ἀνθεμον, -ον, τό, a flower, a blossom.	ἐξ-αμαρτάνω, ἀμαρτάνω strengthened by ἐξ.	προσ-ήκων, -ήκουσα, -ήκον, fitting, becoming.
βούλευμα, -ατος, τό, advice, a decision, a resolution.	ἐπαρκέω, w. dat., to help.	πώ (enclitic), yet.
βραχύς, -εῖα, -ύ, short.	ἐπιβουλή, -ῆς, ἡ, a plot.	συμφορά, -ᾶς, ἡ, an event, especially a misfortune.
γενναῖος, -ᾶ, -ον, of noble birth, noble, brave.	ἐπι-ορκέω, to swear falsely;	χρυσίον, -ον, τό (diminutive of χρυσός), gold.
δεῦρο, hither.	λy; w. acc., to any one.	τάχιστα, as soon as.
	εὐεργεσία, -ας, ἡ, a favor, beneficence.	
	κάμηλος, -ον, ὁ, ἡ, a camel.	

Λήσειν διὰ τέλους μὴ δοκείτω δ πονηρός. Κέρδος πονηρὸν μὴ λαβεῖν βούλον ποτέ. Δίκαια δρύσας συμμάχου τεύξη θεοῦ.¹ Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν. Λαβὲ πρόνοιαν τοῦ προσήκοντος βίου. Ξένοις ἐπαρκῶν² τῶν ισων τεύξη ποτέ. Ο βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἔσθετο. Οἱ Πέρσαι τοῖς Ἑλλησιν⁴ ἀπήχθοντο. Φίλιππος αὐτὸς ἀπεφαίνετο διὰ χρυσίου μῆλλον, ἢ διὰ τῶν ὅπλων ηὔξηκέν αι τὴν ίδιαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. Ως ὥσφροντο τάχιστα τῶν καμήλων⁵ οἱ ἵπποι, ὥπισω ἀνέστρεφον. Μὴ θίγης τοῦ κυνός.⁶ Λαγεδεῦρο, ίνα πύθῃ τῆς λυγρᾶς ἀγγελίας.³ Θεὸν ἐπιορκῶν μὴ δόκει λεληθέναι. Αρχῆς τετυχηκώς¹ ισὺι ταύτης ὕξιος. Καλὸν, μηδὲν εἰς φίλους ἀμαρτεῖν. Μακύριος, δεστις ἔτυχε γενναίου φίλου. Μάθε φέρειν τὴν συμφοράν. Οδείς πωξένυν ἐξαπατήσας ἀθανάτους ἔλαθεν. Απ' ἐσθλῶν ἐσθλὰ μαθήσῃ.

¹ § 158, 3. (b).

² § 176, 1.

³ § 158, 5. (b).

⁴ § 161, 2. (c).

⁵ § 158, 5. (a).

⁶ § 158, 3. (b).

Καὶ κακὸς πολλάκις τιμῆς καὶ δόξης ἔλαχεν. Παρὰ τῶν θεῶν πολλὰ παρειλήφαμεν δῶρα. Οὐ λέλογθεν, δεῖτις ἄδικα ἔργα πρύττει. Εἰ θεὸν ἀνήρ τις ἐλπεται λαθεῖν, ἀμαρτάνει. Δίς ἐξαμαρτεῖν ταύτην¹ οὐκ ἀνδρὸς σοφοῦ. Τέξ ὑγεθῆς χθονός ἐβλαστε² καλὰ ἄνθεμα, ἐκ δ' ὄρθων φρενῶν βουλεύματα συνθά. Τῆς εὐεργεσίας οὐποτε λήσομα.

The king will not perceive the plots against him. If thou drinkest (drinking), talk not much (pl.); for thou wilt err. What man has not once erred? The bad (man) is hated by the good. Philip increased (aor.) his royal authority more by money than by arms. From a correct understanding will always spring (*βλαστύνω*) excellent resolutions. I have slept only a short time. I will not touch the dog. Pericles has acquired great fame. The bad will never acquire true fame. We shall take precaution for a becoming life (gen.). The town was taken (aor.) by the enemy. The ungrateful (person) has forgotten the favor. The boy has studied literature well. Hast thou heard the sad news?

§ 122. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants σχ or the syllable ισχ.

Σχ is annexed, when the stem-characteristic is a vowel, and *ισχ*, when it is a consonant. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. *εύρ-ίσκω* (from *ΕΤΠΕ-*). Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with *i*.

1. *ἀλ-ίσκ-ομαι*, to be taken, to be conquered, Impf. *ἡλισκόμην*; (*ΑΛΟ-*) Fut. *ἀλώσομαι*; second Aor. *ἡλων*, and *ἔλλων* (*μι*, § 142, 9), *I was taken*; Perf. *ἡλώκα*, and *ἔλλώκα*, *I have been taken* (Aug., § 87, 6). The Act. is supplied by *αἴρειν* (§ 126, 1), signifying, *to take captive, to conquer*.

2. *ἀνιλίσκω*, to spend, to consume, Impf. *ἀνιλισκον*; Fut. *ἀνιλώσω*; Aor. *ἀνιλωσα* and *ἀνάλωσα*, *κατηνάλωσα*; Perf. *ἀνιλώκα* and *ἀνιέλωκα*; Perf. Mid. or Pass. *ἀνιλώμαι* and *ἀνάλωμαι*; Aor. Pass. *ἀνιλώθην*.

3. *ἀρέσκω*, to please, Fut. *ἀρέσω*; Aor. *ἥρεσα*; Perf. Mid. or Pass. *ἥρεσμαι*; Aor. Pass. *ἥρέσθην*.—Mid.

4. *γηράσκω* or *γηρίνω*, to grow old, Fut. *γηράσομαι*; Aor. *ἔγηρα*; Inf. *γηρᾶσαι*; Perf. *γεγήρακα*.

5. *γιγνώσκω*, to know, (*ΓΛΩ-*) Fut. *γνώσομαι*; second Aor. *ἔγνωρ* (*μι*, § 142); Perf. *ἔγνωκα*; Perf. Mid. or Pass. *ἔγνωσμαι* (§ 95); verbal adjective, *γνωστός*, *γνωστέος*.

¹ § 60, Rem. ²On the Sing. verb, see p. 27.

6. διδράσκω, *to run away* (usually compounded, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδρας (μι, § 142, 1).

7. εύρίσκω, *to find*, second Aor. εῦρον; Imp. εύρε; (ΕΤΡΕ-) Fut. εύρήσω; Perf. εῦρηκα; Perf. Mid. or Pass. εῦρημαι; Aor. Pass. εύρέθη; Aor. Mid. εὐρόμην; verbal adjective, εὐρετός.

8. ἴβάσκω, *to come to one's strength, to come to the state of manhood*, Aor. ἴβησα (ἴβω, *to be young*, but ἀνηβάω, *to become young again*).

9. θρίσκω, commonly ἀποθνήσκω, *to die*, (ΘΑΝ-) Aor. ἀπέθαρον; Fut. ἀποθαροῦμαι; Perf. τέθριψα, etc.; Fut. Perf. τεθρῆσον old Att., and τεθρίξομαι, *I shall be dead*.

10. ἵλασκομαι, *to propitiate*, Fut. ἵλλομαι; Aor. ἵλασάμην.

11. μιμητίσκω, *to remind*, (ΜΝΗ-) Fut. μηῆσω; Aor. ἔμησα; Perf. Mid. or Pass. μέμημαι, *I remember, I am mindful* (Redup., § 88, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνώμην, -ῆο, -ῆτο (§ 116, 4); Fut. Perf. μεμνήσομαι, *I shall be mindful*; Aor. ἔμνήσθη, *I remembered*; Fut. μνησθήσομαι, *I shall remember*.

12. πάσκω (arising from πάθειν, by transferring the aspiration of the Θ to κ), *to experience a sensation, to suffer*, Aor. ἔπαθον; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.

13. πιπίσκω, *to give to drink*, Fut. πισω; Aor. ἔπισα.

14. πιπράσκω, *to sell* (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδέμην); Perf. πέπράκα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπρᾶσθαι); Aor. ἔπράθη; Fut. Perf. πεπράσομαι in the sense of the simple Fut. πραθήσομαι (not used).

15. στερίσκω (seldom στερέω), *to deprive of*, Fut. στερήσω; Aor. ἔστερησα; Perf. ἔστερηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, Fut. στερήσομαι; Perf. ἔστερημαι; Aor. ἔστερηθη.

16. τιτρώσκω, *to wound*, Fut. τρώσω; Aor. ἔτρωσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἔτρωθη; Fut. τρωθήσομαι and τρώσομαι.

17. φάσκω, *to think, to say, to affirm, assert* (Ind. not used), Impf. ἔφασκον; Fut. φίσω; Aor. ἔφησα.

18. χάσκω, *to gape*, (ΧΑΝ-) Aor. ἔχάρον; Fut. χάροῦμαι; Perf. χέγγη, *I stand open*.

REMARK. Διδάσκω, *to teach*, retains the κ in forming the tenses: Fut. διδάξω; Aor. ἔδίδαξα; Perf. δεδίδακα; Aor. Pass. ἔδιδάχθη.—Mid.

LIX. Vocabulary.

'Αλυπος, -ον, without trou-	έπαναφέρω, to bring back, παλαιός, -ά, -όν, old, aged,	
ble, free from sorrow.	ref. ^{ro} , to refer, impute.	of old time.
ἀμνημονέω, w. gen., to be εὐγενής, -ές, well-born, of πύσχω, to feel, suffer;	high birth, noble.	with εὖ, receive a favor,
forgetful of.		be well treated.
δεκύς, -άδος, ἡ, a decad, μοῖρα, -ας, ἡ, a share, a the number ten.	lot, fate.	πενθέω, to grieve, mourn
ἔξ-ευρίσκω, to find out.	μόρσιμος, -ον, fated.	for.

'Ολίγους εὐρήσεις ἄνδρας ἔταιρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πᾶσιν ἀνθρώποις μόρσιμον ἔστιν ὑποθανεῖν. Πενθοῦμεν τοὺς τεθνηκότας. Ήδέως τῶν παλαιῶν πράξεων¹ μέμνηνται οἱ ἀνθρωποι. Οὐκ ἀν εὔροις ἀνθρωπον πάντα² διλβιώτατον. Ἡ καλῶς ζῆν,³ ἡ καλῶς τεθνηκένται ὁ εὐγενής βούλεται. Εἰ δεινὰ δι' ὑμετέραν κακότητα πεπόνθατε, μή τι⁴ θεοῖς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλωσεν.⁵ ἡ τέχνη δὲ σώζεται. Πάντ' ἔστιν ἔξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις. Εἰ τις γηράσας ζῆν εὔχεται, ἀξιός ἔστι γηράσκειν πολλὰς εἰς ἔτῶν δεκύδας. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχη τέχνην εὐρηκας, οὐ τέχνη τύχην. Οὐκ ἔστι βίον εὐρεῖν ἄλυπον οὐδενί.⁶ Ἀχύριστος, ὅστις εὐπαθῶν ἀμνημονεῖ. Δίκαιον εὐπράττοντα μεμνῆσθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (*dat.*) the whole wealth of the town has been consumed. Seek to please (*aor.*) the good. The fame of virtue will never grow old. The bad (*man*) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (*acc. w. inf.*) letters were invented (*inf. aor.*) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (*οὐκ ἔστι, w. dat.*) to say, This I will not suffer. The prisoners were sold (*aor.*) by the enemies. The soldiers robbed (*aor.*) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (*aor.*) by Aristotle.

§ 123. V. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

This reduplication consists in repeating the first consonant of the stem with *i*. To this class belong:

γίγνομαι (instead of γιγένομαι), to become, (*ΓΕΝ-*) Aor. ἐγενόμην; Fut. γενήσομαι; Perf. γεγένημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, Imp. πῖπτε; (*ΠΕΤ-*) Fut. πεσοῦμαι (§ 116, 3); Aor. ἐπεσον; Perf. πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γιγνώσκω.

¹ § 158, 5. (b). ² in every respect. ³ § 97, 3. (a). ⁴ μή τι, in no respect
• The Aor. denotes a custom. ⁶ οὐκ ἔστι — οὐδενί, no one can. See § 177, 6

§ 124. VI. Verbs, to whose Pure Stem ε is added in the Pres. and Impf.

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα, but Fut. γάμω (§ 83); Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, *nubo*), Fut. γαμοῦμαι (§ 83); Aor. ἔγημάμην; Pass. *to be wedded*, Aor. ἔγαμήθην, etc.

2. γηθέω, usually Perf. γέγηθα (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω; Aor. ἔδοξα; Perf. Pass. δέδογμαι, *visus sum*; Aor. Pass. ἔδόχθην.

4. μαρτύρεω, *to witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call to witness*.

5. ξυρέω, *to shave*, Mid. ξύρομαι; Aor. ἔξυράμην, but Perf. ξύρημαι.

6. ὀθέω, *to push*, Impf. ἐώθοντ; Fut. ὥσω and ὠθήσω; Aor. ἔωσα, ὥσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἔώσθην (Aug. § 87, 4).—Mid.

LX. Vocabulary.

'Απωθέω, <i>to push, or drive</i>	ἐμπίπτω, <i>to fall on or into</i>	συμ-πίπτω, <i>to fall with;</i>
		away. something, <i>to meet with.</i> συμπίπτει, <i>it happens.</i>
ἀτη, -ης, ḥ, infatuation,	εὐδοκίμεω, <i>to be or become</i>	συμ-φέρω, <i>to carry with,</i>
and consequent unhap-	celebrated.	conduce, <i>to be of use.</i>
piness, evil.	προ-νοέω, <i>to think or con-</i>	συν-δια-τρίβω, <i>to spend</i>
εἰς-ωθέω, <i>to push, or drive</i>	sider beforehand.	time with, <i>to live with.</i>
in.	πώποτε, <i>ever.</i>	φόνος, -ου, ὁ, <i>murder.</i>

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἄγαθοῦ. Χεῖρα πεσόντ. δρεξον. 'Ο ἄγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ ἀνθρώποι πρὸς ἀρετὴν γεγόνασιν. Μή μοι γένοιθ' ἡ βούλομαι, ἀλλ' ἡ συμφέρει. Μὴ σπεῦδε πλούτειν, μὴ ταχὺ πένης γένη. Πολλάκις ὁ εὐδοκιμεῖν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἀτην ἐπεσεν. "Οταν ἀτυχεῖν σοι συμπέσῃ τι, Εἴρ! πίδον μυήσθητι. Οὐκ ἔστιν, δῖτις πάντ' ἀνὴρ εὑδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γῆμαι ὁ σπουδαῖος, ἐλεῖεν. 'Εγὼ γεγάμηκα. 'Η τοῦ φίλου θυγατήρ, ἐννύτην ἡμέραν γεγαμημένη, τέθνηκεν. 'Αχιλλέως θυμὸς ἐγεγήθει φόνον 'Αχαιῶν δρῶντος. 'Ἐδοξε τῷ στρατηγῷ¹ ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἐλεῖεν. 'Υπὸ πάντων μαρτυρήσεται μοι, ὅτι ἐγὼ ἡδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χείρω² ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἔει τοὺς ἐμοὶ συνδιατρίβοντας. Δημοσθένης ἔξιρατο τὴν κεφαλήν. Οἱ στρατιῶται εἰς τὴν πόλιν εἰςεωσθησαν. Οἱ στρατιῶται ἀπεώσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies (ἐμπίπτω, *w dat.*). The daughter of my friend will

¹ The general determined.

² § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (gen.) of the enemies. It is determined (*perf. pass. of δοκέω*) that (*acc. r. inf.*) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic ε.

The ε is lengthened into η in inflection. Exceptions: ἀχθομαι and μάχομαι.

1. ἀλεξω, to ward off, Fut. ἀλεξήσω; Mid. to ward off from oneself, to defend, Fut. ἀλεξήσομαι (from ἈΛΕΚ-); Aor. ἤλεξαμην.

2. ἀχθομαι, to be vexed, displeased, Fut. ἀχθέσομαι; Aor. ἤχθέσθην; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

3. βόσκω, to feed, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. to feed (intransitive).

4. βούλομαι, to wish, (second Pers. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβούλιθην and ἥβοντ. (Aug. § 85, Rem. I).

5. δέω, to want, to need, usually Impers. δεῖ, it is wanting, it is necessary, Subj. δέῃ, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Mid. δέομαι, to need, Fut. δεήσομαι; Aor. ἐδεῆθην.

6. εὐθέω and θέλω, to will, Impf. ὑθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἥθελησα and ἔθελησα; Perf. only ὥθεληκε.

7. εἴλω, to press, to shut up, Fut. εἰλήσω; Perf. Mid. or Pass. εἴλημαι; Aor. Pass. εἰλήθην.

8. ἘΙΡΟΜΑΙ, Aor. ἥρόμην, I inquired, ἐρέσθαι, ἐρωμαι, ἐροίμην, ἐρωῦ, ἐρύμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν.

9. ἐρήσω, to go forth, Fut. ἐρήσησω; Aor. ἥρόησα.

10. εῦδω, commonly καθεύδω, to sleep, Fut. καθευδήσω (Aug., § 91, 3).

11. ἔχω, to have, to hold, Impf. εἰχον (§ 87, 3); Aor. ἐσχον, Inf. σχεῖν, Imp. σχέσ, παράσχες (μι, § 142), Subj. σχῶ, -ης, παράσχω, παράσχης, etc., Opt. σχοίην (μι), Part. σχών; Fut. ἔξω and σχίσω; Perf. ἐσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχον, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμερος; Fut. σχίσομαι; Perf. Mid. or Pass. ἐσχημαι; Aor. Pass. ἐσχέθην; verbal adjective, ἐκτός and σχετός.

12. ἔψω, to boil, to cook, Fut. ἐψήσω; verbal adjective, ἐφθός or ἐψητός, ἐψητέος.

144 VERBS WHICH ASSUME *s* IN THE TENSE-FORMATION. [§ 125.]

13. *καθίζω*, *to seat, make to sit*, Impf. *ἐκάθιζον*, old Attic, *καθῖζον*; Fut. *καθιώ* (§ 83); Aor. *ἐκάθισα*, old Attic, *καθῖσα*; Perf. *κεκάθικα*; Mid. *I seat myself*, Fut. *καθιζόσομαι*; Aor. *ἐκαθισάμην*, *I seated for myself, I caused to sit.* But *καθέζομαι*, *I seat myself, I sit*, Impf. *ἐκαθεζόμην*; Fut. *καθεδοῦμαι* (Aug. § 91, 3).

14. *κλαίω*, *to weep*, Att. *κλάω* without contraction, Fut. *κλαίσομαι* and *κλαυσοῦμαι* (§ 116, 3), rarer *κλαιήσω* or *κλαιήσω*; Aor. *ἔκλαυσα*; Perf. *κέκλαυμαι* and *κέκλαυσμαι*; verbal adjective, *κλαυτός* and *κλαυτός*, *κλαυστέος*.—Mid.

15. *μάχομαι*, *to fight*, Fut. *μαχοῦμαι* (instead of *μαχέσομαι*); Aor. *ἔμαχεσάμην*; Perf. *μεμάχημαι*; verbal adjective, *μαχετέος* and *μαχητέος*.

16. *μέλλω*, *to intend, to be about to do*, hence *to delay*, Impf. *ἔμελλον* and *ἵμελλον*; Fut. *μελλήσω*; Aor. *ἔμελλησα* (Aug., § 85, Rem.).

17. *μέλει μοι*, *it is a care, anxiety, interest to me, curae mihi est* (rarely personal *μέλω*), Fut. *μελήσει*; Aor. *ἔμελησε(ν)*; Perf. *μεμέλησε(ν)*; Mid. *μελομαι*, commonly *ἐπιμελομαι* (and *ἐπιμελοῦμαι*); Fut. *ἐπιμελήσομαι* (sometimes *ἐπιμελῆσομαι*); Aor. *ἐπεμελήθην*.

18. *μύζω*, *to suck*, Fut. *μυζήσω*, etc.

19. *ὄζω*, *to smell*, Fut. *ὄζήσω*; Aor. *ὦζησα*; Perf. *ὄδωδα* with the meaning of the Pres. (Att. Redup., § 89).

20. *οἴομαι* and *οἶμαι*, *to think*, second Pers. *οἴει* (§ 82, 2), Impf. *ῳόμην* and *ῳμην*; Fut. *οἴήσομαι*; Aor. *ῳήθην*, *οὶηθῆναι* (Aug., § 87, 1).

21. *οἴχομαι*, *to depart, to go, to have gone, abi*i, Impf. *ῳόμην*, *I went away*; Fut. *οἴγήσομαι*; Perf. *ῳχημαι*, in the Common language only in composition, e. g. *παρῳχημαι*.

22. *ὁφεῖλω*, *to owe, to be under obligation, debeo*, Fut. *ὁφειλήσω*; Aor. *ὦφεῖλησα*; second Aor. *ὦφελον*, *-ες*, *-ε(ν)* (first and second Pers. Pl. not used) in forms expressing *wish, utinam*.

23. *πέτομαι*, *to fly*, Fut. *πτήσομαι*; Aor. *ἐπτόμην*, *πτέσθαι* (rarer *ἐπτην* and *ἐπιάμην*, *μι*, § 142, 2); Perf. *πεπότημαι*.—Syncope, § 117, 1.

24. *χαιρώ*, *to rejoice*, Fut. *χαιρήσω*; Aor. *ἐχάρην* (*μι*, § 142, 8); Perf. *κεχάρηκα*, *I have rejoiced*, and *κεχάρημαι*, *I am rejoiced*.

REMARK. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. *μένω*, *to remain*, Perf. *μεμένηκα*, regular in the other tenses; *τέμω*, *to divide, to distribute*, Fut. *νεμῶ* and *νεμοῦμαι*; Aor. *ἐνειμα*; Perf. *νενέμηκα*; Aor. Pass. *ἐνεμήθην* (rarer *ἐνεμέθην*); Perf. Mid. or Pass. *νενέμημαι*.—Mid.

LXI. Vocabulary.

-ας, ἡ, the food ods.	τήδειος, -α, -ον, fit, re- quisite; τὰ ἐπιτήδεια, μίρου, -ον, τό, scented provisions.	μεστός, -ή, -όν, w. gen., full. scented provisions. salve, perfumery.
boil up.	έρωτάω, to ask.	νέμω, to divide, distribute.
-ον and βασί-	ἡμίθεος, -ον, ὁ, a demi- god.	ὄρνις, -ιθος, ὁ, ἡ, a bird.
α, -ον, royal,	θρόνος, -ον, ὁ, a seat, a throne.	ὄρος, -εος = -ονς, τό, a mountain.
to remain.	καλοκύγαθία, -ας, ἡ, rec- uestion, whether.	πάππος, -ον, ὁ, a grand- father.
examine, search,	λεία, -ας, ἡ, booty, plun- der.	πλήν, except, besides.
convict.	τρίποντος, -οδος, ὁ, threc- [part.] footed, a tripod.	
, -ον and ἐπι-	μέρος, -εος = -ονς, τό, a	

τιῶται τοὺς πολεμίους ἀλεξήσονται. Μὴ ἀχθεσθῆτε ὑπὲρ ὅν¹ ἡμαρ-
γχόμενοι. 'Ο ποιμὴν αἰγῶν τὴν ἀγέλην ἐν τοῖς ὄρεσι βοσκήσει. Οἱ
ι ἐπὶ τοὺς πολεμίους στρατεύεσθαι ἐβούληθησαν. Τοῖς στρατιώταις²
ερίᾳ γῆ τῶν ἐπιτηδείων³ δείσει. Πλούσιος ἔστιν οὐχ ὁ πολλὰ κεκτη-
ό μικρῶν δεησόμενος. 'Ο Πολυδεύκης οὐδὲ θεὸς ἡθέλησε μόνος, ἀλ-
λιμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων
εἰς τὸν ποταμὸν εἰλήθησαν. 'Εροῦ τὸν πατέρα, εἰ τὴν ἐπιστολὴν

Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευδῆσαι. Οὐδεὶς ὑνθρώ-
ῃ τοῖς θεοῖς⁴ ὅμιλεῖν, πλὴν ὅσοι μετεσχήκασι κύλλους. Πέλοψ γάρ
· κα ὑμβροσίας⁵ μετέσχε καὶ Γανυμήδης καὶ ἄλλοι τινές. Μῆδεια Αἴ-
ήσασα νέον ποιῆσαι λέγεται. Καθιοῦμέν σε, ὡ στρατηγέ, εἰς τὸν Θρό-
'ασίλειον. 'Ο βασιλεὺς ἐπὶ τοῦ θρόνου καθιζήσεται. Οἱ Ἑλληνες ἐν
θαρραλέως ἐμαχέσαντο. Κῦρος ὑπὸ Μανδύνης τῆς μητρὸς ἐρωτηθείς,
ο μένειν παρὰ τῷ πάππῳ, οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ ἐλεξεν, δτι μέ-
οιτο. Τοῖς ἀγαθοῖς⁶ τῆς ἀρετῆς⁷ μελήσει. Χρηστοὶ νέοι οὐ μύρων
⁸ ἀλλὰ καλοκύγαθίας. Οἱ στρατιώται οἰηθέντες τοὺς πολεμίους ἀπο-
ντο. 'Η ψυχὴ ἀναπτομένη οἰχήσεται ἀθύνατος καὶ ἀγηρως. Οἱ κα-
γύλην ζησίαν ὠφείλησαν.⁹ 'Η ὄρνις ἀναπεπότηται. Οἱ πολῖται δει-
κεσαν ἐπὶ τῇ νίκῃ. Οἱ θηρευταὶ πᾶσαν τὴν νύκτα ἐν τοῖς ὄρεσι διε-
αν. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (ἐνε-
·ρίποδες ἤσαν κρεῶν¹⁰ μεστοὶ νενεμημένων.

diers courageously kept off (aor. mid.) the enemies. Many herdsmen
(r.) the herds of goats on the mountains. The father will wish to de-
rrow. A good general takes care, that (that not, δπως, μή, w. ind. fut.)
s may not want provisions. The good will not wish to go about with
I will ask the father, whether he has written the letter. If thou art
ing weary, perf. part.), thou wilt sleep comfortably (ήδέως). Those
held by evil desires are all slaves. Cowardly soldiers will not take
ingers. Æson, having been boiled by Medea, is said to have become

:ἐρ τούτων, ἦ. ² the soldiers will need. ³ § 158, 5. (a).
2. (a), (a). ⁵ § 158, 3. (b). ⁶ § 161, 5. ⁷ § 158, 6. I, (b).
ινός, to smell of something. ⁹ owed, had to suffer. ¹⁰ § 39, Rem.

young again. The soldiers set their general upon the regal throne. Good warriors will fight courageously for their country. I will not delay, but quickly ask. The laws will care for the general welfare (*gen.*). The flowers smell (*perf.*) beautifully. The youths smelt of perfume. The citizens will not think that (*acc. w. inf.*) the enemies have already fled. I will go. The evil-doers will have to suffer (will owe) a great punishment. The bird will fly away. I shall rejoice to be honored (being honored) by the good. The soldiers have given the general a share of the booty.

§ 126. Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.

1. *αἴρεω*, *to take, to capture*, e. g. a city, Fut. *αἴρήσω*; Perf. *ἥρηκα*; Aor. (from 'ΕΛ) *εἴλον*, *ἔλεῖν*; Aor. Pass. *ἥρέθην*; Fut. Pass. *αἴρεθήσομαι* (§ 98, Rem.); Mid. *to choose*, Fut. *αἴρησομαι*; Aor. *εἴλόμην*; verbal adjective, *αἴρετός*, *-τέος*.—Aug., § 87, 3.

2. *ἔρχομαι*, *to go, to come* (the remaining modes and participials are borrowed from *εἰμι* [§ 137]); thus *ἔρχομαι*, *ἴω*, *ἴθι*, *ἴέναι*, *ἴών*); Impf. *ἥρχόμην*, commonly *ἥσιν* or *ἥα*, Opt. *ἴοιμι*; Fut. *εἶμι*, *I shall go* (*ἥξω*, *I shall come*);—('ΕΛΕΥΘ-) Perf. *ἔλήλυθα*; Aor. *ἥλθον*, *ἔλθω*, *ἔλθοιμι*, *ἔλθέ*, *ἔλθεῖν*, *ἔλθων*; verbal adjective, *ἔλευστέον*.

3. *ἔσθίω*, *to eat*, Impf. *ἵσθιον*; Fut. *ἔδομαι*; Perf. *ἔδήδοκα*; ('ΦΑΓ-) Aor. *ἔφαγον*, *φαγεῖν*; Perf. Mid. or Pass. *ἔδήδεσμαι*; Aor. Pass. *ἥδεσθην*; verbal adjective, *ἔδεστός*.

4. *όράω*, *to see*, Impf. *έώρων*; Perf. *έώρακα* (Aug., § 87, 6); ('ΙΔ-) Aor. *εἶδον*, *ἴδω*, *ἴδοιμι*, *ἴδέ*, *ΐδεῖν*, *ΐδών*. On the second Perf. *οἶδα*, *I know*, see § 143. ('ΟΠ-) Fut. *ὄψομαι* (second Pers. *ὄψει*, § 82, 2); Mid. or Pass. *όρῶμαι*; Perf. Mid. or Pass. *έώραμαι* or *ώμμαι*, *ώψαι*, etc.; Inf. *ώφθαι*; Aor. Mid. *εἰδόμην*, *ΐδεσθαι*, *ΐδον* (and with the meaning *ecce, ίδού*), as a simple, only poetic; Aor. Pass. *ώφθην*, *όφθηναι*; Fut. *όφθήσομαι*; verbal adjective, *όρατός* and *όπτός*.

5. *τρέχω*, *to run*, ('ΔΡΕΜ-) Fut. *δραμοῦμαι*; Aor. *ἔδράμον*; Perf. *δεδράμηκα*; Perf. Mid. or Pass. *δεδράμημαι*.

6. *φέρω*, *to bear*, ('ΟΙ-) Fut. *οἴσω*;—('ΕΓΚ-) Aor. *ἥνεγκον* (rarer *ἥνεγκα*), Opt. *ἐνέγκοιμι*, *-ειε(ρ)*, etc. (rarer *-αιμι*, etc.); Inf. *ἐνεγκεῖν*, Part. *ἐνεγκών*, Imp. *ἐνεγκε*, *-έτω*, etc.; ('ΕΛΕΚ-) Perf. *ἔνιγνοχα*; Perf. Mid. or Pass. *ἔνήνεγμαι*, *-γξαι*, *-γκται* or *ἔνήνεκται*; Aor. Mid. *ἥνεγκάμην*, *ἥνεγκαι*, *-ασθαι*, *-άμενος*; Aor. Pass. *ἥνέχθην*; Fut. *ἐνεχθήσομαι*; verbal adjective, *οἰστός*, *οἰστέος*.—Mid.

7. *φημί* (§ 135, 8), *to say*, Impf. *ἔφην* with the meaning of the Aor., also *φάναι* and *φάς*; ('ΕΠ-) first Aor. *εἶπα*, *εἶπας*, *εἶπατε*,

[*Imp.* εἰπον, εἰπάτω, *Inf.* εἰπαι; *second Aor.* εἰπον, εῖπω, εῖποιμι, εἰπέ (compound πρόειπε), εἰπεῖν, εἰπών. From the *Epic Pres.* εῖρω, come *Fut.* ἐρῶ; *Perf.* εἴρηκα; *Perf. Mid.* or *Pass.* εἴρημαι; *Fut. Perf.* εἴρησομαι. From *PE-* *Aor. Pass.* ἐρήθηται, ῥηθῆναι, ῥηθείς; *Fut. Pass.* ῥηθήσομαι; verbal adjective, ῥητός, ῥητέος.—*Mid.* only in compounds, *Fut.* ἀπεροῦμαι and *first Aor.* ἀπείπασθαι, *to deny, to despair*, like ἀπειπεῖν.

LXII. Vocabulary.

Ἄγανακτέω, to be dis- pleased, or indignant.	ἐξ-ειπεῖν, to speak or say out, utter.	παρα-τρέχω, <i>w. acc.</i> , to run by, or past.
ἀνα-κρύζω, to cry out.	ἐβρωμένως, strongly, firm- eterkeώς, exactly, surely.	παρα-φέρω, to carry by or
ενβουλος, -ov, one who	ενβουλος, -ov, one who	past.
βραδύς, -εῖα, -ύ, slow.	consults well, clever,	πέρας, -ατος, τό, the end,
γλαῦξ, Attic γλαῦξ, -κός,	σαγαῖος.	α limit.
ἢ, an owl.	λυπέω, to distress.	[<i>Idious.</i> περι-ορύω, to overlook,
δεῖδω, to fear; <i>perf.</i> δέ-	μακρός, -ά, -όν, long,	neglect.
δοικα has a present mean- ing.	μήπω, not yet.	προ-έρχομαι, to go before.
	ὄργιζομαι (<i>w. pass. aor.</i>),	πταίρω, to sneeze.
δῶμα, -ατος, τό, a house.	to be angry.	ῥεῦμα, -ατος, τό, a stream.
ἐνύπνιον, -ou, τό, a dream,	παρακαταθήκη, -ης.	ἢ, a σφύδρα, very, violently,
a vision.	τάχιστα, πρὶν ὑτρε- κέως πέρας ὅψει.	thing deposited, a pledge. very much.

Καὶ βραδὺς ενβουλος εἰλα¹ ταχὺν ἄνδρα διώκων. Οἱ Ἀθηναῖοι Θεμιστοκλέα στρατηγὸν εἶλον το ἐν τῷ Περσικῷ πολέμῳ. Ὁδυσσεὺς εἰς Ἀιδου μέγα δῶμα ἢ λύεν. Ἡν ἀν μοῖραν ἔλης, ταύτην φέρε καὶ μὴ ἀγανάκτει. Λυπούμεν², ἀν πτάρη τις· ἀν εἰπη κακῶς, ὄργιζόμενθα· ἀν ἵδη τις ἐνύπνιον, σφόδρα φοβούμενθα· ἀν γλαῦξ ὄνακρύγη, δεδοίκαμεν. Μὴ πίστευε τάχιστα, πρὶν ὑτρεκέως πέρας ὅψει. Μετρίως φύγε. Οὐδὲ εἰς Ὁμηρον εἴρηκε μακρόν. Ὁστις λόγους, ώς παρακαταθήκην, λαβὼν ἔξειπεν, ἀδικός ἐστιν, ἢ ἄγαν ἀκρατής. Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, ἀλλ’ εἰ φρονούντων τοὺς λόγους ἄνδρῶν ἔρω. Πένθει μετρίως τοὺς ὑποθανόντας φίλους· οὐ γὰρ τεθνήκασιν, ἀλλὰ τὴν αὐτὴν ὁδόν, ἢν πᾶσιν ἔλυτεῖν ἔστι ἀνάγκη, προεληλύθασιν. Ξένους πένητας μὴ παραδρύμησι ἴδων. Ποταμός τις καὶ ρεῦμα βίαιόν ἐστιν ὁ αἵων· ἅμα τε γὰρ ὡφελη καὶ παρενήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ³ ἐνεχθήσεται. Ἐνεγκε λύπην καὶ βλάβην ἐβρωμένως. Φίλον δι’ ὄργην ἐν κακοῖς μὴ περιίδῃς. Μήπω μέγαν εἰπης, πρὶν τελευτήσαντ’ ἵδης.

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (*aor.*) O friend, and see (*aor.*) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish (*ἡδέως*). The boy has eaten. The provisions are (*i. e.* have been) eaten. I have seen the unhappy (man). The enemies were seen (*aor.*). If thou seest thy poor friends (*part. aor.*), thou wilt not run past them. The boy has run very fast. The grief was borne (*aor.*) by the father with firmness. What has been said to thee by thy friend?

¹ the Aor. is translated by *is accustomed*.

² instead of ἄλλο δέ.

VERBS IN -μι.

§ 127. *Conjugation of Verbs in -μι.*

1. The principal peculiarity of verbs in -μι is, that, in the Pres. and Impf., and also in the second Aor. Act. and Mid. of several verbs, they take personal-endings different from those in -ω, and have no mode-vowel in the Ind. of these tenses. The formation of all the other tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μι, which have a monosyllabic stem, in the Pres. and Impf. take a reduplication (§ 123), which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or with a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. There are only a few verbs of this kind; e. g.

ΔΟ- δί-δω-μι, *to give,*
ΣΤΑ- ἵ-στη-μι, *to place,*

XPA- κί-χρη-μι, *to lend,*
'Ε- ἵ-η-μι, *to send.*

§ 128. *Division of Verbs in -μι.*

Verbs in -μι are divided into two principal classes:

I. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

- | | |
|---|-----------|
| (a) in α, e. g. ἵ-στη-μι, <i>to station,</i> | Stem ΣΤΑ- |
| (b) " ε, " τί-θη-μι, <i>to place,</i> | " ΘΕ- |
| (c) " ο, " δί-δω-μι, <i>to give,</i> | " ΔΟ- |
| (d) " ι, " εἰμι, <i>to go,</i> | " Ι- |
| (e) " σ, " εἰμί, instead of ἔσμι, <i>to be,</i> | " ΕΣ-. |

II. Such as annex to their stems the syllable ννῦ or νῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes ννῦ.

- | | |
|---|-------------|
| (a) in α, e. g. σκεδά-ννῦ-μι, <i>to scatter,</i> | Stem ΣΚΕΔΑ- |
| (b) " ε, " κορέ-ννῦ-μι, <i>to satisfy,</i> | " KOPE- |
| (c) " ι, only τί-ννῦ-μι, <i>to atone,</i> | " TI- |
| (d) " ο, e. g. στρώ-ννῦ-μι, <i>to spread out,</i> | " ΣΤΡΟ-. |

B. In a consonant, and assumes νῦ.

- | | |
|--|------------|
| (a) in a mute, e. g. δείκ-νῦ-μι, <i>to show,</i> | Stem ΔΕΙΚ- |
| (b) " liquid, " ὄμ-νῦ-μι, <i>to swear,</i> | " OM-. |

REMARK. Of this second class, only the verb σβέ-ννυ-μι, *to quench*, from the stem ΣΒΕ-, forms a second Aor., viz. ἔσβην.

§ 129. *Mode-vowels.*

1. The Ind. Pres., Impf. and second Aor. do not take the mode-vowel, and hence the personal-endings are annexed to the verb-stem; e. g.

<i>i</i> -στα-μεν	<i>ɛ</i> -τί-θε-μεν	<i>ɛ</i> -δο-μεν
<i>i</i> -στά-μεθα	<i>ɛ</i> -τι-θέ-μεθα	<i>ɛ</i> -δύ-μεθα.

2. The Subj. has the mode-vowels *ω* and *η*, like verbs in -ω, but these vowels coalesce with the characteristic-vowel; hence the following deviations from the verbs in -ω, in respect to contraction, are to be noted, namely,

άη and áη coalesce into ī and ī (not, as in contracts in -áω, into ā and ā), óη coalesces into ō (not, as in contracts in -óω, into oī); e. g.

<i>i</i> -στά-ω = <i>i</i> -στῶ	<i>i</i> -στά-ης = <i>i</i> -στῆς	<i>i</i> -στά-η-ται = <i>i</i> -στῆ-ται
στά-ω = στῶ	στά-ης = στῆς	
τι-θέ-ω = τι-θῶ	τι-θέ-ης = τι-θῆς	τι-θέ-ω-μαι = τι-θῶ-μαι
δι-δό-ω = δι-δῶ	δι-δό-ης = δι-δῆς	δι-δό-η = δι-δῆ.

REM. 1. This form of the Subj. of *ἴστημι* and *τίθημι* is like the Subj. of the two Aorists Pass. of all verbs; e. g. *τυφθῶ*, -ῆς, -ῆ, etc., *τυπ-ῶ*, -ῆς, -ῆ, from *τύπ-τω*, *στα-θῶ*, -ῆς, -ῆ, from *ἴστημι*.

REM. 2. The Subj. of verbs in -νμι is like that of verbs in -νω; e. g. *δεικνύω*, -ῆς, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel *i*, which is annexed to the characteristic-vowel, and with it forms a diphthong; e. g.

Opt. Impf. A. <i>i</i> -στα-ι-ην = <i>i</i> -σταί-ην	Aor. II. A. σταί-ην	Impf. M. <i>i</i> -σταί-μην
τι-θε-ι-ην = τι-θεί-ην	θεί-ην	τι-θεί-μην
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μην.

REM. 3. The form of the Opt. of verbs in -ε (*τίθημι*) is like the Opt. of the Aorists Pass. of all verbs; e. g. *στα-θεί-ην*, *τυφ-θεί-ην*, *τυπ-εί-ην*.

REM. 4. The Impf. Opt. of verbs in -νμι, like the Subj. Pres., follows the form in -ω; e. g. *δεικνύοιμι*.

§ 130. *Personal-endings.*

1. The personal-endings of the Act. are the following:

(a) Indicative Present,

Sing. 1.	-μι	<i>i</i> -στη-μι
2.	-ς	<i>i</i> -στη-ς
3.	-σι(ν)	<i>i</i> -στη-σι(ν)
Dual 2.	-τον	<i>i</i> -στᾶ-τον
3.	-τον	<i>i</i> -στᾶ-τον
Plur. 1.	-μεν	<i>i</i> -στᾶ-μεν
2.	-τε	<i>i</i> -στᾶ-τε
3.	[νσι(ν)] (properly -ντι)	[<i>i</i> -στα-ντι <i>i</i> -στα-νσι(ν)]

The ending of the third Pers. Pl. -νσι(ν) is changed into -δσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in α, thus:

from ι-στα-νσι	is formed ι-στάσι	(ι-στά-άσι)
" τι-θε-νσι	" τι-θεῖσι	Att. τι-θέ-άσι
" δι-δο-νσι	" δι-δοῦσι	" δι-δό-άσι
" δείκ-νυ-νσι	" δείκ-νύσι	" δείκ-νύ-άσι.

(b) The personal-endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are endings of the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. ι-στη-ν	ξ-τί-θη-ν
2.	-ς	ι-στη-ς	ξ-τί-θη-ς
3.	-	ι-στη	ξ-τί-θη
Dual 2.	-τον	Aor. II. ξ-στη-τον	ξ-θε-τον
3.	-την	ξ-στή-την	ξ-θέ-την
Plur. 1.	-μεν	ξ-στη-μεν	ξ-θε-μεν
2.	-τε	ξ-στη-τε	ξ-θε-τε
3.	-σαν	ξ-στη-σαν	ξ-θε-σαν.

So the Ind. of the two Aorists Pass. of all verbs is like the second Aor. ξορην; e. g. ξτύπ-ην, ξ-στά-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor., except in the first Pers. Sing., differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; e. g. σται-ην ι-σται-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 1. In the Dual and Pl. Impf. Opt., the η is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν; e. g.

$$\begin{array}{ll} \tauιθεί-ημεν = \tauιθείμεν & ισται-ητε = ισταιτε \\ \tauιθεί-ησαν = \tauιθείεν & διδού-ησαν = διδοίεν. \end{array}$$

The same holds of the Opt. Pass. Aorists of all verbs; e. g. τυφθείημεν, τυπείημεν = τυφθείμεν, τυπείμεν (wholly like τιθείην).—On the contrary, in the Opt. second Aor. Act. of ιστημ, τίθημ, δίδωμ, the shortened forms are very rare, except the third Pers. Plural.

(e) The endings of the Pres. and second Aor. Imp. are:

Sing. 2.	-θι	(ι-στα-θι)	(τι-θε-θι)	(δι-δο-θι)
3.	-τω	ι-στά-τω	τι-θε-τω	δι-δο-τω
Dual 2.	-τον	ι-στα-τον	τι-θε-τον	δι-δο-τον
3.	-των	ι-στά-των	τι-θε-των	δι-δο-των
Plur. 2.	-τε	ι-στα-τε	τι-θε-τε	δι-δο-τε
3.	-τωσαν	ι-στά-τωσαν or ι-στάντων	τι-θε-τωσαν τι-θέντων	δι-δο-τωσαν δι-δόντων

REM. 2. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into οι, υ into ι,

$$\begin{array}{ll} \text{i-στα-θι becomes i-στη} & \tauι-θε-θι becomes \tauι-θει \\ \text{δι-δο-θι " δι-δοι} & \deltaείκ-νύ-θι " \deltaείκνι. \end{array}$$

The ending -θι in the Pres. is retained only in a very few verbs. In the

second Aor. of *τίθημι*, *ἴημι* and *δίδωμι*, the ending -*θι* is softened into -*ς*, thus *θέθι* becomes *θες*, *δόθι* = *ξς*, *δόδι* = *δός*; but in the second Aor. of *ἰστημι*, the ending -*θι* is retained, thus *στῆθι*, also in the two Aorists Pass. of all verbs; e. g. *τύπηθι*, *παιδεύθητι* (instead of *παιδεύθηθι*, § 8, Rem. 8). In compounds of *στῆθι*, the ending -*θηθι* is often shortened into -*α*; e. g. *παράστα*, *ἀπόστα*, *πρόβα*, *κατάβα*.

(f) The ending of the Pres. and second Aor. Inf. is -*ναι*. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, *α* being lengthened into *η*, *ε* into *ει*, *ο* into *ον*, thus,

Pres.	<i>ι-στᾶναι</i>	<i>τι-θέναι</i>	<i>δι-δόναι</i>	<i>δεικ-νῦναι</i>
Second Aor.	<i>στῆναι</i>	<i>θεῖναι</i>	<i>δοῦναι</i>	

The Inf. of Pass. Aorists of all verbs is like *στῆναι*; e. g. *τυπῆναι*, *βούλευθῆναι*.

(g) The endings of the Pres. and second Aor. participle are -*ντς*, -*ντσα*, -*ντ*, which are joined to the characteristic-vowel according to the common rule, thus,

<i>ι-στάντς</i>	= <i>ι-στάς</i> , <i>ι-στᾶσα</i> , <i>ι-στάν</i>	<i>στάς</i> , <i>στᾶσα</i> , <i>στάν</i>
<i>τι-θέντς</i>	= <i>τι-θείς</i> , <i>-είσα</i> , <i>-έν</i>	<i>θείς</i> , <i>θείσα</i> , <i>θέν</i>
<i>δι-δόντς</i>	= <i>δι-δούς</i> , <i>-οῦσα</i> , <i>-όν</i>	<i>δούς</i> , <i>-οῦσα</i> , <i>-όν</i>
<i>δεικ-νύντς</i>	= <i>δεικ-νύς</i> , <i>-νσα</i> , <i>-ν</i> .	

The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*; e. g. *τυπ-είς*, *-είσα*, *-έν*, *βούλευθ-είς*, *-είσα*, *-έν*.

2. The personal-endings of the Mid. are like those of verbs in -*ω*, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the personal-endings retain their full form, -*σαι* and -*σο*, almost throughout; see the Paradigms.

REM. 3. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from ΤΙΘΕΩ and ΔΙΔΟΩ with the common contractions. In verbs in -*ιμι*, the collateral forms in -*τω* are usual for the entire Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt.; e. g. *ἐνδεικνύω*, *δμνύω*, *συμμιγνύω*, together with *ἐνδείκνυμι*, *δμνυμι*, *συμμίγνυμι*.

FORMATION OF THE TENSES.

§ 131. I. First Class of Verbs in -*μι*.

1. In forming the tenses of the entire Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, *α* into *η*, *ε* into *ει* and (in the Perf. Act. of *τίθημι* and *ἴημι*) into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and

ἴημι, where the *ει* of the Perf. Act. (*τέθεικα, τέθειμαι, είκα, είμαι*), is retained.

2. The first Aor. Act. and Mid. of *τίθημι*, *ἴημι* and *δίδωμι*, has *ξ* for the characteristic of the tense, not *σ*, thus:

ξ-θη-κ-α, ξ-κ-α, ξ-δω-κ-α.

The forms of the first Aor. Act. *ἔθηκα, ἤκα* and *ἔδωκα*, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Numbers, as well as in the other Modes and Participials, the forms of the second Aor. are regularly used. Also the forms of the second Aor. Mid. of *τίθημι*, *ἴημι* and *δίδωμι*, are used instead of the first Aor.—On the contrary, the Sing. forms of the second Aor. Ind. Act. of *τίθημι*, *ἴημι* and *δίδωμι*, namely, *ἔθην, ἤν, ἔδωρ*, are not in use.

3. The verb *ἴστημι* forms the first Aor. Act. and Mid., like verbs in *-ω*, with the tense-characteristic *σ*; e. g. *ξ-στη-σ-α, ξ-στη-σ-άμην*. The second Aor. Mid. *ἐστάμην* is not used. This tense is formed, however, by some other verbs; e. g. *ἐπτάμην, ἐπριάμην*.

REM. 1. The second Aor. Pass. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in *ἴστημι*, the Fut. Perf. of which is *ἴστήξει* (old Att.) and *ἴστήξομαι*.

§ 133. Paradigms of

A C T I V E.

Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	<i>ἰ-στη-μι</i>	<i>τί-θη-μι</i>	<i>δί-δω-μι</i>	<i>δείκ-νῦμι¹</i>
		2.	<i>ἰ-στη-ς</i>	<i>τί-θη-ς</i>	<i>δί-δω-ς</i>	<i>δείκ-νῦ-ς</i>
		3.	<i>ἰ-στη-σι(ν)</i>	<i>τί-θη-σι(ν)</i>	<i>δί-δω-σι(ν)</i>	<i>δείκ-νῦ-σι(ν)</i>
	D.	1.				
		2.	<i>ἴ-στη-τον</i>	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>δείκ-νῦ-τον</i>
		3.	<i>ἴ-στη-τον</i>	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>δείκ-νῦ-τον</i>
	P.	1.	<i>ἴ-στη-μεν</i>	<i>τί-θε-μεν</i>	<i>δί-δο-μεν</i>	<i>δείκ-νῦ-μεν</i>
		2.	<i>ἴ-στη-τε</i>	<i>τί-θε-τε</i>	<i>δί-δο-τε</i>	<i>δείκ-νῦ-τε</i>
		3.	<i>ἴ-στη-σι(ν)</i> (from <i>ἰστάω</i>)	<i>τί-θέ-āσι(ν)</i> and <i>τι-θεῖσι(ν)</i>	<i>δι-δό-āσι(ν)</i> and <i>δι-δοῦσι(ν)</i>	<i>δεικ-νῦ-āσι(ν)</i> and <i>δεικ-νῦσι(ν)</i>
Subjunctive.	S.	1.	<i>ἰ-στῶ</i>	<i>τι-θῶ</i>	<i>δι-δῶ</i>	<i>δεικ-νῦ-ω</i>
		2.	<i>ἰ-στῆ-ς</i>	<i>τι-θῆ-ς</i>	<i>δι-δῆ-ς</i>	<i>δεικ-νῦ-ης,</i>
		3.	<i>ἰ-στῆ</i>	<i>τι-θῆ</i>	<i>δι-δῆ</i>	<i>etc.</i>
	D.	1.				
		2.	<i>ἴ-στῆ-τον</i>	<i>τι-θῆ-τον</i>	<i>δι-δῆ-τον</i>	
		3.	<i>ἴ-στῆ-τον</i>	<i>τι-θῆ-τον</i>	<i>δι-δῆ-τον</i>	
	P.	1.	<i>ἴ-στῶ-μεν</i>	<i>τι-θῶ-μεν</i>	<i>δι-δῶ-μεν</i>	
		2.	<i>ἴ-στῆ-τε</i>	<i>τι-θῆ-τε</i>	<i>δι-δῆ-τε</i>	
		3.	<i>ἴ-στῶ-σι(ν)</i>	<i>τι-θῶ-σι(ν)</i>	<i>δι-δῶ-σι(ν)</i>	

¹ And *δεικνῦ-ω, -εις, etc.*, especially *δεικνῦουσι(ν)*. Also Impf. *ἐδείκνυον*,

. 2. On the meaning of the verb *ἴστημι*, the following things are to be the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, to on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. ave a reflexive or intransitive meaning, *to place one's self; to stand, namely, I placed myself, or I stood, ἐστηκα, I have placed myself; I stand, sto, ἐστή-ιbam, ἐστήξω, ἐστήξομαι, stando (ἀφεστήξω, I shall withdraw).* The Mid. either *to place for one's self; to stand, consistere, or to let one's self be placed, e placed.*

§ 132. II. Second Class of Verbs in -μι.

ere is no difficulty in forming the tenses of verbs of the second (§ 128). All the tenses are formed from the stem, after the rem of the ending -ννῦμι or -νῦμι. Verbs in -ο, which in the have lengthened the ο into ω, retain the ω through all the ; e. g. στρώ-ννῦ-μι, ζώ-ννῦ-μι, ρώ-ννῦ-μι, γώ-ννῦ-μι, Fut. στρώ-ο.—But verbs, whose stem ends in a liquid, take, in forming of the tenses, a *Theme* ending in a vowel; e. g. ὅμ-νν-μι, Aor. τα, from ὉΜΟΩ. The second Aor. and the second Fut. occur only in a few verbs; e. g. ζεύγ-νν-μι, second Aor. Pass.; second Fut. Pass. ζυγήσομαι.

Verbs in -μι.

MIDDLE.

Α- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
-μαι	τί-θε-μαι	δί-δυ-μαι	δείκ-νύ-μαι
-σαι	τί-θε-σαι and τί-θη	δί-δο-σαι	δείκ-νύ-σαι
-ται	τί-θε-ται	δί-δο-ται	δείκ-νύ-ται
-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δείκ-νύ-μεθον
-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νύ-σθον
-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νύ-σθον
-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δείκ-νύ-μεθα
-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νύ-σθε
-νται	τί-θε-νται	δί-δο-νται	δείκ-νύ-νται
;	;	;	;
-μαι	τι-θώ-μαι	δι-δῶ-μαι	δείκ-νύ-ωμαι
;	τι-θῆ	δι-δῶ	δείκ-νύ-η,
-ται	τι-θῆ-ται	δι-δῶ-ται	etc.
-μεθον	τι-θώ-μεθον	δι-δῶ-μεθον	
-σθον	τι-θῆ-σθον	δι-δῶ-σθον	
-σθον	τι-θῆ-σθον	δι-δῶ-σθον	
-μεθα	τι-θώ-μεθα	δι-δῶ-μεθα	
-σθε	τι-θῆ-σθε	δι-δῶ-σθε	
-νται	τι-θῶ-νται	δι-δῶ-νται	

νε(ν), and the Participle usually δεικνύ-ων, -οῦσα, -ον, § 130, Rem. 3.

ACTIVE.

Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
Present.	Imperative.	S. 2.	i-στη (from iστᾶθι)	τι-θει (from τίθεθι)	δι-δου (from δίδοθι)	δείκ-νῦ (from δείκνυθι)	
		3.	i-στᾶ-τω	τι-θε-τω	δι-δό-τω	δείκ-νῦ-τω	
		D. 2.	i-στᾶ-τον	τι-θε-τον	δι-δό-τον	δείκ-νῦ-τον	
		3.	i-στᾶ-των	τι-θε-των	δι-δό-των	δείκ-νῦ-των	
		P. 2.	i-στᾶ-τε	τι-θε-τε	δι-δό-τε	δείκ-νῦ-τε	
		3.	i-στᾶ-τωσαν et i-στάντων	τι-θε-τωσαν et τι-θεντων	δι-δό-τωσαν et δι-δόντων	δείκ-νῦ-τωσαν et δείκ-νύντων	
	Infin.		i-στᾶ-ναι	τι-θε-γαί	δι-δο-ναι	δείκ-νῦ-ναι	
			i-στᾶς, ἀσα, ὥν	τι-θείς, εἰσα, ἐν	δι-δούς, οὖσα, ὅν	δείκ-νῆς, ὑσα, ὕν	
			G. ἀιτος	G. ἐντος	G. ὄντος	G. ὕντος	
Imperfect.	Indicative.	S. 1.	i-στη-ν	ἐ-τι-θυσυ	ἐ-δί-δουν	ἐ-δείκ-νῦν	
		2.	i-στη-ς	ἐ-τι-θεις	ἐ-δί-δους	ἐ-δείκ-νῆς	
		3.	i-στη	ἐ-τι-θει	ἐ-δί-δου	ἐ-δείκ-νῦ	
		D. 1.					
		2.	i-στᾶ-τον	ἐ-τι-θε-τον	ἐ-δί-δο-τον	ἐ-δείκ-νῦ-τον	
		3.	i-στᾶ-την	ἐ-τι-θε-την	ἐ-δί-δο-την	ἐ-δείκ-νῦ-την	
	Optative.	P. 1.	i-στᾶ-μεν	ἐ-τι-θε-μεν	ἐ-δί-δο-μεν	ἐ-δείκ-νῦ-μεν	
		2.	i-στᾶ-τε	ἐ-τι-θε-τε	ἐ-δί-δο-τε	ἐ-δείκ-νῦ-τε	
		3.	i-στᾶ-σαν	ἐ-τι-θε-σαν	ἐ-δί-δο-σαν	ἐ-δείκ-νῦ-σαν	
Aorist II.	Indicative.	S. 1.	i-σται-ην	τι-θει-ην	δι-δοι-ην	δείκ-νῦ-οιμε	
		2.	i-σται-ης	τι-θει-ης	δι-δοι-ης	δείκ-νῦ-οις,	
		3.	i-σται-η	τι-θει-η	δι-δοι-η	etc.	
		D. 1.					
		2.	i-σται-τον ¹	τι-θει-τον ¹	δι-δοι-τον ¹		
		3.	i-σται-την	τι-θει-την	δι-δοι-την		
	Subjunctive.	P. 1.	i-σται-μεν	τι-θει-μεν	δι-δοι-μεν		
		2.	i-σται-τε	τι-θει-τε	δι-δοι-τε		
		3.	i-σται-εν	τι-θει-εν	δι-δοι-εν		
Aorist III.	Indicative.	S. 1.	ἐ-στη-ν, I	(ἐ-θη-ν)	A.I. (ἐ-δω-ν)	A.I. (ἐ-δω-ν)	
		2.	ἐ-στη-ς [stood,	(ἐ-θη-ς)	used	(ἐ-δω-ς)	used
		3.	ἐ-στη	(ἐ-θη)	for it	(ἐ-δω)	for it
		D. 1.					
		2.	ἐ-στη-τον	ἐ-θε-τον	ἐ-δο-τον		
		3.	ἐ-στη-την	ἐ-θε-την	ἐ-δο-την		
	Subjunctive.	P. 1.	ἐ-στη-μεν	ἐ-θε-μεν	ἐ-δο-μεν		
		2.	ἐ-στη-τε	ἐ-θε-τε	ἐ-δο-τε		
		3.	ἐ-στη-σαν	ἐ-θε-σαν	ἐ-δο-σαν		

¹ See § 130, Rem. 1.² The compounds, e. g. ἀποστῶ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστῶσι, ἐκθῆτον, διαδῶμεν.

MIDDLE.

to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ο and θω	τι-θε-σο and τι-θου	δι-δο-σο and δι-δου	δείκ-νύ-σο
θιν	τι-θέ-σθω	δι-δύ-σθω	δείκ-νυ-σθω
θων	τι-θε-σθιν	δι-δο-σθιν	δείκ-νυ-σθιν
θων	τι-θέ-σθων	δι-δύ-σθων	δείκ-νυ-σθων
θε	τι-θε-σθε	δι-δο-σθε	δείκ-νυ-σθε
θωσαν and ·σθων	τι-θέ-σθωσαν and τι-θέ-σθων	δι-δύ-σθωσαν and δι-δύ-σθων	δείκ-νυ-σθωσαν πακ δείκ-νυ-σθων
θαι	τι-θε-σθαι	δι-δο-σθαι	δείκ-νυ-σθαι
ενος, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δείκ-νύ-μενος, η, ον
ην	ἐ-τι-θέ-μην θου	ἐ-δι-δό-μην δου	ἐ-δείκ-νύ-μην
ο and ι-στω	ἐ-τί-θε-σο and ἐ-τί-	ἐ-δι-δο-σο and ἐ-δι-	ἐ-δείκ-νύ-σο
η	ἐ-τί-θε-το	ἐ-δι-δο-το	ἐ-δείκ-νύ-το
εθον	ἐ-τι-θέ-μεθον	ἐ-δι-δό-μεθον	ἐ-δείκ-νύ-μεθον
θον	ἐ-τί-θε-σθον	ἐ-δι-δο-σθον	ἐ-δείκ-νυ-σθον
θην	ἐ-τι-θέ-σθην	ἐ-δι-δό-σθην	ἐ-δείκ-νύ-σθην
εθα	ἐ-τι-θέ-μεθα	ἐ-δι-δο-μεθα	ἐ-δείκ-νύ-μεθα
θε	ἐ-τί-θε-σθε	ἐ-δι-δο-σθε	ἐ-δείκ-νυ-σθε
το	ἐ-τί-θε-ντο	ἐ-δι-δο-ντο	ἐ-δείκ-νυ-ντο
μην ³	τι-θοι-μην ⁴	δι-δοι-μην ⁴	δείκ-νύ-οίμην
ο	τι-θοι-ο	δι-δοι-ο	δείκ-νύ-οιο,
το	τι-θοι-το	δι-δοι-το	etc.
μεθον	τι-θοι-μεθον	δι-δοι-μεθον	
θον	τι-θοι-σθον	δι-δοι-σθον	
θην	τι-θοι-σθην	δι-δοι-σθην	
μεθα	τι-θοι-μεθα	δι-δοι-μεθα	
θε	τι-θοι-σθε	δι-δοι-σθε	
ντο	τι-θοι-ντο	δι-δοι-ντο	
μην does occur, but ιην μην)	ἐ-θέ-μην ἐ-θου (from ἐθεσο) ἐ-θε-το ἐ-θέ-μεθον ἐ-θε-σθον ἐ-θέ-σθην ἐ-θέ-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δου (from ἐδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δό-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.
ιαι does not r, but πρίω- -η, -ηται,	θῶ-μαι ⁵ θῆ θῆ-ται θῶ-μεθοι θῆ-σθοι θῆ-σθον θῶ-μεθα θῆ-σθε θῶ-νται	δῶμαι ⁵ δῶ δῶ-ται δῶ-μεθον δῶ-σθον δῶ-σθην δῶ-μεθα δῶ-σθε δῶ-νται	

ε accentuation in ἐπίσταιο, etc., see § 134, 1.

⁴ See § 134, 2.

in composition, ἐνθῶμαι, -ῆ, -ηται, etc., ἀποθῶμαι, -ῆ, -ηται, etc., ἐκδῶ-
ρ, -ῶται, etc., ἀποδῶμαι, -ῶ, -ῶται, etc.

ACTIVE.

Tenses.	Modos.	Numbers and Persons.	ΣΤΑ- to place.	ΟΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to :
Aorist II.	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
	D.	1.	σταί-ητον ¹	θεί-ητον ¹	δοί-ητον ¹	
		2.	σται-ήτην	θει-ήτην	δοι-ήτην	
		3.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
	P. 1.	σταί-ητε	θεί-ητε	δοί-ητε	δοι-ητε	
		2.	σταί-εν	θεί-εν	δοί-εν	
		3.				
	Imperative.	S. 2.	στή-θι ²	θές (θέθι) ³	δός (δόθι) ³	
		3.	στή-τω	θέ-τω	δό-τω	
		D. 2.	στή-τον	θέ-τον	δό-τον	
		3.	στή-των	θέ-των	δό-των	
		P. 2.	στή-τε	θέ-τε	δό-τε	
		3.	στή-τωσαν and στάντων	θέ-τωσαν and θέντων	δό-τωσαν and δόντων	
	Inf.	στή-ναι	θεῖ-ναι	δοῦ-ναι		
		στάς, ἀσα, ἄν Gen. στάντος	θείς, εἰσα, ἐν Gen. θέντος	δούς, οὖσα, ὅν Gen. δόντος		
Future.		στή-σω	θή-σω	δώ-σω		δείξω
Aorist I.	ē-στησα, I [placed,	ē-θη-κα	ē-δω-κα	ē-δειξα		
		Instead of these forms, the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 131, 2.				
Perfect.	ē-στη-κα, ⁴ sto	τέ-θει-κα	δέ-δω-κα	δέ-δειχα		
Pluperfect.	ē-στή-κειν and ēl-στή-κειν	ē-τε-θεί-κειν	ē-δε-δώ-κειν	ē-δε-δείχει		
Fut. Perf.	ē-στήξω old Att.	wanting.	wanting.	wantin:		

I

Aorist I. | ē-στά-θην | ē-τέ-θην⁵ | ē-δό-θην | ē-δείχ-θ

¹ See § 130, Rem. 1. ² In composition, παράστηθι, παράστα; ἀπόστατη, § 130, Rem. 2. ³ In composition, περίθεις, ἔνθεις; ἀπόδοσ, ἔπειθετε, ἔκδοτε, § 84, Rem. 2. ⁴ See § 134, 3. ⁵ ἐτέθην and τεθή

§ 134. Remarks on the Paradigms.

1. The verbs δύναμαι, to be able, ἔπισταμαι, to know, κρέμα hang, and πρίασθαι, to buy, have a different accentuation from ἵσταμ Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἔπιστωμαι, -η, -ηται, -ησθε, -ωνται; Opt. δυναίμην, ἔπισταίμην, -αιο, -αιτο, -αισθον, -αισθε, so also ὀναίμην, -αιο, -αιτο (§ 135).

2. The forms of the Opt. Impf. and second Aor. Mid. with -οι, viz. τιθοίμην, are more common than those with -ει, viz. τιθείμην, -εῖο, -εῖ θείμην, -εῖο, -εῖτο, etc. In compounds the accent remains as in simple

MIDDLE.

ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
(σταί-μην does not occur, but πριαί-μην, -αιο, -αιτο, etc.)	θοί-μην ⁶ θοῖ-ο θοῖ-το θοῖ-μεθον θοῖ-σθον θοῖ-σθην θοῖ-μεθα θοῖ-σθε θοῖ-ντο	δοί-μην ⁶ δοῖ-ο δοῖ-το δοῖ-μεθον δοῖ-σθον δοῖ-σθην δοῖ-μεθα δοῖ-σθε δοῖ-ντο	
(στά-σο ορ στῶ does not occur, but πρία-σο ορ πρίω)	θοῦ (θέσο) ⁷ θέ-σθω θέ-σθον θέ-σθων θέ-σθε θέ-σθωσαν and θέ-σθων	δοῦ (δόσο) ⁷ δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρίασ.	θέ-σθαι	δό-σθαι	
(στά-μενος) πρία-μενος	θέ-μενος, -η, -ον “	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ἐ-στη-σάμην	(ἐ-θη-κά-μην)	(ἐ-δω-κά-μην)	ἐ-δειξάμην
Instead of these forms, the second Aor. Mid. is used by the Attic writers, § 131, 2.			
ἐ-στά-μαι	τέ-θει-μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἐ-στά-μην	ἐ-τε-θεί-μην	ἐ-δε-δό-μην	ἐ-δε-δείγ-μην
ἐ-στήξομαι	wanting.	wanting.	wanting.

SIVE.

| Fut. I. | στᾶ-θήσομαι | τε-θήσομαι⁶ | δο-θήσομαι | δειχ-θήσομαι
 instead of ἐθένθην and θεύθήσομαι (§ 8, 10). ⁶ See § 134, 2. ⁷ In composition, κατάθον, ὑπόθον; περίδον, ὑπόδον; κατύθεσθε, περίδοσθε; ἐνθεσθε; πρόδοσθε; but ἐνθοῦ, εἰςθοῦ; προδοῦ, ἐνδοῦ (§ 84, Rem. 2).

τνθοίμην (ἐνθείμην), ἐνθοῖο (ἐνθεῖο), etc. The same is true of compounds of δίμην, e. g. διαδοίμην, διαδοῖο, etc.

3. The Perf. and Plup. ἐστηκα, ἐστήκειν (not είστηκειν), form the Dual and Pl. immediately from the stem, viz. Perf. ἐ-στᾶ-τον, ἐ-στᾶ-μεν, ἐ-στᾶ-τε, ἐ-στᾶ-σι(ν); Plup. ἐ-στᾶ-τον, -άτην, ἐ-στᾶ-μεν, ἐ-στᾶ-τε, ἐ-στᾶ-σαν; instead of ἐστηκέναι, ἐστᾶναι is regularly used. The Part. is ἐστώς, -ῶσα, -ώς, Gen. -ῶτος, -ώης, also ἐστηκώς, -νῖα, -ός, Gen. -ότος, -νίας.

4. The forms of the Impf. ἐτίθονν, -εις, -ει, ἐδίδονν, -ονς, -ον, are constructed according to the conjugation in -έω and -όω. The other forms, ἐτίθην, -ης, -η, ἐδίδων, -ως, -ω, are not used (§ 130, Rem. 3).

LXIII. Vocabulary.

*Αήρ, -έρος, δ, ἥ, the air.	revolt; <i>mid.</i> , to go or stand apart.	establish, appoint, to render, to make.
ἀνίστημι, to set up, raise, awaken; <i>mid.</i> , to raise oneself, stand up, rise up.	διίστημι, to place apart, separate, sever.	λίμνη, -ης, ἥ, a marsh, a pond, a lake.
ἀντι-τάττω, to set opposite; <i>mid.</i> , to set oneself against, oppose.	ἐνίστημι, to put into; <i>perf.</i> , to be present.	λοιμός, -οῦ, ὁ, a plague, a pestilence.
ἀπο-σπύω, to draw away.	ἡνίοχος, -ον, δ, a rein-holder, guide.	περιστῆμι, to place beside, to help.
ἀπο-στρέφω, to turn away.	θυσία, -ας, ἥ, a sacrifice.	πη, where? whither?
ἀνος, -η, -ον, Attic αὔος, -ον, dry, thirsty.	ἴστημι, to place, make to stand.	πολεμέω, <i>w. dat.</i> , to carry on war.
ἀφίστημι, to put away, turn off, cause to revolt; 2 <i>aor.</i> , to fall away,	καθίστημι, to lay down,	πολυφιλία, -ας, ἥ, a multitude of friends.

'Η πολυφιλία διίστησι καὶ ἀποσπᾷ καὶ ἀποστρέφει. Εἰ τις θυσίαν προσφέρων εὖνον νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. Οὐδὲ τὸν ἄρεα οἱ ἄνθρωποι τοῖς δρυισιν εἶων ἐλεύθερον, παγίδας καὶ νεφέλας ἰστάντες. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφιστῇ. 'Εν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνήρ, δ Περικλῆς, ἐξώριθον τὴν πόλιν καὶ ἀνίστη καὶ ἀντετάπτετο καὶ τῷ λοιψῷ καὶ τῷ πολέμῳ. Μὴ ἀφίστῃ τοὺς νέοντας τῆς ἐπὶ τὴν ἀρετὴν δόδον.¹ Θεμιστοκλῆς λέγεται εἰπεῖν, ὡς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ὑπνῶν ἀνιστάιη. Τάρταλος ἐν τῇ λίμνῃ αὔος ειστήκει. Τὸ μὲν τοῦ χρόνου γεγονός,² τὸ δὲ ἐνεστός ἐστι, τὸ δὲ μέλλον. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. Παράστα τοῖς ἀτυχέσιν. Πῆ στῶ³; πῆ βῶ⁴? Οἱ Ἀθηναῖοι τοῖς Νάξιοις ἀποστῦσιν ἀπ' αὐτῶν ἐπολέμησαν. Παρασταίητε τοῖς ἀτυχέσιν. Λόγος διεσπάρθη, τοὺς συμμάχους ἀπὸ τῆς πόλεως ἀποστῆναι. Ήνίοχον γνώμην στήσεις ἀρίστην.

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (*pl.*) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (*part.*) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (*gen.*) the present, but also for the future. The soldiers raised (*aor.*) a trophy over (*κατά, w. gen.*) the enemies. The Naxians sought to revolt from the Athenians. Assist (stand by) the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

LXIV. Vocabulary.

*Ἀκρόπολις, -εως, ἥ, a citadel.	ἄλλοτρος, -α, -ον, another's, foreign.	ἀνα-τίθημι, to put up, offer.
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¹ § 157.² § 123.³ § 153, 1. b, (a), (3).⁴ § 119, 1. and § 142.

ἀργαλέος, -α, -ον, heavy,	i. e. a staff of the Bac-	προσ-τίθημι, to add.
troublesome, burden-	chante, wound round	προ-τίθημι, to set before,
some.	with ivy and vine leaves.	lay out (for view), set
κάνθημα, -ατος, τό, a head-	κιττός, -οῦ, ὁ, ivy.	forth. [tre.
band, a diadem.	μετα-τίθημι, to change,	σκῆπτρον, -ον, τό, a scep-
ἴαφορά, -ᾶς, ἡ, a differ-	alter, remove.	τίθημι, to place, arrange,
ence, a quarrel, enmity.	μιμέομαι, w. acc., to imitate.	propose as a prize, give,
τίθημι, to put in, instil.	περι-τίθημι, to put or set	make; mid., place for
θύρσος, -ον, δ, a Thrysus,	round.	oneself, take.

Τῷ καλῶς ποιοῦντι θεδς πολλὰ ὑγαθὰ τίθησιν. Ὁ Πλοῦτος πολλάκις μετα-
τίθησι τὸν τῶν ἀνθρώπων τρόπον. Πολλάκις οἱ ἄνθρωποι τοῖς ιδίοις κακοῖς
ἄλλοτρια προστιθέασιν. Εἰς τὸ βέλτιον τίθει τὸ μέλλον. Ἀντίγονος Διόνυσον
πάντα ἐμιμεῖτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ὑπὸ διαδήματος Μακεδο-
νικοῦ, θύρσον δὲ ἀντὶ σκῆπτρου φέρων. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν.
Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. Ἡ τύχη πάντα ἀν μετατιθείη. Οὐ
ῥάδιον τὴν φύσιν μετατιθέναι. Πολλάκις δοκοῦντες θήσειν κακὸν ἐσθλὸν ἐθε-
μεν, καὶ δοκοῦντες ἐσθλὸν ἐθεμεν κακόν. Τὰς διαφορὰς μεταθῶμεν. Ἀργαλέον
γῆρας ἐθηκε θεός. Ἀθηναῖοι χαλκῆν ποιησάμενοι λέαιναν ἐν πύλαις τῆς ἀκρο-
πόλεως ἀνέθεσαν. Πᾶν¹ ἐξ ὑγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. Τὸν κα-
κὸν οὐδεὶς χρηστὸν ἀν θείη. Μετάθετε τὰς διαφοράς. Λυκοῦργον τὸν θέντα
Δακεδαιμονίοις νόμους, μάλιστα θαυμάζομεν. Ὁ πόλεμος πάντα μετατέθεικεν.
Πρὸ τῆς ἀρετῆς θεοὶ ἴδρωτα ἐθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, *aor.*) to men many good things. The war will change everything. Who would give (place, *opt. aor. w. ἄν*) laws to foolish men? It is not easy to change (*aor.*) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (*opt. aor. w. ἄν*). The general should instil (*pres. or aor.*) courage into the soldiers. May riches never change (*pres. or aor.*) thy character! We will instil (*aor.*) into the youths a love for virtue (*gen.*).

LXV. Vocabulary.

ἀποδίδωμι, to give back, κέντρον, -ον, τό, a sting,	πάγκακος, -ον, thoroughly repay; <i>mid.</i> , to sell.	πάγκακος, -ον, thoroughly a goad. bad.
δίδωμι, to give, grant.	μάκαρ, -αρος, happy, bless-	πάλιν, again, on the con- τρεδός, -ον, firm, sure, ed.
lasting.	μέλιττα, -ης, ἡ, a bee.	προδίδωμι, prodo, to be-
ἐπιλανθάνομαι, to forget.	μεταδίδωμι τινί τινος, to	tray.
εὐθὺς and εὐθύν, imme- diately.	give any one a share of	χρήζω, w. gen., to be in anything.

Οἱ θεοὶ πάντα διδόῖσιν. Γυναικὶ² ἄρχειν οὐ δίδωσιν ἡ φύσις. Χάριν λαβῶν³
μέμνησο,⁴ καὶ δοὺς ἐπιλαθοῦ. Λαβῶν ἀπόδος, καὶ λήψη³ πάλιν. Ὡ μάκαρες
θεοί, δότε μοι δλβον καὶ δόξαν ὑγαθὴν ἔχειν. Ὁ πλοῦτος, δν ἀν δῶσι θεοί,

¹ See § 52, 10.

² § 47, 2.

³ § 121, 12.

⁴ § 122, 11.

ξυπεδός ἔστιν. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα δ ἀνθρωπος. Ἡ φύσις ταύροις ἔδωκε κέρας,¹ κέντρα μελίτταις. Ὡν² σοι θεδς ἔδωκε, τούτων χρήζουσι δίδουν. Ἐσθλῷ ἄνδρὶ καὶ ἐσθλᾷ δίδωσι θεός. Πτωχῷ εὐθὺς δίδουν. Χρήματα δαίμων καὶ παγκάκῳ ἄνδρὶ δίδωσιν, ὑρετῆς δ' ὀλίγοις ἄνδράσι μοῖρ' ἔπεται. Θεός μοι δοίη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προύδιδοσαν. Ὁ ἀγαθὸς χαίρει τοῖς πενησι χρημάτων³ μεταδιδούς. Δεῖ τοὺς ἀγαθοὺς ἄνδρας γενναίως φέρειν, δ τι δν δ θεδς διδῷ. Ὅς ἀν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης⁴ ζημίας ἕξιός⁵ ἔστιν. Οἱ θεοί μοι ἀντὶ κακῶν ἀγαθὰ διδοῖεν. Φίλος φίλον οὐ προδώσει.

God gives everything. If you (*pl.*) have received (*aor. part.*) a favor, remember it; and if you have granted a favor (*aor. part.*), forget (it). If you have received (anything), give again (*aor.*). Give me, O God, riches and reputation to possess. The wealth which God has given (*aor.*) is lasting. The gods have given men many good things. Give ye to the poor immediately. May the gods give (*aor.*) me faithful friends! Thou must bear nobly, what (*ὅς ἀν, w. subj.*) the gods assign (give) thee. Good citizens will never betray their country. God gave men many treasures. The soldiers intended to betray (*aor.*) the town. It is well to give to the poor. Who would betray a friend (*opt. w. ἀν*)? Honor the gods, who give (*part.*) all good (*pl.*) to men.

LXVI. Vocabulary.

Αθεᾶτος, -ον, not to be	ἐμμένω, <i>w. dat.</i> , to remain	δμνῦμι, to swear.
seen.	with, abide by.	δρκος, -ον, ὁ, an oath.
ἀπο-δείκνυμι, <i>w. 2 acc.</i> , to	ἐντός, <i>w. gen.</i> , within.	πάντως, in every way,
show, represent, explain,	ἐξ-ορκώ, to cause to swear,	throughout, wholly.
declare any one as any-	administer an oath to.	παραγγέλλω, to order.
thing; <i>mid.</i> , show of my-	ἐπίορκον, -ον, τό, a false	πλαστική (i. e. τεχνή), mo-
self, express, declare,	oath, perjury. [by.	delling art, sculpture.
display, render.	ἐπόμνημι, <i>w. acc.</i> , to swear	βώννῦμι, to strengthen.
δείκνυμι, to show.	μέτριος, -ι, -ον, Attic μέ-	σπανίως, rarely, seldom.
δικαίως, justly, fairly.	τριος, -ον, moderate.	ψήφισμα, -ατος, τό, a de-
εἰκῇ, inconsiderately, un-	μήποτε, never. [tor.	cree, a resolution.
advisedly.	μιμητής, -οῦ, δ, an imita-	

Ορκον φεῦγε, κὰν δικαίως ὀμνήσ. Μή τι θεοὺς ἐπίορκον ἐπόμνυ. Ο οίνος μέτριος ληφθεὶς⁶ βώννῦσιν. Οι διδύσκαλοι τοὺς μαθητὰς μιμητὰς ἔαυτῶν ἀποδεικνύσιν. Πυθαγόρας παρίγγειλε τοῖς μανθάνοντοι, σπανίως μὲν δμνύναι, χρησαμένους δὲ τοῖς ὄρκοις πάντως ἐμμένειν. Η πλαστικὴ δείκνυσι τὰ εἰδη τῶν θεῶν, τῶν ἀνθρώπων καὶ ἐνιότε καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξῃς ἥλιφ. Ανδρὸς νοῦν οίνος ἔδειξεν. Φρύγες ὄρκοις οὐ χρῶνται οὔτ' δμνύντες, οὔτ' ἄλλους ἐξορκοῦντες. Ολίγοις δείκνυ τὰ ἐντὸς φρενῶν. Οι κριταὶ τὰ ψηφίσματα ἀπεθείκνυσαν. Μήποτε εἰκῇ ὀμνύοιτε. Ο βασιλεὺς τὸν αὐτοῦ νίὸν στρατηγὸν ἀποδέδειχεν.

Avoid an oath, even if you swear justly. Do not swear a false oath. Those who swear a false oath, are deserving of the greatest punishment. The Phry-

¹ § 39, Rem.

⁴ § 52, 8.

² by attraction instead of ᾖ.

⁵ § 158, 7. (γ).

³ § 158, 3. (b).

⁶ § 121, 12.

gians did not swear. The judges declare their resolutions. May you never swear unadvisedly! It is not becoming to swear unadvisedly. The Athenians declared Alcibiades (*Ἀλκιβιάδης, -ον*) general.

LXVII. Vocabulary.

<i>Ἄξιόλογος, -ον</i> , worth men-	μέθη, -ης, ἡ, drunkenness.	<i>δλιγαρχία, -ας, ἡ</i> , the rule
tioning, noticeable, me-	μωρός, -ά, -όν, foolish;	of a few, oligarchy.
morable.	μωρός, the fool.	<i>πρῶτος, -η, -ον</i> , first.
<i>δεύτερος, -α, -ον</i> , second.	<i>ναυτικός, -ή, -όν</i> , belong-	<i>συν-ίστημι</i> , to put togeth-
<i>δύναμαι</i> , w. pass. aor., to be	ing to ships, nautical;	er; mid., assemble, unite,
able, can, have power.	<i>ναυτικὴ δύναμις</i> , naval	bring together.
<i>ἴπισταμαι</i> , w. pass. aor., to	power.	
know, understand.		

Ο πλοῦτος πολλὰ δύναται. Τίς ἀν μωρὸς δύναιτο ἐν οἶνῳ σιωπᾶν; *'Ανὴρ δίκαιος ἔστιν, δεῖτις ἀδικεῖν δυνάμενος μὴ βούλεται.* Πρῶτε μηδὲν ὄν¹ μὴ ἐπίστασαι. *'Αριστόν ἔστι πάντ' ἐπίστασθαι καλά.* Ζῶμεν² οὐχ ὡς ἐθέλομεν, ἀλλ' ὡς δυνάμεθα. Πρὸ μέθης ἀνίστασο. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ πλούτῳ³ χρῆσθαι⁴; Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου δλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. Οἱ πολέμιοι οὐκ ἀποστήσονται, πρὶν ἀν ἔλωσι⁴ τὴν πόλιν. Μίνως, ὁ δεύτερος, πρῶτος Ἐλλήνων ναυτικὴν δύναμιν ἄξιόλογον συνεστήσατο. *'Υπὸ Λυσάνδρου, τοῦ Σπαρτιάτου, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.*

Men have much power through wealth. Rise up (*pl.*) before intoxication. The enemies could not take (2 aor.) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (*ἄν*, w. opt.) be silent over wine? No mortal is able to know everything. There are few who understand (*part.*) how to use riches well. The magistrates who are appointed (*aor. part. pass.*) to rule over the town, must (*δεῖ*, w. acc. of pers.) care for its prosperity.

LXVIII. Vocabulary.

<i>Άθλιος, -α, -ον</i> , trouble-	der, manage; w. adv.,	<i>θησαυρός, -οῦ</i> , δ, a trea-
some, pitiable, miserable.	put into a disposition,	sure.
<i>ἀπο-τίθημι</i> , to put away;	dispose.	<i>κατα-τίθημι</i> , to lay down,
mid., take away.	<i>ἐπι-τίθημι</i> , to add, put up-	lay by; mid., lay down
<i>δια-τελέω</i> , to complete;	on; mid., put on one-	for oneself.
w. part., it expresses the	self; w. dat., apply to,	<i>κράνος, -εος</i> = <i>-ονς, τό</i> , a
continuance of the ac-	attack, set upon.	helmet.
tion denoted by the par-	<i>ἐγκράτεια, -ας, ἡ</i> , self-con-	<i>λόφος, -ον</i> , δ, a crest.
ticle, as <i>διατελῶ γρά-</i>	trol, continence.	<i>στέφανος, -ον</i> , δ, a crown.
<i>φων</i> , "I continue to	<i>ἔφόδιον, -ον</i> , τό, viaticum,	<i>φοινίκεος, -έα, -εον</i> , con-
"write," or "writing."	travelling money.	tracted <i>-οῦς, -ῆ, -οῦν</i> ,
<i>δια-τίθημι</i> , to put in or-	<i>ἥκω, ἥξω</i> , I am come.	purple.

¹ by attraction instead of *μηδὲν τούτων, ἦ*.

² § 161, 3.

³ see § 97, 3.

⁴ see § 126, 1.

Οἱ Κελτίβηρες περὶ τὸς κεφαλὰς κράνη χαλκῷ περιτίθενται φοινικοῖς ἡση-
μέναι¹ λόφοις. Οὐδένα θησαυρὸν παῖσὶ καταθήσῃ ἀμείνω² αἰδοῦς. Τίς ἐν ἑκὼν-
φίλον ἀφρονα θοῖτο; Ξενοφῶντι θύοντι ἥκε τις ἐκ Μαντινείας ὄγγελος λέγων,
τὸν νίδην αὐτοῦ τὸν Γρύλλον τεθνάναι³. κάκεῖνος ἀπένθετο μὲν τὸν στέφανον,
διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ὄγγελος προσέθηκε καὶ⁴ ἐκεῖνο, ὅτι νικῶν τέθνηκε,
πάλιν ὁ Ξενοφῶν ἐπένθετο τὸν στέφανον. Ἀλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ
τὸν Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. Τῷ μὲν τὸ σῶμα⁵
διατεθειμένῳ κακῶς χρεία ἔστιν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλουν. Ἐφόδιον εἰς
τὸ γῆρας κατατίθουν. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέ-
μου ἔτει ὑπὸ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ
Θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκρύτειαν. Τοὺς πιστοὺς τίθεσθαι
δεῖ ἕκαστον ἔαυτῷ. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμιοι τῇ πόλει ἐπιτιθῶνται.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (*aor.*) the crown. Take care that the enemies do not attack (*subj. aor.*) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (*aor.*) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

LXIX. Vocabulary.

ἀμοιβή, -ῆς, ἡ, exchange, recompense, return.	the same time; <i>mid.</i> , συν-νέω, to spin, weave give oneself up with together with.
στρατός, -οῦ, ὁ, an army.	
συν-επι-δίδωμι, to give at	others to a thing.

Χάρις χάριτι ἀποδίδοται. Τῷ εὖ ποιοῦντι πολλάκις κακὴ ἀποδίδοται ἀμοιβή.
Πατρίδες πολλάκις διὰ κέρδος προύδόθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώ-
ποις παρὰ τῶν θεῶν. Ὡς μέγα τὸ μικρόν ἔστιν ἐν καιρῷ δοθέν. Ὁτε εἶλε⁶ τὴν
Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. Ἐκάν σεαυτὸν
τῇ Κλωθοῖ⁷ συνεπιδίδου, παρέχων συνηῆσαι, οἰστισί⁸ ποτε πράγμασι βούλεται.
Ομοίως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι
ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προ-
διδῶται. Μήποτε ὑπὸ τῶν φίλων προδιδοῖο. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρα-
τηγοῦ προύδιδοτο. Ἀπόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (*aor.*) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (*aor.*) Thebes, to have sold (*aor.*) all the free citizens. The army is said to have been betrayed (*aor.*) by the general. The citizens feared, that the town might be betrayed. Let us sell (*aor.*) the goblets.

¹ from ἀσκέω, to adorn.

² see § 52, 1.

³ see § 122, 9. τεθνάναι instead of τεθνηκέναι, Comp. § 134, 3.

⁴ also.

⁵ § 159, (7).

⁶ § 126, 1.

⁷ Κλωθώ, one of the Parcae, or goddesses of Fate.

⁸ by attraction instead of πράγμασιν, ἢ βούλεται.

LXX. Vocabulary.

Αληθῶς, truly, in reality.	ἐπι-δείκνυμι, to show brag-	πελυτελής, -ές, costly,
ἀμφι-έννυμι, to put on,	γίngly, make a boastful	splendid.
dress in.	display of; mid., show	ῥήτωρ, -ορος, ὁ, an orator.
ἀπόλλυμι, to ruin; mid.,	of oneself boastfully.	σβέννυμι, to quench, ex-
be ruined or lost, per-	κεράννυμι, to mix.	tinguish.
ish.	παρῆσια, -ας, ἡ, free-	συν-ἀπόλλυμι, to ruin at
ἐν-δείκνυμι, to show; mid.,	dom in speaking, frank-	the same time; mid., go
show of oneself.	ness.	to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυστυχοῦσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται.
 *Ανδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. Άλ γυναικες χαίρουσιν ἀμφιεννύμεναι καλὰς ἐσθῆτας. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. Ὁ αἰνος, ἐὺν ὑδατὶ¹ κεραννύηται, τὸ σῶμα ρώννυσιν. Η ὄργη εὐθὺς σβεννύοιτο. Ἀεὶ ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσσο. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. Οἱ ρήτωρ τὴν γνώμην μετὰ παρῆσίες ἀπεδείξατο. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

The Persians put on splendid clothes. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (aor.) his opinion with frankness.

SUMMARY OF VERBS IN -μι.

I Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 135. Verbs in -α (*i*-στη-μι, ΣΤΑ-):

1. *κί-χρη-μι*, to lend (*XPA-*), Inf. *κιχράναι*, Fut. *χρησω*, etc.; Mid. to borrow, Fut. *χρήσομαι*.—Aor. *ἔχρησάμην* in this sense is not used by the Attic writers. To the same stem belong:

2. *χρή*, oportet (stem *XPA-* and *XPE-*), Subj. *χρῆ*, Inf. *χρηναί*, Part. (*τὸ*) *χρεών*; Impf. *ἔχρην* or *χρῆν*, Opt. *χρείη* (from *XPE-*).

3. *ἀπόχρη*, it suffices, sufficeit; there are also formed regularly from *XPAΩ*, *ἀποχρῶσιν*, Inf. *ἀποχρῆν*; Impf. *ἀπέχρη*; Aor. *ἀπέχρησι*(*η*), etc. Mid. *ἀποχρῶμαι*, to have enough, to abuse, waste, *ἀποχρῆσθαι*, inflected like *χράομαι*.

4. *ὄνινημι*, to benefit (*ONA-*), Inf. *ὄνινάραι*; Impf. Act. wanting; Fut. *ὄνήσω*; Aor. *ῶνησα*. Mid. *ὄνιναμαι*, to have advantage, Fut. *ὄνήσομαι*; second Aor. *ῶνήμην*, *-ησο*, *-ητο*, etc., Imp. *ὄνησο*, Part. *ῶνήμενος*, Opt. *ῶναίμην*, *-αιθ*, *-αιτο* (§ 134, 1), Inf. *ῶνασθαι*; Aor.

¹ § 47, 10. and § 161, 2. (a), (a).

Pass. ὠρήθην instead of ὠνήμην. The remaining forms are supplied by ὠφελεῖν.

5. πι-μι-πλη-μι, *to fill* (*ΠΛΑ-*), Inf. πιμπλαναι; Impf. ἐπιμπλην; Fut. πλησω; Aor. ἐπλησα; Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθη. —Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication; e. g. ἐμπίπλαμαι, but τεπιμπλάμην.

6. πίμπλημι, *to burn*, Trans., in all respects like πίμπλημι.

7. ΤΛΗ-ΜΙ, *to bear, endure*, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. ἐτλην, (τλῶ,) τλαίην, τλῆθι, τλῆναι, τλάς; Fut. τλίσουμαι; Perf. τέτληκα (on the forms τέτλαμεν, etc., comp. § 134, 3).

8. φη-μί, *to say* (stem ΦΑ-), has the following formation:

	<i>Present.</i>	<i>A C T I V E.</i>	<i>Imperf.</i>
Indicative.	S. 1. φημί ¹ 2. φής 3. φησί(ν) D. 2. φᾶτόν 3. φᾶτύν P. 1. φᾶμέν 2. φᾶτέ 3. φᾶσί(ν)	Indicative. D. 2. φᾶτον 3. φᾶτην P. 1. φᾶμεν 2. φᾶτε 3. φᾶσαν	S. 1. ἐφην 2. ἐφης, usually ἐφησθα 3. ἐφη D. 2. ἐφᾶτον 3. ἐφᾶτην P. 1. ἐφᾶμεν 2. ἐφᾶτε 3. ἐφᾶσαν
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)	Opt.	φαίην, φαίης, φαίη, φαίητον and φαίτον, φαίητην and φαίτην, φαίημεν and φαίμεν, φαίητε and φαίτε, -εν
Imp.	φᾶθι or φᾶθι, φᾶτω, φᾶτον, φᾶτων, φᾶτε, φᾶτωσαν and φάντων	Fut.	φήσω
Inf.	φάναι	Aor.	ἐφησα.
Part.	φάς, φᾶσα, φάν G. φάντος, φάστης		

MIDDLE.

Perf. Imp. πεφύσθω, *let it be said*. Aor. Part. φάμενος, *affirming*.
Verbal adjective, φατός, φατέος.

REM. 1. In the second person φής, both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except φής), see § 14.

REM. 2. This verb has two significations, (a) *to say in general*, (b) *to affirm* (*πιστεύω*), *to assert, maintain*, etc. The Fut. φήσω, however, has only the latter signification; the first is expressed by λέξω, ἔρω. The Impf. ἐφην with φάναι and φάς, is used also as an Aorist.

¹ In composition, ἀντίφημι, σύμφημι, ἀντίφης, σύμφης, ἀντίφησι, σύμφησι, etc.; but Subj. ἀντιφῶ, ἀντιφῆς, etc.

The following Deponents also belong here :

1. ἄγαμαι, *to wonder, be astonished, admire, Impf. ἤγάμην; Aor. ἤγάσθην; Fut. ἀγάσομαι.*

2. δύναμαι, *to be able, Subj. δύνωμαι (§ 134, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμιν and ἡδυν.; second Pers. ἐδύνω, Opt. δυναίμην, δύναιο (§ 134, 1); Fut. δυνήσομαι; Aor. ἐδυνήθην, ἥδ. and ἐδυνάσθην (§ 85, Rem.); Perf. δεδύνημαι; verbal adjective, δυνατός, able and possible.*

3. ἐπίσταμαι, *to know, second Pers. ἐπίστασαι, etc., Subj. ἐπίστωμαι (§ 134, 1), Imp. ἐπίστω, etc.; Impf. ἡπιστάμην, ἡπίστω, etc., Opt. ἐπισταίμην, ἐπίσταιο (§ 134, 1); Fut. ἐπιστήσομαι; Aor. ἡπιστήθην (Aug., § 91, 3); verbal adjective, ἐπιστητός.*

4. ἐραμαι, *to love (in the Pres. and Impf. ἐράω is used instead of it in prose); Aor. ἡράσθην, amavi; Fut. ἐρασθήσομαι, amabo.*

5. κρέμαμαι, *to hang, pendeo, Subj. κρέμωμαι (§ 134, 1); Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιο, -αιτο (§ 134, 1); Aor. ἐκρεμάσθην; Fut. Mid. κρεμήσομαι, pendebō, I shall hang.*

6. πρίασθαι, *to buy, a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of ὠνέομαι, viz. ἐωνησάμην (§ 87, 4), which is not used by them, Subj. πρίωμαι (§ 134, 1), Opt. πριαίμην, -αιο, -αιτο (§ 134, 1), Imp. πρίασο or πρίω, Part. πρίαμενος.*

LXXI. Vocabulary.

Δαιμόνιον, -ου, τό, the κώμη, -ης, ἡ, a village.	προ-σημαίνω, to indicate
Deity.	οὐκέτι, no more, no longer.
ἐμπίπρημι, to set on fire,	πολιτικός, -ή, -όν, relating
burn up.	πρότερον, sooner, before.
εὐκλεία and εὐκλεία, -ας,	τὰ πολι-
ἡ, fame.	σύν-ειμι, to be with.
τῶς, as long as.	ποτέρος, -ᾶ, -ον; wher?
ἴως, perhaps.	πότερον, which of two?
	πότερον, dent. [save.
	φείδομαι, w. gen., to spare,

Σωκράτης πρὸ πάντων φετο¹ χρῆναι τοὺς ἀνθρώπους σωφροσύνην κτήσασθαι. Ἐν ἐλπίσι χρὴ τοὺς σοφοὺς ἔχειν βίον. Ἔργα καὶ πράξεις ἀρετῆς, οὐ λόγους ἥλοῦν χρεών. Ἰσως εἴποι² τις ἄν, δτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς ἑαυτῷ συνδιατρίβοντας ἢ σωφρονεῖν. Σωκράτης τὴν πόλιν πολλὰ ὤνησεν. Οἱ πολέμιοι πολλὰς κώμας ἐνέπρησαν. Σωκράτης τὸ δαιμόνιον ἔφη προσημαίνειν ἑαυτῷ τὸ μέλλον. Πόνος, φασίν, εὐκλείας πατήρ. Οἱ πολῖται τοὺς στρατιώτας τῆς ἀνδρείας ἥγασθησαν.³ Ἀλκιβιάδης, ἐώς Σωκράτεις συνῆν, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. Πριαίμην πρὸ πάντων χρημάτων τὸν σοφὸν ἀνδρα φίλον εἶναί μοι. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἔραν, ἐρασθέντες οὐκέτι δύνανται.

Socrates maintained (aor.), that the Deity revealed the future to him. I

¹ § 125, 20. ² § 126, 7. ³ ἄγασθαι τινά τινος, to admire one for something.

maintain, said the general, that (*acc. w. inf.*) you must attack the enemies. Virtue will always benefit man. Fill (*aor.*) the goblets with wine. The town was set on fire (*aor.*). The moderate (*man*) will always be able to control evil desires. The wise (*man*) will always love virtue. Socrates understood (*aor.*) how to turn the youths to virtue. We cannot purchase a faithful friend for money.

§ 136. Verbs in -ε (τί-Θη-μι, ΘΕ-):

1. *i-η-μι* (stem 'E-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.

Pres.	Ind. <i>iημι</i> , <i>iης</i> , <i>iησι(ν)</i> ; <i>iετον</i> ; <i>iεμεν</i> , <i>iετε</i> , <i>iασι(ν)</i> or <i>iεισι(ν)</i> . Subj. <i>iω</i> , <i>iης</i> , <i>iη</i> ; <i>iητον</i> ; <i>iωμεν</i> , <i>iητε</i> , <i>iωσι(ν)</i> ; <i>ἀφιω</i> , <i>ἀφιης</i> , <i>ἀφιη</i> (<i>ἀριη</i> in Xen.), etc. Imp. (<i>iεθι</i>), <i>iει</i> , <i>iετω</i> , etc. Inf. <i>iεναι</i> . Part. <i>iεις</i> , <i>iεισα</i> , <i>iεν</i> .
Impf.	Ind. <i>iouν</i> (from ΤΕΩ), <i>ἀφιouν</i> or <i>ηφιouν</i> (seldom <i>iειν</i>), <i>iεις</i> , <i>iει</i> ; <i>iετον</i> , <i>iετην</i> ; <i>iεμεν</i> , <i>iετε</i> , <i>iεσαν</i> . Opt. <i>iειην</i> .
Perf. Aor. II.	<i>εικα</i> . — Plur. <i>εικειν</i> . — Fut. <i>iησω</i> . — Aor. I. <i>ἡκα</i> (§ 131, 2). Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual <i>iετον</i> , <i>iετην</i> ; Plur. <i>iεμεν</i> , <i>καθειμεν</i> , <i>iετε</i> , <i>ἀνειτε</i> , <i>iεσαν</i> , <i>ἀφεισαν</i> . Subj. <i>ω</i> , <i>ης</i> , <i>ἀφω</i> , <i>ἀφης</i> , etc. Opt. <i>iεην</i> , <i>ειης</i> , <i>ειη</i> ; <i>iετον</i> , <i>iετην</i> ; <i>iεμεν</i> , <i>iετε</i> , <i>ειεν</i> . Imp. <i>ἔς</i> , <i>ἀφες</i> , <i>έτω</i> ; <i>έτον</i> , <i>έτων</i> ; <i>έτε</i> , <i>έτωσαν</i> and <i>έντων</i> . Inf. <i>iεναι</i> , <i>ἀφειναι</i> . — Part. <i>εις</i> , <i>εισα</i> , <i>εν</i> , Gen. <i>έντος</i> , <i>εισης</i> , <i>ἀφέντος</i> .

REMARK. On the Aug. of *ἀφίημι*, see § 91, 3.

MIDDLE.

Pres.	Ind. <i>iεμαι</i> , <i>iεσαι</i> , <i>iεται</i> , etc. Subj. <i>iωμαι</i> , <i>ἀφιωμαι</i> , <i>iη</i> , <i>ἀφιη</i> , etc. Imp. <i>iεσο</i> or <i>iον</i> . Inf. <i>iεσθαι</i> . Part. <i>iεμενος</i> , <i>-η</i> , <i>-ον</i> .
Impf.	<i>iεμην</i> , <i>iεσο</i> , etc. Opt. <i>iοιμην</i> (<i>iειμην</i>), <i>iοιο</i> , <i>ἀφιοιο</i> , etc.
Aor. II.	Ind. <i>ειμην</i> <i>iεσο</i> , <i>ἀφεισο</i> <i>iετο</i> , <i>ἀφειτο</i> <i>ειμεθα</i> , etc. Subj. <i>ώμαι</i> , <i>ἀφώμαι</i> , <i>η</i> , <i>ἀφη</i> , <i>ήται</i> , <i>ἀφήται</i> Opt. <i>προοίμην</i> , <i>-οιο</i> , <i>-οιτο</i> , <i>-οίμεθα</i> , etc. Imp. <i>ού</i> , <i>έσθω</i> , etc. Inf. <i>έσθαι</i> . Part. <i>έμενος</i> , <i>-η</i> , <i>-ον</i> .

Perf. *iεμαι*, *μεθειμαι*, Inf. *iεσθαι*, *μεθεισθαι*. — Plur. *iεμην*, *iεσο*, *ἀφεισο*, etc.
— Fut. *ησομαι*. — Aor. I. *ἡκάμην* only in Ind. and seldom.

PASSIVE.

Aor. I. *ειθην*, Part. *έθεις*. — Fut. *έθησομαι*. — Verb. Adj. *έτος*, *έτέος* (*ἀφετος*).

§ 137. *Eiμi* (stem 'ΕΣ-) , *to be*, and *Eiτμi* (stem 'Ι-), *to go*.

PRESENT.

Ind. S. 1.	<i>ειμι</i> , <i>to be</i>	Subj. <i>ω</i>	Ind.	<i>ειμι</i> , <i>to go</i>	Subj. <i>iω</i>
2.	<i>ει</i>	<i>ης</i>	2.	<i>ει</i>	<i>ης</i>
3.	<i>εστι(ν)</i>	<i>η</i>	3.	<i>εισι(ν)</i>	<i>η</i>
D. 2.	<i>έστον</i>	<i>ητον</i>	D. 2.	<i>iτον</i>	<i>iητον</i>
3.	<i>εστόν</i>	<i>ητον</i>	3.	<i>iτον</i>	<i>iητον</i>
P. 1.	<i>έσμεν</i>	<i>ώμεν</i>	P. 1.	<i>iμεν</i>	<i>iωμεν</i>
2.	<i>έστε</i>	<i>ητε</i>	2.	<i>iτε</i>	<i>iητε</i>
3.	<i>εισι(ν)</i>	<i>ώσι(ν)</i>	3.	<i>iασι(ν)</i>	<i>iωσι(ν)</i>

Imp. S. 2.	<i>ἰσθι</i>	Inf. <i>είναι</i>	Imp.	<i>ἰδι</i> , <i>πρόσιθι</i> , seldom <i>πρόσει</i>	Inf. <i>ἰέραι</i>
3.	<i>ἐστω</i>	Part. <i>ών</i> , <i>ούσα</i> ,	3.	<i>ἰτω</i> , <i>προσίτω</i>	Part. <i>ἴών</i> , <i>λοῦ-</i>
D. 2.	<i>ἐστον</i>	<i>ἐν</i>	D. 2.	<i>ῖτον</i>	<i>σα</i> , <i>ἴόν</i>
3.	<i>ἐστων</i>	G. <i>ὄντος</i> , <i>ούσης</i>	3.	<i>ῖτων</i>	Gen. <i>ἴόντος</i> ,
P. 2.	<i>ἐστε</i>		P. 2.	<i>ῖτε</i>	<i>ἰοίσης</i> .
3.	<i>ἐστωσαν</i> , seldom (more seldom <i>δύτων</i>)		3.	<i>ῖτωσαν</i> or <i>ἴόντων</i>	

IMPERFECT.

Ind.	Opt.	Ind.	Opt.
S. 1.	<i>ἦν</i> , <i>I was</i>	<i>εἶην</i>	<i>ἰοιμι</i> or <i>λοίην</i>
2.	<i>ήσθα</i>	<i>εἶης</i>	<i>ἴοις</i>
3.	<i>ήν</i>	<i>εἶη</i>	<i>ἴοι</i>
D. 2.	<i>ήστον</i> (<i>ἡτον</i>)	<i>εἶητον</i>	<i>ἴοιτον</i>
3.	<i>ήστην</i> (<i>ἡτην</i>)	<i>εἶητην</i>	<i>ἴοιτην</i>
P. 1.	<i>ήμεν</i>	<i>εἶημεν</i> (<i>είμεν</i>)	<i>ἴοιμεν</i>
2.	<i>ήστε</i> (<i>ἡτε</i>)	<i>εἶητε</i> (<i>είτε</i>)	<i>ἴοιτε</i>
3.	<i>ήσαν</i>	<i>εἶησαν</i> and <i>είεν</i>	<i>ἴοιεν</i>

Fut. *ἔσομαι*, *I shall be*, *ἔσῃ* or *ἔσει*, *ἔσται*, etc. — Opt. *ἔσοιμην*. — Inf. *ἔσεσθαι*. — Part. *ἔσόμενος*.

REM. 1. On the inclination of the Ind. of *είμι*, *to be* (except the second Pers. *el*), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g. *πάρειμι*, *πάρει*, *πάρεστι*, etc., Imp. *πάρισθι*; but *παρῆν* on account of the temporal augment, *παρέσται* on account of the omission of *e* (*παρέσεται*), *παρεῖναι* like infinitives with the ending *-ναι*, *παρῶ*, *-ῆς*, *-ῆ*, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted; e. g. *παρών*, Gen. *παρόντος*, so also *παριών*, Gen. *παριόντος*.

REM. 2. The compounds of *είμι*, *to go*, follow the same rules as those of *είμι*, *to be*; hence several forms of these two verbs are the same in compounds; e. g. *πάρειμι*, *πάρει* and *πάρεισι* (third Pers. Sing. of *είμι* and third Pers. Pl. of *είμι*); but Inf. *παρέναι*, Part. *παριών*.

REM. 3. The Pres. of *είμι*, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose-writers, has almost always a Future signification, *I shall* or *will* *go*, or *come*. Hence the Pres. is supplied by *ἔρχομαι* (§ 126, 2).

LXXII. Vocabulary.

* <i>Ἄπειμι</i> , to be away, or <i>δῆθεν</i> , namely, forsooth, <i>ἔφίημι</i> , to send up to; absent. <i>scilicet</i> .	<i>καθίημι</i> , to send up to; mid. w. gen., send one-
<i>ἀπειμι</i> , to go away.	<i>εἰσ-ειμι</i> , to go, or come
<i>ἀρκέομαι</i> , w. pass. aor., to	into.
satisfy oneself, be con- tented, w. dat.	<i>ἔμβροχίζω</i> , to drive into the net or snare, en-
<i>ἀφίημι</i> , to let go, give up, neglect.	snare.
<i>βιών</i> , to live.	<i>ἔξ-ίημι</i> , to let or send out; <i>καρτερός</i> , -ά, -όν, strong, of rivers, empty itself. large.
<i>δέον</i> , -οντος (from <i>δεῖ</i>), <i>τό</i> , that which is owed, duty.	then, <i>κραυγή</i> , -ής, ḥ, a cry, a hereafter. shout.

λίθος, -ον, ὁ, a stone.	πάδη, -ης, ἡ, a fetter.	acc., to revenge oneself on.
μεθίημι, to let go, give	πλεονάκις, oftener.	[known.]
up, neglect.	πρός-ειμι, to go to, ap-	φανερός, -ά, -όν, evident,
παρασκευάζω, to prepare;	proach.	χιών, -όνος, ἡ, snow.
mid., to prepare oneself.	στόμα,-ατος, τό, the mouth.	ώς, Attic for εἰς (with per-
καρίημι, to let pass, loosen.	τιμωρέω, to help; mid. w.	sons).

Οἱ ἀγαθοὶ οὐ διὰ τὸν ὕπνον μεθίασι τὰ δέοντα πράττειν. Ἐφεὶς τὰ φανερὰ μὴ δίωκε τὰ ἀφανῆ. Πολλοὶ ἀνθρωποι ἐφίενται πλούτου.¹ Πέδας λέγουσιν εἰς τὸν Ἑλλήσποντον καθεῖναι Ξέρξην τιμωρούμενον δῆθεν τὸν Ἑλλήσποντον. Οὗτος ἐκ χειρὸς μεθίντα καρτερὸν λίθον ρᾶον² κατασχεῖν, οὕτος ἀπὸ γλώττης λόγον. Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χίονα πολλὴν παρειμένον ἐνεβρύχισεν. Ο Νεῖλος ἔξισιν εἰς τὴν θάλατταν ἐπτὸν στόμασιν. Ἀττα³ ἐπειτ' ἔσται, ταῦτα θεοῖς μέλει. Εἰ θυητὸς εἰ, βέλτιστε,⁴ θυητὰ καὶ φρόνει. Μέμνησο⁵ νέος ὡν, ὡς γέρων ἔσῃ ποτέ. Δίκαιος ἴσθ', ίνα καὶ δικαίων τύχης.⁶ Βιας παρούσης οἰνὸν ἰσχύει νόμος. Εὑδαίμων εἶην καὶ θεοῖς φίλος. Ἀλέξανδρος εἰπεν⁷. Εἴ μήτοις Ἀλέξανδρος ἦν, Διογένης ἀν ἦν. Βιώσῃ⁸ ἀρκούμενος τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφίεμενος. Καὶ νεότης καὶ γῆρας⁹ ἄμφω καλά ἔστον. Οἱ ἀνθρωποι εὐναίμονεῖν δύνανται, καὶ πένητες ὁσιν. Ἀλήθειά σοι παρέστω. Ἰωψεν, ὡ φίλοι. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. Ἐπεὶ ή Μανδάνη παρεσκευάζετο ἡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, δοτὸν αὐτοῦ οὐδὲν οὐδὲν τὸν Κύρον. Ω παῖ, οὐ μένης παρ' ἐμοί, πρῶτον μέν, δταν βούλη εἰσιέναι ως ἐμέ, ἐπὶ τοὶς ἔσται,¹⁰ καὶ χάριν σοι μᾶλλον ἔξω, δσῳ ἀν πλεονάκις εἰσίης ως ἐμέ. Ἐπειτα δὲ ἵπποις τοῖς ἑσοῖς χρήση, καί, δταν ἀπίης, ἔχων ἀπει οὐς ἀν αὐτὸς ἐθέλης ἵππους.

The good (man) will never omit to do his duty. Many strive after (ἐφίεσθαι, *w. gen.*) the unknown, while they neglect (*part. aor.*) the known. Xerxes laid setters on the Hellespont. Let not a man be a friend to me with the tongue (*dat.*), but in reality. Be just, that you may also obtain justice. The friend cares for the friend, even though he is absent. When the enemies came into the town, the citizens fled. Come in, O boy! The soldiers should all go away from the town. Two armies came into the town.

¹ § 158, 3. (b).

² § 52, 10.

³ § 62.

⁴ § 52, 1.

⁵ § 122, 11.

⁶ § 121, 16.

⁷ § 126, 7.

⁸ § 142, 9.

⁹ § 39, Rem.

¹⁰ εἰναι ἐπί τινι, to be in the power of any one.

I. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

tion of the Tenses of Verbs whose Stem ends with *a*, *ε*, *o*, or with a Consonant.

A. Verbs whose Stem ends with *a*, *ε* or *o*.

Tenses.	a. Stem in <i>a</i> .	b. Stem in <i>ε</i> .	c. Stem in <i>o</i> (<i>ω</i>).
Pres.	σκεδά-ννῦ-μι ¹	κορέ-ννῦ-μι ¹	στρώ-ννῦ-μι ¹
Impf.	ἐ-σκεδά-ννῦ-ν ¹	ἐ-κορέ-ννῦ-ν ¹	ἐ-στρώ-ννῦ-ν ¹
Perf.	ἐ-σκέδα-κα	κε-κόρε-κα	ἐ-στρω-κα
Plup.	ἐ-σκεδά-κειν	ἐ-κε-κορέ-κειν	ἐ-στρώ-κειν
Fut.	σκεδά-σω,	κορέ-σω,	στρώ-σω
	Att. σκεδῶ, -ῆς, -ῆ	Att. κορῶ, -εῖς, -εῖ	
Aor.	ἐ-σκέδα-σα	ἐ-κόρε-σα	ἐ-στρω-σα
Pres.	σκεδά-ννῦ-μαι	κορέ-ννῦ-μαι	στρώ-ννῦ-μαι
Impf.	ἐ-σκεδα-ννῦ-μην	ἐ-κορε-ννῦ-μην	ἐ-στρω-ννῦ-μην
Perf.	ἐ-σκέδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
Plup.	ἐ-σκεδά-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
Fut.		κορέ-σ-ομαι	
Aor.		ἐ-κορε-σ-αμῆν	
F. Pf.		κε-κορέ-σ-ομαι	
Aor.	ἐ-σκέδα-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Adj.	σκεδα-σ-τός	κορε-σ-τός	στρω-τός
	σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.

B. Verbs whose Stem ends with a Consonant.

ὅλ-λῦ-μι, ² <i>perdo</i>	ὅλ-λῦ-μαι, <i>pereo</i>	ὅμι-νῦ-μι ²	ὅμ-νῦ-μαι
ώλ-λῦ-ν ²	ώλ-λῦ-μην	ώμι-νῦ-ν ²	ώμι-νῦ-μην
δλ-ώλε-κα ('ΟΛΕΩ), <i>perdidī</i> , § 89.		δμι-ώμο-κα ('ΟΜΟΩ), § 89.	δμι-ώμο-μαι
ὅλ-ώλ-α, <i>periī</i>		δμι-ωμό-κειν	δμι-ωμό-μην
δλ-ώλ-έ-κειν, <i>perdideram</i>			
δλ-ώλ-ειν, <i>perieram</i>			
δλ-ῶ, -εῖς, -εῖ	δλ-οῦμαι, -εῖ	δμι-οῦμαι, -εῖ	
ώλε-σα	A. II. ὠλ-όμην	ώμο-σα	ώμο-σάμην
			A. I. P. ωμό-σ-θην et ωμόθην
			I. F. P. δμι-σ-θήσομαι.

K. Ὁλλυμι comes by assimilation from δλ-νυμι. For an example of ding with a mute, see δείκνυμι above, under the paradigms (§ 133). Perf. Mid. or Pass. of δμνυμι is δμωμοσμένος. The remaining formsrf. and Plup. commonly omit the σ among the Attic writers; e. g. δμώμοτο.

σκεδα-ννύω, ἐσκεδά-ννυον — κορε-ννύω, ἐ-κορέ-ννυον — στρω-ννύω, νον (always ǚ).
δλλύ-ω, ὠλλυ-ον — δμνύ-ω, ὠμνυ-ον (always ǚ).

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends:

§ 139. A. In a Vowel and assumes -ννῦ.

(a) Verbs whose Stem ends in α.

1. κερά-ννῦ-μι, to mix, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρασα; Perf. κέκρακα; Perf. Mid. or Pass. κέκραμαι; Aor. Pass. ἐκράθη, also ἐκεράσθη.—Mid.

2. κρεμά-ννῦ-μι, to hang, Fut. κρεμᾶσω, Att. κρεμῶ; Aor. ἐκρέμασα; Mid. or Pass. κρεμάννυμαι, I hang myself or am hung (but κρέμαμαι, to hang, Intrans., § 135, 5); Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθη, I was hung, or I hung, Intrans.

3. πετά-ννῦ-μι, to spread out, expand, open, Fut. πετάσω, Att. πετῶ; Perf. Mid. or Pass. πέπταμαι; Aor. Pass. ἐπετάσθη (Syncope, § 117, 1).

4. σκεδά-ννῦ-μι, to scatter, Fut. σκεδᾶσω, Att. σκεδῶ; Perf. Mid. or Pass. ἐσκέδασμαι; Aor. Pass. ἐσκεδάσθη.

(b) Verbs whose Stem ends in ε.

1. ἔ-ννῦ-μι, to clothe, in prose ἀμφιέννυμι, Impf. ἀμφιέννυ with-out Aug.; Fut. ἀμφιέσω, Att. ἀμφιῶ; Aor. ἡμφίεσα; Perf. Mid. or Pass. ἡμφίεσμαι, ἡμφίεσαι, ἡμφίεσται, etc., Inf. ἡμφίεσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιοῦμαι.—Aug., § 91, 3.

2. ζέ-ννῦ-μι, to boil, Trans., Fut. ζέσω; Aor. ἔζεσα; Perf. Mid. or Pass. ἔζεσμαι; Aor. Pass. ἔζεσθη.—(ζέω, on the contrary, is usually intransitive).

3. κορέ-ννῦ-μι, to satisfy, satiate, Fut. κορέσω, Att. κορῶ; Aor. ἐκόρεσα; Perf. Mid. or Pass. κεκόρεσμαι; Aor. Pass. ἐκορέσθη.—Mid.

4. σβέ-ννῦ-μι, to extinguish, Fut. σβέσω; first Aor. ἔσβεσα, I extinguished; second Aor. ἔσβη, I ceased to burn, went out; Perf. ἔσβηκα, I have ceased to burn.—Mid. σβέννυμαι, to cease to burn, Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἔσβέσθη. No other verb in -ννυμι has a second Aorist.

5. στρέ-ννῦ-μι, to spread out, abbreviated form στόρνυμι, Fut. στρέσω, Att. στροῶ; Aor. ἐστόρεσα. The other tenses are formed from στρώννυμι, viz. ἔστρωμαι, ἔστρωθη, στρωτός. See § 138, A, c.

(c) Verbs in ο, with the ο lengthened into ω.

1. ζώ-ννῦ-μι, *to gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι (§ 95).—Mid.

2. ρώ-ννῦ-μι, *to strengthen*, Fut. ρώσω; Aor. ἔρρωσα; Perf. Mid. or Pass. ἔρρωμαι, Imp. ἔρρωσο, *farewell*, Inf. ἔρρωσθαι; Aor. Pass. ἔρρωσθην (§ 95).

3. στρώ-ννῦ-μι, *to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See στρέννυμι and § 138, A, c.

4. χρώ-ννῦ-μι, *to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

§ 140. B. In a Consonant and assumes -νῦ (see δείκ-νν-μι, § 133).

1. ἀγ-νῦ-μι, *to break*, Fut. ἀξω; Aor. ἔαξα, Inf. ἀξαι; second Perf. ἔἀγα, *I am broken*; Aor. Pass. ἔἀγην (Aug., § 87, 4).—Mid.

2. εἴργ-νῦ-μι (or εἴργω), *to shut in*, Fut. εἴρξω; Aor. εἴρξα. (But ἀργω, εἴρξω, εἴρξα, *to shut out*, etc.).

3. ζεύγ-νῦ-μι, *to join*, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἔζεύχθην, more frequently ἔζεύγην.

4. μίγ-νῦ-μι, *to mix*, Fut. μῖξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι; Aor. Pass. ἔμίχθην, more frequently ἔμιγην; Fut. Perf. μεμίξομαι.

5. οἰγ-νῦ-μι or οἴγω, *prose ἀνοίγνυμι, ἀνοίγω, to open*, Impf. ἀνέῳγον; Fut. ἀνοίξω; Aor. ἀνέῳξα, ἀνοίξαι; first Perf. ἀνέῳχα, *I have opened*; second Perf. ἀνέῳγα, *I stand open*, instead of which Att. ἀνέῳγμαι; Aor. Pass. ἀνεῳχθῆναι (Aug., § 87, 6).

6. ὀμόργ-νῦ-μι, *to wipe off*, Fut. ὀμόρξω; Aor. ὠμορξα.—Mid.

7. ὅρ-νῦ-μι, *to rouse*, Fut. ὅρσω; Aor. ὠρσα; Mid. ὅρνυμαι, *to rouse one's self*, Fut. ὅροῦμαι; Aor. ὠρόμην.

8. πηγ-νῦ-μι, *to fix, fasten*, Fut. πηξω; Aor. ἔπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast*; Mid. πήρνυμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγην.—Mid.

9. ρήγ-νῦ-μι, *to tear, break*, Fut. ρήξω; Aor. ἔρρηξα; second Perf. ἔρρωγα, *I am broken, rent*; Aor. ἔρρέγην; Fut. Pass. ράγήσομαι.

LXXIII. Vocabulary.

Ἄγδῆς, -ές, unpleasant,	join again; of an army,	ἀπο-σβέννυμι, to quench.
disgusting.	set out again.	βδελυγμία, -ας, ᷄, dislike,
τα-ζεύγνυμι, to yoke, or ἀνα-καίω, to burn, kindle.		disgust.

διαρρήγνυμι, to break κωτίλλω, to chatter, prat-	gether, make coagulate,
asunder, tear in pieces, τίλλε. [light.]	compose.
tear away. λύχνος, -ου, δ, a lamp, a φύσημα, -ατος, τό, breath.	
ἔγκαλλωπίζομαι, to be μαλιθακός, -ή, -όν, soft, φῶς, φωτός, τό, light.	
proud of, make a dis- rich, tender. χόλος, -ου, δ, ill-will, an-	
play. δλλῦμι, to destroy. ger. [jury.]	
ἴξ-όλλυμι, to ruin utterly. στυγέω, to hate. ψευδόρκιου, -ου, τό, per-	
ζεύγνυμι, to yoke, join. συμπήγνυμι, to join to- ψεύδορκος, -ον, perjured.	

Tῶν βρωμάτων τὰ ἡδιστα,¹ έύν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ὑηδὴ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φυσῆματι τὸ μὲν πῦρ ἀνακάνσειας ὕν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσειας. Οἱ Ἀθηναῖοι μετὰ πάσης τῆς δυνάμεως ἐπὶ τοὺς Πέρσας ἀνέζευξαν. Μὴ δαιμόνων χόλον ὄρσης. Ηὑδρι πολλὰ ἡδη τῶν ἀνθρώπων ἀπώλεσεν ἔργα. Εἰ μὴ φυλάξεις μίκρ', ἀπολεῖς τὰ οείζονα. Οἱ πολέμιοι ὁμοσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης ἔλεγε, τὴν γῆν ἔξ ἀέρος καὶ πυρὸς συμπαγῆναι. Σωκράτης, ἴδων² Ἀντισθένη τὸ διεφθαρός Ιματίου μέρος ἀεὶ ποιοῦντα φανερόν· Οὐ παύσῃ, ἔφη, ἔγκαλλωπιζόμενος ἥμιν; Φεύδορκον στυγεῖ θεδς, ὅστις ὀμεῖται. Ζεῦς ἀνδρ' ἔξολέσειεν Ὁλύμπιος, δς τὸν ἔταιρον μαλιθακὰ κωτίλλων ἔξαπατῷν ἔθέλει.

Boil (aor.) the water, O boy! The garment is torn. The milk is curdled (συμπήγνυμι, perf. 2). The doors are open. The wine was mixed (aor.) with water (dat.). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (subj. aor.) not without reason. Haughtiness will ruin you all. Extinguish (aor.) the light. The women in sorrow (sorrowing) tore (aor. mid.) their garments.

§ 141. Inflection of the two forms of the Perfect, κεῖμαι and ἔμαι.

(a) *Κεῖμαι*, to lie down.

Κεῖμαι, properly, *I have laid myself down, I am lain down*, hence, *I lie down*, is a Perf. form without reduplication.

Perf.	Ind. κεῖμαι, κεῖσαι, κεῖται, κείμεθα, κεῖσθε, κεῖνται ; Subj. κέωμαι, κέη, κέηται, etc. ; Imp. κεῖσο, κείσθω, etc. ; Inf. κεῖσθαι ; Part. κείμενος.
Plup.	Ind. ἔκείμην, ἔκεισο, ἔκειτο, third Pers. Pl. ἔκειντο ; Opt. κεοίμην, κέοιο, κέοιτο, etc.

Fut. κείσομαι.
Compounds, ἀνάκειμαι, κατάκειμαι, κατάκεισαι, etc. ; Inf. κατακεῖσθαι ; Imp. κατάκεισο, ἔγκεισο.

(b) *Ἔμαι*, to sit.

1. *Ἔμαι*, properly, *I have seated myself, I have been seated*, hence, *I sit*, is a Perf. form of the Poet. Aor. Act. εῖσα, to set, to establish. The stem is ἜΔ- (comp. ἔσ-ται instead of ἔδ-ται [according to § 8, 1.] and the Lat. sed-eo).

¹ § 51, 1.

² § 126, 4.

Perf. | Ind. ἤμαι, ἤσαι, ἤσται, ἤμεθα, ἤσθε, ἤιται ;
 Imp. ἤσσο, ἤσθω, etc.; Inf. ἤσθαι; Part. ἤμενος.
Plup. | ἤμην, ἤσο, ἤστο, ἤμεθα, ἤσθε, ἤντο.

2. In prose, the compound κάθημαι, is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking σ in the third Pers. Sing. Perf., nor in the Plup., except when it has the temporal Augment:

Perf. | κάθημαι, κύθησαι, κάθηται, etc.; Subj. κάθωμαι, κύθη, κύθηται,
 etc.; Imp. κάθησο, etc.; Inf. καθῆσθαι; Part. καθήμενος.
Plup. | ἐκαθήμην and καθήμην, ἐκάθησο and καθῆσο, ἐκάθητο and κα-
 θῆστο, etc.; Opt. καθοίμην, κάθοιτο, κάθοιτο, etc.

REMARK. The defective forms of ἤμαι are supplied by ἔξεσθαι or ἕξεσθαι (prose καθέξεσθαι, καθίξεσθαι).

142. Verbs in -ω, which follow the analogy of Verbs in -μι, in forming the second Aor. Act. and Mid.

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and Mid., according to the analogy of verbs in -μι, since, in this tense, they omit the mode-vowel, and hence append the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μι. The characteristic-vowel is in most cases lengthened, as in ἔστην, viz. α and ε into η, ο into ω, ι and υ into ī and ū. This lengthened vowel remains, as in ἔστην, throughout the Ind., Imp. and Inf. The Imp. ending -ηθι in verbs whose characteristic-vowel is α, in composition is abridged into ᄀ; e. g. πρόβα instead of πρόβηθι.

Modes and Persons.	a. Characteris. α ΒΑ-Ω, βαίνω, · to go.	b. Characteris. ε ΣΒΕ-Ω, σβέννυμι, · to extinguish.	c. Characteris. ο ΓΝΟ-Ω, γιγνώσ- κω, to know.	d. Charac. υ δύ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went	ἔσβην, I ceased	ἔγνων, I knew	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn]	ἔγνως	ἔδυς [in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδυ [under
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδυτον
3.	ἔ-βή-την	ἔσβήτην	ἔγνωτην	ἔδυτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδυμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδυτε
3.	ἔ-βη-σαν	ἔσβησαν	ἔγνωσαν	ἔδυσαν
	(Poet. ἔβᾶν)		(Poet. ἔγνων)	(Poet. ἔδυν)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, -ῆς, -ῆ ¹	γνῶ, γνῶς, γνῶ ¹	δύω, -ης, -η ¹
D.	βῆτον	σβῆτον	γνῶτον	δύητον
P.	βῶμεν, -ῆτε, -ῶσι(ν)	σβῶμεν, -ῆτε, -ῶσι(ν)	γνῶμεν, -ῶτε, -ῶσι(ν)	δύωμεν, -ητε, -ωσι(ν)

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

Opt. S. 1.	<i>βαίην</i>	<i>σβείην</i>	<i>γνοίην</i>	
2.	<i>βαίης</i>	<i>σβείης</i>	<i>γνοίης</i>	
3.	<i>βαίη</i>	<i>σβείη</i>	<i>γνοίη</i>	
D. 2.	<i>βαίητον et -αιτοῦ</i>	<i>σβείητον et -εῖτον</i>	<i>γνοίητον et -οῖτον</i>	
3.	<i>βαίητην et -αιτην</i>	<i>σβειήτην et -είτην</i>	<i>γνοιήτην et -οίτην</i>	
P. 1.	<i>βαίημεν et -αιμεν</i>	<i>σβείημεν et -εῖμεν</i>	<i>γνοίημεν et -οῖμεν</i>	
2.	<i>βαίητε et -αιτε</i>	<i>σβείητε et -εῖτε</i>	<i>γνοίητε et -οῖτε</i>	
3.	<i>βαίεν (seldom βαίησαι).</i>	<i>σβείεν</i>	<i>γνοίεν (rarely γνοίησαν).</i>	
Imp. S.	<i>βῆθι, -ήτω¹</i>	<i>σβῆθι, -ήτω¹</i>	<i>γνῶθι, -ώτω¹</i>	<i>δῦθι, -ότω¹</i>
D. 1.	<i>βῆτον, -ήτων</i>	<i>σβῆτον, -ήτων</i>	<i>γνῶτον, -ώτων</i>	<i>δῦτον, -ότων</i>
P. 2.	<i>βῆτε</i>	<i>σβῆτε</i>	<i>γνῶτε</i>	<i>δῦτε</i>
3.	<i>βήτωσαν and βάντων</i>	<i>σβήτωσαν and σβέντων</i>	<i>γνώτωσαν and γνόντων</i>	<i>δύτωσαν et δύντων</i>
Inf.	<i>βῆναι</i>	<i>σβῆναι</i>	<i>γνῶναι</i>	<i>δῦναι</i>
Part.	<i>βῆς, -ῆσα, -άν</i>	<i>σβείς, -εῖσα, -έν</i>	<i>γνούς, -οῦσα, -όν</i>	<i>δῆς, -ῆσα, -άν</i>
	G. <i>βάντος</i>	G. <i>σβέντος</i>	G. <i>γνόντος</i>	G. <i>δύντος</i> .

REMARK. The Opt. form *δύην*, instead of *δυίην*, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. *πέτομαι* (§ 125, 23), *πρίασθαι*, to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -μι.

Besides the verbs mentioned above, some others have this form:

1. *διδράσκω*, to run away (§ 122, 6), Aor. (*ΔΡΑ-*) *ἔδρατ*, -ᾶς, -ᾶ, -ᾶμεν, -ᾶτε, -ᾶσαν, Subj. *δρῶ*, *δρᾶς*, *δρᾶ*, *δρᾶτον*, *δρᾶμεν*, *δρᾶτε*, *δρᾶσι*(ν), Opt. *δραίην*, Imp. *δρᾶθι*, -άτω, Inf. *δρᾶναι*, Part. *δρᾶς*, -ῆσα, -άν.

2. *πέτομαι*, to fly (§ 125, 23), Aor. (*ΠΤΑ-*) *ἔπτην*, Inf. *πτῆναι*, Part. *πτᾶς*; Aor. Mid. *ἐπτάμην*, *πτάσθαι*.

3. *σκέλλω* or *σκελέω*, to dry, make dry, second Aor. (*ΣΚΛΑ-*) *ἐσκλην*, to wither (Intrans.), Inf. *σκλῆναι*, Opt. *σκλαίην* (§ 117, 2).

4. *φθά-νω*, to come before, anticipate (§ 119, 5), second Aor. *ἐφθην*, *φθῆναι*, *φθᾶς*, *φθῶ*, *φθαίην*.

5. *καίω*, to burn, Trans. (§ 116, 2), second Aor. (*ΚΑΕ-*) *ἐκάην*, * I burned, Intrans.; but first Aor. *ἐκανσα*, Trans.

6. *ῥέω*, to flow (§ 116, 3), Aor. (*ΡΤΕ-*) *ἐρρέην*, * I flowed.

7. *χαίρω*, to rejoice (§ 125, 24), Aor. (*ΧΑΡΕ-*) *ἐχαρην*.

8. *άλισκομαι*, to be taken, Aor. (*ΑΛΟ-*) *ῆλων* and *ἐάλων* (§ 122, 1).

9. *βιόω*, to live, second Aor. *ἐβίων*, Subj. *βιῶ*, -ῶς, -ψ, etc., Opt. *ιώην* (not *βιοίην*, as *γνοίην*, to distinguish it from Opt. Impf. *βιοιην*), Inf. *βιῶναι*, Part. *βιούς*; but the Cases of the Part. *βιώς* are supplied by the first Aor. Part. *βιώσας*. Thus, *ἀνεβίων*, I came

¹ Compounds, e. g. *ἀνάβηθι*, *ἀνάβα*, *ἀνάβητε*; *ἀπόσβηθι*; *διάγνωθι*; *ἀνάδηθι*.

* These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—TR.

o *life again*, from ἀναβιώσκομαι.—The Pres. and Impf. of βίω were but little used by the Attic writers; instead of these, they employ the corresponding tenses of ζῶ, which, on the contrary, borrows its remaining tenses from βιόω; thus, Pres. ζῶ; Impf. ἔζων (§ 97, 3); Fut. βιώσομαι; Aor. ἐβίων; Perf. βεβίωκα; Perf. Pass. βεβίωται, Part. βεβιωμένος.

10 φύω, *to bring forth, produce*, second Aor. ἐφῦν, *I was produced, born*, *I sprung up, arose, was*, φῦναι, φυς, Subj. φυω (Opt. wanting in the Attic dialect); but the first Aor. ἐφῦσα, *I produced, Fut. φύσω, I will produce*. The Perf. πέφῦκα, also has an intransitive sense, and also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

§ 143. Οἶδα (stem ἘΙΔ., *to see*), *I know.*

PERFECT.

Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα	εἰδῆς	ἰσθι	Inf.
3.	οἶδε(ν)	εἰδῆ	ἰστω	εἰδέναι
D. 2. 3.	ἰστον, ἵστον	εἰδῆτον, -ῆτον	ἰστον, ἵστων	
P. 1.	ἰσμεν	εἰδῶμεν		Part.
2.	ἰστε	εἰδῆτε	ἰστε	εἰδώς, -νία, -ός
3.	ἰσάσι(ν)	εἰδῶσι(ν)	ἰστωσαν	

PLUPERFECT.

Ind. S. 1.	ἡδειν ¹	Dual	Pl. ἡδειμεν
2.	ἡδεις and -εισθα	ἡδειτον	ἡδειτε
3.	ἡδει(ν)	ἡδείτην	ἡδεσαν

Opt. Sing. εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδεῖμεν), εἰδείητε, εἰδεῖεν (seldom εἰδείησαν).

Fut. εἶσομαι, *I shall know*.—Verbal adjective, *ἰστέον*.

Σύνοιδα, compounded of οἶδα, *I am conscious*, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.

LXXIV. Vocabulary.

Ἄλια, -ατος, τρό, blood.	ἀπο-κρύπτω, to conceal.	παρα-πέτομαι, to fly away.
ἀκολάστως, with impunity, extravagantly, li-	ἄχρηστος, -ον, useless.	πρό-οιδα, to know before-
centiously.	βοηθέω, to hasten to help,	hand.
ἀπο-βαίνω, to go away.	δύω, to go or sink into,	προσθετός, -ή, -όν, or
ἀπο-γιγνώσκω, to reject; put on.	έκ-πέτομαι, to fly away.	πρόσθετος, -η, -ον, add-
w. ἐμαντόν, give oneself up, despair.	πτέρυξ, -γος, ḥ, a wing.	ed (by art), artificial.
ἀπο-διδύσκω, w. acc., to run away from.	έμπιπλημί τί τινος, to fill.	συγγιγνώσκω, w. dat., to
	νεκρός, -ά, -όν, dead;	ó pardon. [that.
	νεκρός, a corpse.	ώστε, w. inf. and ind., so

¹ First Pers. ἡδη, second ἡδησθα, third ἡδη, are considered as Attic forms.

Οι ἄνθρωποι τὴν ἀλήθειαν γνῶναι σπεύδουσιν. Γνῶθι σεαυτόν. Γνῶναι χαλεπὸν μέτρον. Ἡ πόλις ἐκινδύνευσεν ὑπὸ τῶν πολεμίων ἀλώναι. Φείρει τοὺς ἀκολύστως βιώσαντας. Σύγγνωθί μοι, ὡς πάτερ. Διμὸς μέγιστον ἀληθῆ ἄνθρωποις ἔφυ. Ὁξεῖα ἥδονὴ παραπτᾶσα φθύνει. Ὁ δοῦλος ἐλαθεὶ¹ ἀποδέει τὸν δεσπότην. Οἱ στρατηγοὶ ἔγνωσαν² τοῖς πολίταις βοηθεῖν. Μήποτε σεαυτῷ ἀπογνῶς. Δαιδαλὸς ποιῆσας πτέρυγας προσθετὸς ἔξεπτη μετὰ τοῦ Ἰκάρου. Σύλλας ἐνέπλησε τὴν πόλιν φόνου καὶ νεκρῶν, ὥστε τὸν Κεραμεικὸν³ αἴματι βαθεῖναι. Οἱ πολέμοι τὴν γῆν τεμόντες⁴ ἀπέβησαν. Ἀχρηστον προειδέναι τὰ μελλοντα. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (*know how*) ἔχειν. Πολλοὶ ἄνθρωποι οὐτε δίκας ἤδεσαν, οὐτε νόμους.

Go away, O boy! The whole town flowed with blood. The bird flew away. The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (aor. part.) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (aor. part.) the bird fly away (aor. part.). It is well in everything to know (how) to observe moderation. Never praise a man, before (*πρὶν ἀν*, w. subj.) thou knowest him well. (*σαφὸς*).

§ 144. *Deponents* (§ 118, Rem.), and *Active Verbs whose Future has a Middle form.*

a. List of Deponents Middle most in use.

Ἄγωνίζομαι, to contend,	δεξιόμαι, to greet,	λωβάομαι, to insult,
ἀἰκίζομαι, to treat injuriously,	δέχομαι, to receive,	μαντεῦομαι, to prophesy,
ἀἰνίττομαι, to speak darkly,	διακελεύομαι, to exhort,	μαρτύρομαι, to call to witness,
αἰσθάνομαι, to perceive,	δωρέομαι, to present,	μάχομαι, to fight,
αἰτιάομαι, to accuse,	ἐγκελεύομαι, to urge,	μέμφομαι, to blame,
ἀκέομαι, to heal,	ἐντέλλομαι, to command,	μηχανάομαι, to devise,
ἀκρούομαι, to hear,	ἐπικελεύομαι, to urge,	μιμέομαι, to imitate,
ἀκροβολίζομαι, to throw from afar, to skirmish,	ἔργαζομαι, to work,	μυθέομαι, to speak,
ἄλλομαι, to leap,	εὔχομαι, to pray,	μυθολογέομαι, to relate,
ἀναβιώσκομαι, to restore to life, or to live again,	ἡγέομαι, to go before,	μυκάομαι, to low,
ἀνακοινόμαι, to communicate with,	θεάομαι, to see,	ξυλεύομαι, to gather wood,
ἀπεχθάνομαι, to be hated,	ἰάομαι, to heal,	ξυλίζομαι, to gather wood,
ἀπολογέομαι, to speak in defence,	ἱλάσκομαι, to propitiate,	δδύρομαι, to mourn,
ἀρύομαι, to pray,	ἰππάζομαι, to ride,	οἰωνίζομαι, to take omens by birds,
ἀσπάζομαι, to welcome,	ἰσχυρίζομαι, to exert one's strength,	δλοφύρομαι, to lament,
ἀφικνέομαι, to come,	καυχάομαι, to boast,	δρχέομαι, to dance,
βιάζομαι, to force,	κοινολογέομαι, to consult with,	δσφραίνομαι, to smell,
γίγνομαι, to become,	κτάομαι, to acquire,	παραιτέομαι, to entreat,
	λητίζομαι, to plunder,	παρακελεύομαι, to urge,
	λογίζομαι, to consider,	παραμυθέομαι, to encourage,
	λυμαίνομαι, to maltreat,	

¹ § 121, 13.

² determined.

³ a place in Athens.

⁴ § 119.

<i>ομαι</i> , to speak	<i>σκέπτομαι</i> , to consider,	<i>ὑπισχνέομαι</i> , to promise,
	<i>σταθμίομαι</i> , to estimate	<i>ὑποκρίνομαι</i> , to answer,
<i>πληγή</i> ,	(distance),	<i>φείδομαι</i> , to spare,
<i>ἱομαι</i> , to be busy,	<i>στοχάζομαι</i> , to aim at,	<i>φθέγγομαι</i> , to speak,
<i>ἱμαι</i> , to make a	<i>στρατεύομαι</i> , to go to war,	<i>φιλοφρονέομαι</i> , to treat
	<i>στρατοπεδεύομαι</i> , to en-	kindly,
<i>παῖαι</i> , to offer as	camp,	<i>χαρίζομαι</i> , to show kindness,
<i>τε</i> ,	<i>τεκμαίρομαι</i> , to limit,	<i>χρύσομαι</i> , to use,
<i>πι</i> , to inquire,	<i>τεκταίνομαι</i> , to fabricate,	<i>ἀνέομαι</i> , to buy.
<i>τιμή</i> , reverence,	<i>τεχνύομαι</i> , to build,	

b. List of Deponents Passive most in use.

<i>to wander</i> ,	<i>ἐναντιόμαι</i> , to resist,	<i>ἡδομαι</i> , to rejoice,
<i>to be displeased</i> ,	<i>ἐνθυμέομαι</i> , to reflect,	<i>κρέμαμαι</i> , to hang,
<i>to wish</i> ,	<i>ἐννοέομαι</i> , to consider well,	<i>μνούττομαι</i> , to loathe,
<i>to roar</i> ,	<i>ἐπιμέλομαι</i> and -έομαι, to	<i>οἴομαι</i> , to suppose,
<i>want</i> ,	<i>take care,</i>	<i>προθυμέομαι</i> , to desire,
<i>to think</i> ,	<i>ἐπίσταμαι</i> , to know,	<i>σέβομαι</i> , to reverence,
<i>to be able</i> (Mid. <i>εὐλαβέομαι</i> , to be cautious, ly Epic),		

κ. Ἀγαμαι, to wonder, αἰδέομαι, to reverence, ἀμείβομαι, to exchange, ιτε, to contend, ἀποκρίνομαι, to answer, ἀπολογέομαι, to apologize, ἀρνέομαι, ἀνλίζομαι, to lodge, διαλέγομαι, to converse with, ἐπινόεομαι, to reflect ὅρεομαι, to reproach, μέμφομαι, to blame, δρέγομαι, to desire, πειράομαι, to fear, φιλοφρονέομαι, to treat kindly, and φιλοτιμέομαι, to be have both a Mid. and Pass. form for their Aorist. Of these, ἀγαμαι, ἀμιλλάομαι, ἀρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently us. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέμφοιλοφρονέομαι, more frequently in the Mid. Aor.

d. Active Verbs most in use with a Middle Future.

<i>not to know</i> ,	<i>βαίνω</i> , to go,	<i>δεῖσαι</i> , to fear,
<i>ing</i> ,	<i>βιόω</i> , to live,	<i>διδράσκω</i> , to run away,
<i>hear</i> ,	<i>βλέπω</i> ,* to see,	<i>διώκω</i> ,* to pursue,
<i>† to cry out</i> ,	<i>βούω</i> ,† to cry out,	<i>ἐγκωμιάζω</i> , to praise,
<i>† to miss</i> ,	<i>γελύω</i> ,† to laugh.	<i>είμι</i> , to be,
<i>† to meet</i> ,	<i>γηράσκω</i> , to grow old,	<i>ἐπαινέω</i> ,* to praise,
<i>† to enjoy</i> ,	<i>γιγνώσκω</i> , to know,	<i>ἐπιορκέω</i> , to perjure one's
<i>to seize</i> ,	<i>δύκνω</i> , to bite,	self,
<i>go</i> ,	<i>δαρθάνω</i> , to sleep,	<i>ἔσθιω</i> , to eat,

with Fut. Act., in writers of the best period.—Tr.

with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram., D, c). The forms of the Fut. Mid., however, are to be preferred.—Tr.

θαυμάζω,* to wonder,	νέω, to swim,	προσκυνέω,* to reverence,
θέω,* to run,	οἶδα, to know,	φέω, to flow,
θηρύω, θηρεύω,* to hunt,	οἰμώζω,* to lament,	σιγύω, to be silent,
θιγγάνω, to touch,	ὁλολύζω,* to howl,	σιωπύω,† to be silent,
θνήσκω, to die,	δμνυμι,† to swear,	σκώπτω, to sport,
θρώσκω, to leap,	δρύω, to see,	σπουδάζω, to be zealous,
κάμνω, to labor,	παιᾶω, to sport,	συρίττω, to pipe,
κλαίω,† to weep,	πάσχω, to suffer,	τίκτω,* to produce,
κλέπτω, to steal,	πηδάω, to leap,	τρέχω, to run,
κολάζω,* to punish,	πίνω, to drink,	τρώγω, to gnaw,
κωμάζω,* to indulge in festivity,	πίπτω, to fall,	τυγχάνω, to obtain,
λαγχάνω, to obtain,	πλέω, to sail,	τωθύζω, to rail at,
λαμβάνω, to take,	πνέω, to blow (but συμ- πνεύσω),	φεύγω, to flee,
λιχμάω, to lick,	πνίγω,† to strangle,	φθάνω,† to come before,
μανθάνω, to learn,	ποθέω,* to desire,	χάσκω, to gape,
		χωρέω,* to contain.

S Y N T A X .

C H A P T E R I.

ELEMENTS OF A SIMPLE SENTENCE.

Nature of a Sentence.—Subject.—Predicate.

SYNTAX treats of sentences. A sentence is the expression of thought in words; e. g. *τὸ ρόδον θάλλει*, *the rose blossoms*, *ό ἄνθρωπός ἐστιν*, *τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ*. Thought must contain two parts or ideas related to each other and combined into one whole, viz. the idea of an *action* and the *object* from which the action proceeds. The former is called the *predicate*, the latter, the *subject*. The subject, therefore, is that for which something is affirmed, the predicate, that which is affirmed of the subject; e. g. in the sentences, *τὸ ρόδον θάλλει*, *ό ἄνθρωπός ἐστιν*,—*τὸ ρόδον* and *ό ἄνθρωπος* are the subjects, *θάλλει* and *ἐστιν*, the predicates.

The Greek language expresses the relation of ideas partly by particles; e. g. *τὸ ρόδον θάλλει*, *ό στρατιώτης μάχεται*, *οἱ στρατιώται*; partly by separate words; e. g. *the tree is* *ό ἄνθρωπος θνητός ἐστιν*. In this last example, the notion contained in *ἄνθρωπος* is connected by *ἐστιν* to that contained in *θνητός*.

The subject is either a substantive,—a substantive-pronoun or a noun,—an adjective or participle used as a substantive,—an adverb which becomes a substantive by prefixing the article,—a preposition with the Case it governs,—or an infinitive. Indeed, every letter, syllable or combination of words may be considered as a substantive, and hence can become a subject, the neuter being usually prefixed.

τὸ ρόδον θάλλει, *the rose blossoms*. *'Εγώ γράφω*. *Τρεῖς ἡλίθουν*. *Οὐδαίμων ἐστίν*, *the wise man is happy*. *Οἱ πάλαι ἀνδρεῖοι ἥσαν*, *the ancients were courageous*. *Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο*. *Τὸ δικαίον καλόν ἐστιν*. *Τὸ εἰ σύνδεσμός ἐστιν*, *the εἰ is a conjunction*.

4. The subject is in the nominative.

REM. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. *εἰς τέτταρας ἥλιθον, about four came*; so *καθ’ ἐκάστους, singuli, κατὰ ἔθνη, singulae gentes*.

REM. 2. In the following cases, the subject is not expressed by a separate word:

(a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic; e. g. *γράφω, γράφεις, γράφει*.

(b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. *ἐπεὶ οἱ πολέμιοι ἀνῆλθον, ἐκήρυξε* (sc. δοκήρυξ, *the herald proclaimed*) *τοῖς Ἑλλησι παρασκευάσασθαι*. So *σημαίνει τῇ σάλπιγῇ ἑσύλπιγξεν* (sc. δοσαλπικτής, *the trumpeter gives the signal with the trumpet*). So also *ὕει, it rains, νίφει, it snows, βροντᾷ, it thunders, ἀστράπτει, sc. δοσεύς, it lightens*, are to be explained.

(c) When the subject is easily supplied from the context; thus, e. g. in such expressions as *φασί, λέγονται, etc.*, the subject *ἄνθρωποι* is regularly omitted.

REM. 3. The indefinite pronouns, *one, they*, are commonly expressed by *τίς*, or by the third Pers. Pl. Act., e. g. *λέγονται, φασί*, or by the third Pers. Sing. Pass., e. g. *λέγεται*, or by the personal Pass., e. g. *φιλοῦμαι, φιλῇ, they love me, you, etc.*, or by the second Pers. Sing., particularly of the Opt. with *ἂν*, e. g. *φαίης ἂν, dicas, you may say, one may, can say*.

5. The predicate is either a verb, e. g. *τὸς ὁδον θάλλει*, or an adjective, substantive, numeral or pronoun in connection with *εἰναι*. In this relation *εἰναι* is called a *copula*, since it connects the adjective or substantive with the subject so as to form one thought; e. g. *τὸς ὁδον καλόν εἰστιν. Κῦρος ἦν βασιλεὺς. Σὺ ἦσθα πάντων πρῶτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πρᾶγμα εἰστι τόδε*. Without the copula *εἰναι*, these sentences would stand *τὸς ὁδον — καλόν. Κῦρος — βασιλεύς, etc.*, and of course would express no thought.

REM. 4. It is necessary to distinguish the use of *εἰναι*, when it expresses a distinct independent idea of itself, that of *being, existence, abiding, etc.*, e. g. *Θεός, there is a God, God is, exists*, from the use of the same word as a copula. In the former sense it can be connected with an adverb; e. g. *Σωκράτης ἦν ἀεί σὺν τοῖς νεοῖς; καλῶς, κακῶς ἔστιν, it is well, ill, etc.*

§ 146. Agreement.

1. The finite verb agrees with its subject-nominative in number and person; the predicative* or attributive adjective, participle,

* When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called *predicative*; but when it merely ascribes some

pronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the subject in gender, number and Case (nominative).

'Εγώ γράφω, σὺ γράφεις, οὗτος γράφει. 'Ο ἄνθρωπος θνητός ἐστιν. 'Η ἀρετὴ αλή ἐστιν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἑλληνες πολεμικῶτατοι ἡσαν. 'Ο τὸς παις, ἡ σοφὴ γυνὴ, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεὺς; here the predicate βασιλεὺς is masculine, because the subject is masculine. Τόμυρις ἦν τιτίλεια; here the predicate is feminine, because the subject is feminine. Κύρις, ὁ βασιλεὺς, Τόμυρις, ἡ βασιλεῖα.

2. As εἰναι, when a copula, takes two nominatives, viz. one of the subject and one of the predicate, so also the following verbs, which do not of themselves express a complete predicative idea, take two nominatives: ὑπάρχειν, to be, γίγνεσθαι, to become, φῦναι, to rise, spring from, to be, αὐξάνεσθαι, to grow, μένειν, to remain, κατστῆναι (from καθίστημι), to stand, δοκεῖν, ἔοικέναι and φαίνεσθαι, appear, δηλοῦσθαι, to show one's self, καλεῖσθαι, ὄνομάζεσθαι and ὄγεσθαι, to be named, ἀκούειν, to hear one's self called, to be named (like Lat. audire), αἴρεσθαι, ἀποδείκνυσθαι and κρίνεσθαι, to be chosen something, νομίζεσθαι, to be considered something, and other verbs of this nature.

'Ο Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, Cyrus became king of the Persians. ἀποτύπων ὁ Φίλιππος ηὔξηθη μέγας, by these means Philip grew great. 'Αλβιάδης ήρευθη στρατηγός. 'Αντὶ φίλων καὶ ξένων νῦν κύλακες καὶ θεοῖς θροὶ ἀκούοντιν (audiunt), instead of friends, etc., they (hear themselves called) are called flatterers and enemies of the gods.

REMARK. Instead of the second Nom., several of these verbs are also connected with adverbs; then they express a complete predicative idea; e. g. τὸ νῦν καλῶς αὐξάνεται, the flower grows beautifully. Thus, the verbs γίγνεσθαι and φῦναι particularly, are connected with the adverbs δίχα, χωρίς, τές, ἐγγύς, ἀλιτ; e. g. τοῖς Ἀθηναίων στρατηγοῖς ἐγίγνοντο δίχα αἱ γνῶμαι, i.e. views of the Athenian commanders were divided; τὰ πράγματα οὗτω πέφυεν, the affairs were of such a nature.

LXXV. Exercises for Translation from English into Greek. (§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. The wise strive after virtue. Learning (to learn) is agreeable both to the youth and to the old man. Before the door stood about four thousand soldiers. The maxim, know (aor.) thyself, is everywhere useful. The general commanded (aor.) (them) to hold (their) spears upon (*εἰς*) the right shoulder, till the trum-

pality to the substantive with which it agrees, it is called *attributive*; e. g. in the expression ὁ ἀγαθός ἀνήρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνήρ τι ἀγαθός (*the man is good*), it is *predicative*.—TR.

peter should give a signal (with) the trumpet. The herald made (aor.) proclamation to the soldiers to prepare themselves for (*eis*) battle. We admire brave soldiers. Without self-control we can practise (aor.) nothing good. Semiramis was queen of Assyria. Socrates always passed his time in public. After (*μετά*, w. acc.) death, the soul separates from the irrational body. It is (= has itself) difficult to understand (aor.) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance: Tyrtaeus, the poet, was given (aor.) by the Athenians to the Spartans as a general. The Lacedaemonians were (*καταστήναι*) the authors of many advantages to the Greeks. Minos, who (*part.*) had ruled very constitutionally and had been careful to do justice, was appointed (aor.) judge in (*κατά*, w. gen.) Hades. Virtue remains ever unchanged. If (*έννι*, w. subj.) one, chosen (to be) a general, has subjected (aor.) an unjust and hostile city, shall we call him unjust?

§ 147. Exceptions to the General Rules of Agreement.

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Construetio x a r̄ σύνεσιν or ad intellectum*).

Tὸ πλῆθος ἀπέβαινε, *the multitude brought assistance*; the verb would regularly be singular here, but is put in the plural, because *πλῆθος* being a collective substantive, includes many individuals. Οἱ στρατὸς ἀπέβαινον. Tὸ στρατόπεδον ἀνεχάρουν. Tὸ μειράκιον ἔστι καλός, *the boy is beautiful*; here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Tὸ γυναικίον ἔστι καλή.

(b) When the subject is not to be considered as something definite, but as a *general* idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word *thing* or *something* with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Οὐκ ἀγαθὸν πολυκοιρανία· εἰς κοίρανος ἔστω, *a plurality of rulers is not a good thing*, etc. Αἱ μεταβολαὶ λυπηρόν, *changes are troublesome*. Η μοναρχία κρύτιστον.

REM. I. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὗτος ἔστιν ὁ ἄνδρ, *this is the man*. Αὗτη ἔστι πηγὴ καὶ ὑρχὴ πάντων τῶν κακῶν. Τοῦτο ἔστι τὸ ἄνθος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦτο ἔστιν ἡ δικαιοσύνη, *this is justice*. Τοῦτο ἔστι πηγὴ καὶ ὑρχὴ γενέσεως.

(c) Verbal adjectives in *-τός* and *-τέος* frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in *-dum*.

Πιστά ἔστι τοῖς φίλοις, we must trust friends, instead of *πιστόν* ἔστι. So also, when the subject is contained in an infinitive or in a whole clause, where in English we use the pronoun *it*; e. g. Τινε πεπρωμένην μοίραν ἡ δίναται ἔστιν ἀποφυγεῖν καὶ θεῶ, it is impossible even for God to escape the destined fate. Δῆλά ἔστιν (it is evident) ὅτι δεῖ ἔνα γέ τινα ήμῶν βασικία γενέσθαι.

(d) A subject in the neuter plural is connected with a verb in the singular.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἔστι καλά. Κακοῦ ἄνδρὸς δῶρονησιν οὐκ ἔχει.

REM. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prominent; e. g. τὰ τεῖλη (magistracy, magistrates) τοὺς στρατιώτας ἐξέπεμψαν. This is also the case, when the idea of individuality or plurality is to be made particularly prominent; e. g. Φανερὰ ἡ σαν ἵποχωρούντων καὶ ἵππων καὶ ἀνθρώπων ιχνη πολλά (many tracks appeared).

(e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρες ἐμαχέσαντο. Ἀδελφῷ δύο ἡσαν καλοί.

REM. 3. The dual is not always used, when two objects are spoken of, but only when they are of the same kind, either naturally connected, e. g. πόδες, ώτε, two feet, etc., or such as are considered as standing in a close and mutual relation, e. g. ἄδελφοι, two brothers.

REM. 4. A feminine substantive in the dual has its attributive in the masculine dual; e. g. ἄμφω τῷ πόλεε; here τῷ (masculine) agrees with πόλεε (feminine), and so in the other examples. Τῷ γυναικε. Ἀμφῷ τούτῳ τῷ ἥμερᾳ Τοῖν γενεσέοιν. Τούτῳ τῷ τέχνῃ.

(f) When the predicate is a superlative, and stands in connection with a genitive, the gender of the superlative is commonly like that of the subject, as in Latin, more seldom like that of the genitive.

Φθόνος χαλεπώτατός ἔστι τῶν νόσων. Οἱ λιος πάντων λαμπρότατός ἔστιν. Sol omnium rerum lucidissimus est.

LXXVI. Exercises on § 147.

The army of the enemy retired. The people of the Athenians believe that (acc. w. inf.) Hipparchus, the tyrant, was killed (aor.) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensome to men. Inactivity is indeed sweet, but inglorious and base. Beautiful indeed is prudence and justice, but difficult and laborious. To learn from (*παρά*, w. gen.) (our) ancestors, is the best instruction. Together with the power, the pride of man also increases. Money procures men friends and honors. Affliction often become lessons to men. The misfortunes of neighbors serve (= become as (*εἰς*) a warning to men. The Athenian (of the Athenians) courts of justice minded by a plea, often put to death the innocent (= not doing wrong), while δέ they often acquitted the guilty (= wrong-doers), either moved to sympathy

(sympathizing) by (*ἐκ*) the plea, or because the guilty had spoken (*aor.*) gracefully. The two long roads lead to (*εἰς*) the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

§ 147^b. *Agreement when there are several subjects.*

1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.

'Ο Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ καὶ θαυμαστὰ ἔργα ἀπεδείξαντο. 'Ο Σωκράτης καὶ ὁ Πλάτων ἤσαν σοφοί. 'Η μῆτηρ καὶ ἡ θυγάτηρ ἤσαν καλαι. 'Η ὄργὴ καὶ ἡ ἀσυνεστα εἰσὶ κακαι. 'Ο ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν. 'Η γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. 'Ως εἰδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν. 'Η ἀγορὰ καὶ τὸ πρυτανεῖον Παρίψ λίθῳ ἤσκημένα ἦν. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ὑτάκτως ἐβρίμμενα οὐδὲν χρήσιμά ἔστιν.

REM. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g. φιλεῖ σε ὁ πατὴρ καὶ ἡ μῆτηρ and ἀγαθός ἔστιν ὁ πατὴρ καὶ ἡ μῆτηρ. Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g. βασιλεὺς δὲ καὶ οἱ συνάντηδιώκων εἰσπίπτει.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

'Εγὼ καὶ σὺ γράφομεν, ego et tu scribimus; ἐγὼ καὶ ἐκεῖνος γράφομεν, ego et ille scribimus; ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus; σὺ καὶ ἐκεῖνος γράφετε, tu et ille scribitis; ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ήμεῖς καὶ ἐκεῖνοι γράφομεν, ίμεῖς καὶ ἐκεῖνος γράφετε.

REM. 2. In addition to a subject-nominative which expresses the idea of plurality, there is often one or more denoting the parts of which the first is composed (*σχῆμα** καθ' ὅλον καὶ μέρος); e. g. οἱ στρατιῶται οἱ μὲν ἡναντιῶνταν τοῖς πολεμίοις, οἱ δὲ ἀπέφυγον, *some of the soldiers withheld the enemy, but the others fled*; here στρατιῶται denoting the whole is in the Nom., instead of being in the Gen. and governed by its parts οἱ μέν and οἱ δέ.

* A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—TR.

LXXVII. Exercises on § 147^b.

Socrates and Plato were very wise. Nisus and Euryalus were friends (in) word and deed. Wisdom and health were always the greatest blessings of man (*plur.*). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against (*πρός*) the Carduchians. Shame and fear are innate (in) man. I and my brother love thee. You and your friends have done me many favors. The citizens ran in different directions, every one to (*ἐπί*, *w. acc.*) his own. When (my) friends saw me, they embraced me, one on one side, the other on the other.* (Of) the citizens, some rejoiced over (*ἐπί*, *w. dat.*) the victory of Philip, others mourned.

§ 148. *The Article.*

1. The substantive as a subject, as well as in every other relation, takes the article ὁ, ἡ, τό, *the*, when the speaker wishes to represent an object as a definite one, and to distinguish it from others of the same kind. The substantive without the article represents the idea in a merely general and indefinite manner, without any limitation; e. g. ἄνθρωπος, *man*, i. e. *an individual or some one of the race of men*; but the substantive with the article makes the object definite, indicating that such was the view taken of it by the speaker; e. g. ὁ ἄνθρωπος, i. e. *the man whom I am considering, or have in view, and whom I consider as a different individual from the rest of men*. So φιλοσοφία, *philosophy in general*, ἡ φιλοσοφία, *philosophy as a particular science*, or a particular branch of philosophy.

REM. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. πόλεμος οὐκ ἔστιν ἀνευ κινδύνων, *war is not without danger*; but ὁ πόλεμος οὐκ ἀνευ κινδύνων, ἡ δὲ εἰρήνη ἀκίνδυνος; here πόλεμος takes the article because it is contrasted with εἰρήνη.

REM. 2. The substantive, as a predicate, usually omits the article, the idea conveyed by it being mostly of a general nature; e. g. νῦν ἡ ἡμέρα ἐγένετο, *day became night*, ἐμπόριον δὲ ἦν τὸ χωρίον, *and the place was an EMPIRUM*; —but if the predicate denotes something definite, before mentioned or well known, it takes the article; e. g. συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, *he concluded that this was ORESTES (the one before mentioned)*.

2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. ὁ ἄνθρωπος θνητός, ἔστιν, *man (i. e. all men) is mortal*; ἡ ἀρδρεία καλή ἔστιν, *i. e. everything which is under-*

* ἄλλος ἄλλοθεν, *alius aliunde.*

stood by the term *ἀνδρεία*;—τὸ γάλα ἐστὶν ἡδύ, *milk is sweet*, i. e. milk in general, all milk.

REM. 3. When the English indefinite article *a* or *an*, denotes merely the class to which a particular thing belongs, the Greek uses the substantive alone without the article; e. g. *a man*, *ἄνθρωπος*.

REM. 4. Common nouns sometimes omit the article, where according to No. 1, it would be used. Such omission occurs, (a) with appellations denoting *kindred* or *relationship*, and the like, where the definite relation is obvious without the article; e. g. *πατήρ*, *μήτηρ*, *υἱός*, *ἀδελφός*, *παῖδες*, *γονεῖς*, *ἀνήρ* (*husband*), *γυνή* (*wife*), etc.;—(b) when two or more independent substantives are united to form one whole; e. g. *παῖδες καὶ γυναικες*, *πόλις καὶ οἰκίαι*;—(c) when common nouns are used as, or instead of, proper nouns; e. g. *ἡλιος*, *οὐρανός*, *ἄστρον*, *used of Athens*, *πόλις*, *of a particular city*, known from the context, *γῆ*, *of a particular country*, *βασιλεὺς*, *of a particular king*, commonly the king of Persia;—(d) when common nouns which are usually specific, and would take the article, are used in an abstract sense: e. g. *ἡγεῖσθαι θεούς*, *to believe in gods*, *ἔφει πόνου λέναι*, *to ride horse-back*, *ἔπει δεῖπνον ἔλθεῖν*, *to come to supper*, i. e. *to eat*.

REM. 5. Abstract nouns, the names of the arts and sciences, of the virtues and vices, generally omit the article, when they are taken in their abstract sense; e. g. *ἀλήθεια*, *σωτηρία*, *σωφροσύνη*, *δικαιοσύνη*, *ἐπιστήμη*, *εὐσέβεια*, *ἀσέβεια*, *κακία*; but if one class of abstracts is to be distinguished from another, or the whole compass of a science, etc. is intended, the article is used.

3. The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence.

Οἱ γονεῖς τὰ τέκνα στέργονται, *parents love THEIR children*. Κῦρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, *C. having leaped down from HIS chariot, put on HIS breast-plate, etc.*

REM. 6. The article is often used in a *distributive* sense; the article is here to be explained by its giving individuality to the noun with which it is connected; e. g. ὁ Κῦρος ὑπισχνεῖται δώσειν τρία ἥμιδαρεικὰ τοῦ μηνὸς τῷ στρατιῶτῃ, *C. promises to give three half-Darics, A (EACH) month to EACH soldier.*

4. The article, being originally a demonstrative pronoun, is often used where an object, at first stated indefinitely, is named a second time; for the same reason it is used, when the speaker *points* to an object.

Οἱ Κῦροι δίδωσιν αἵτινα μυρίους δαρεικούς. Οἱ δὲ λαβῶν τὸ χρυσίον, *C. gives him ten thousand Darics; but he taking THE (THAT) money —, where χρυσίον has the article, because it refers to the preceding δαρεικούς.* Ξενίας ὑγῶνα ἔθηκε· ἔθεώρει δὲ τὸν ἄγωνα Κῦρος. Υπὲρ τῆς κώμης γήλοφος ἦν, τῶν δὲ ἐπτέων ὁ λόφος ἐνεπλήσθη, where λόφος is the same as the preceding γήλοφος. Φέρε μοι, ὡ παῖ, τὸ βίβλιον, *THE (THAT) book*.

5. Proper names as such, i. e. so far as in themselves they denote

individuals, do not take the article; e. g. Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Αακεδαμονίους. Μή οἴεσθε μήτε Κερσοβλέπηντες ὑπὲρ Χεὶρονήσου, μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως πολεμήσειν, ὅταν ἴδωσιν ίμᾶς μηδενὸς τῶν ἀλλοτρίων ἐφιεμένους. They, however, take it, when they have been mentioned and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as well known; e. g. Άκτε τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ωρείθυιαν αἰράσαι.

Rem. 7. Proper names, even when an adjective agrees with them, do not commonly have the article; e. g. σοφὸς Σωκράτης, *the wise Socrates*. The article is also omitted with a proper name, when a noun in apposition having the article, follows it; e. g. Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς. The names of rivers are usually placed, as adjectives, between the article and the word ποταμός; e. g. ὁ Πηνειός ποταμός, *the river Peneus*.

6. When adjectives and participles are used as substantives, they regularly (according to No. 2) take the article. The English, in such a case, either employs an adjective, used substantively, e. g. οἱ ἀγαθοί, *the good*, or a substantive, e. g. τὸ ἀγαθόν, *the advantage, the good*, ὁ λέγων, *the speaker*, or resolves the participle, which is equivalent to ἔκεινος ὡς (*is, qui*), by *he, who, which*, etc. In Greek, this use of the participle, in all its tenses, is very frequent; e. g. Ο πλεῖστα ωφελῶν (= ἔκεινος ὡς ωφελεῖ) τὸ κοινὸν μεγίστων τιμῶν ἀξιούτεαι, *he who (whoever) benefits the state most, is worthy of the highest honors*; ὁ πλεῖστα ωφελήσας (= ἔκεινος ὡς ωφελησε) τὸ κοινὸν μ. τ. ἡξιώσατο; ὁ πλ. ωφελήσων τ. κ. μ. τ. ἀξιωθήσεται. Πολλοὺς ἔχομεν τοὺς ἔτοιμους συναγωνιζομένους. But if the adjectives are to express only a part of the whole, the article is omitted; e. g. κακὰ καὶ αὐσχρὰ ἔπραξεν. The infinitive also has the article, when it is to be considered as a substantive; e. g. τὸ γράψειν.

7. Άλλοι signifies *others*, οἱ ἄλλοι, *the others, the rest*, i. e. all besides those who have been mentioned; ἡ ἄλλη Ἑλλάς, *the rest of Greece*. Ετερος, *alter*, takes the article (ὁ ἔτερος), to denote one of two definitely; so οἱ ἔτεροι, *the one of two parties*. Πολλοί signifies *many*, οἱ πολλοί, *the many, the multitude, the mass* (in distinction from the parts of the whole); οἱ πλειόνες, *the greater part* (in distinction from the smaller part of the whole); οἱ πλειστοί, *the most* (of a preponderance in number).

8. The Greek can change adverbs of place and time, more seldom of quality, into adjectives or substantives, by prefixing the ar-

ticle. In like manner, a preposition with its Case may be considered as an adjective.

'Η ἄνω πόλις, *the upper city*; ὁ μεταξὺ τόπος, *the intervening place*; οἱ ἐνθάδε ἀνθρωποι or οἱ ἐνθάδε; ὁ νῦν βασιλεὺς, οἱ πύλαι σοφοὶ ἄνδρες, οἱ τότε, ἡ αὐριον (sc. ἡμέρα), ὁ ἀεί, *the ever enduring*; οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers*; ἡ ἄγαν ἀμέτεια, *the too great carelessness*; ὁ πρὸς τοὺς Πέρσας πόλεμος, *the Persian war*; ἡ ἐν Χερσονήσῳ τιραννίς.

9. When a substantive having the article has attributive expletives connected with it, viz. an adjective, adjective pronoun or numeral, a substantive in the genitive, an adverb, or a preposition with its Case (No. 8), then in respect to the position of the article, the two following cases must be distinguished:

(a) The attributive is connected with its substantive so as to express a *single idea*; e. g. *the good man = the worthy*; *the wise man = the sage*, and denotes an object which is contrasted with others of the same kind, by means of the accompanying attributive. In this case, the attributive stands either between the article and the substantive, or is placed after the substantive with the article repeated.

Οἱ ἄγαθοι ἄνθροι or οἱ ἄνθροι ὁ ἄγαθοι (in opposition to the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in opposition to the poor citizens); ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in opposition to another people); οἱ νῦν ἀνθρωποι or οἱ ἀνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (the *Persian* in opposition to other wars). In all these examples the emphasis is on the attributive: *the good man*, *the rich citizens*, *the Athenian people*, *men of the present time*, *the Persian war*.

(b) The attributive is not connected with its substantive to express a single idea, but is to be considered as the predicate of an abridged subordinate clause; here the attributive is not contrasted with another object of the same kind, but with itself, inasmuch as it is designed to show that an object is to be considered, in respect to a certain property, by itself, without reference to another. The English in this case uses the indefinite article with a singular substantive, but with a plural substantive, omits it entirely. Here the adjective without the article is placed either after the article and substantive, or before the article and substantive.

'Οἱ ἄνθροι ἄγαθοις or ἄγαθοις ὁ ἄνθροι, *a good man = ἄγαθος ὅν, the man who is good, inasmuch as, because, if he is good.* Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate a bad man, i. e. they hate the man, inasmuch as, because, if he is bad.* (On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἄγαθοις

ἀνθρώπους ὁγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν). ‘Ο βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens*, i. e. if or because they are good; (on the contrary, τοῖς ὁγαθοῖς πολίταις or τοῖς πολίταις τοῖς ὁγαθοῖς, *good citizens*, in distinction from bad citizens).’ ‘Ο θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν, *God has implanted in man a soul, which is the most excellent or perfect.* Οἱ ὑπὸ τοῦ ἥλιου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχοντειν, *have a blacker skin;* the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἥλιου.

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (*the Athenians, in contrast with another people*); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g. ὁ δῆμος τῶν Ἀθηναίων or τῶν Ἀθηναίων ὁ δῆμος, *the people, and not the nobility.*—When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives ἔαυτοῦ, σεαυτοῦ, etc. are placed according to No. 9, (a); e. g. ὁ ἔμαυτοῦ πατήρ or ὁ πατήρ ὁ ἔμαυτοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive which has the article; e. g. ὁ πατήρ μού or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (*aūtīs*) or αὐτοῦ (*aūtīs*) ὁ πατήρ, *my, thy, his (ejus) father, ὁ πατήρ ἡμῶν, ἡμῶν, αὐτῶν or ἡμῶν, ἡμῶν, αὐτῶν ὁ πατήρ, our, your, their (eorum) father.* In the Sing. and Dual, the enclitic forms are always used.

REM. 9. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἐσχατος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g. ἐπὶ τῷ ὄρει ἄκρω or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain, properly on the mountain where it is the highest;* ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέσῃ, *in the middle of the city;* ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border or edge of the island.*

REM. 10. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g. ὁ μόνος παῖς, *the ONLY son;* on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. ‘Ο παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company);* whereas ὁ μόνος παῖς would mean, *the ONLY boy plays.*

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

(a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a *definite* one; the adjective pronoun is then placed between the article and the substantive, e. g. ὁ ἐμὸς πατήρ; on the contrary, ἐμὸς ἀδελφός, *a brother of mine (undetermined which)*, ἐμὸς παῖς, *a child of mine*, but ὁ ἐμὸς παῖς, *my child, a definite one, or the only one.*

(b) The article is used with a substantive, with which τοιοῦτος, τοιόςδε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλά ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*; e. g. τοιοῦτον ἄνδρα οὐκ ἀν ἐπαινοῖς, *you would not praise such a man.*

(c) When πᾶς, πάντες belong to a substantive, the following cases must be distinguished:

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used; e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Here, πᾶς in the singular, generally signifies *each, every*.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g. ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all the citizens without exception, the citizens as a whole or body*. This usage is more seldom than that under (α). The same construction occurs also with ὅλος, but it is still more rare than with πᾶς. Here the singular πᾶς always has the sense of *the whole, all*.

(γ) When πᾶς is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἢ παῖν or ἢ παῖν τὸ στρατόπεδον; οἱ στρατιῶται πάντες or πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο. This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, when connected with a substantive having the arti-

cle; e. g. διὰ τὴν πόλιν ὅλην or διὰ ὅλην τὴν πόλιν, *through the whole city*, i. e. simply *through the city* (not διὰ τὴν ὅλην πόλιν, which would signify *through the WHOLE city*).

(d) When *ἕκαστος*, *each, every*, belongs to a substantive, the article is omitted, as with *πᾶς* in the sense of *each, every*, when the idea expressed by the substantive is considered as altogether general; e. g. καθ' ἑκάστην ἡμέραν, *every day, on all days*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. κατὰ τὴν ἡμέραν ἕκαστην, or usually καθ' ἕκαστην τὴν ἡμέραν, *every single, individual day*.

(e) When *ἕκατερος*, *each of two*, *ἄμφω* and *ἀμφότερος*, *both*, belong to a substantive, the article is always used, since here only two known, therefore definite objects can be spoken of. The article is here placed according to No. 9, (b); e. g. ἐπὶ τῶν πλευρῶν ἕκατερούς or ἐπὶ ἕκατέρων τῶν πλευρῶν, τὰ ὥτα ἄμφιτερα or ἀμφότερα τὰ ὥτα, ἀμφοῖν τοῖν χεροῖν or τοῖν χεροῖν ἀμφοῖν.

(f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. τρεῖς ἄνδρες ἢ λότοι; the substantive, on the contrary, takes the article which is placed,—(α) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; e. g. οἱ τῶν βασιλέων οἱροχόοι διδόσαι τοῖς τρισὶ δακτύλοις ὄχοντες τὴν φιάλην, i. e. *with the three fingers* (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(β) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. ἔμαχέσαντε οἱ μετὰ Ηερικλέους ὄπλιται χίλιοι or χίλιοι οἱ μετὰ Η. ὄπλιται.

(g) Further; substantives to which the demonstratives *οὗτος*, *οὗδε*, *ἐκεῖνος* and *αὐτός, ipse*, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g.

οὗτος ὁ ἀνήρ or ὁ ἀνήρ οὗτος, not ὁ οὗτος ἀνήρ,

ηδε η γνώμη or η γνώμη ηδε,

ἐκεῖνος ὁ ἀνήρ or ὁ ἀνήρ ἐκεῖνος,

αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεὺς signifies *the same king*.

REM. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. *αὗτη ἐστὶν ἀνδρὸς ὄρετή*, *this is the virtue of the man*; so there is a difference between *τούτῳ τῷ διδασκάλῳ χρῶνται*, *they have this teacher*, and *τούτῳ διδ. χρ.*, *they have this man as or for a teacher*;—(b) when the substantive is a proper name; e. g. *οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης*.

LXXVIII. Exercises on § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon (*ἐπί*, *w. gen.*) a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there,* you do not revile me, but the *place*. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against (*πρός*) the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (*aor.*) for power upon (*κατά*, *w. acc.*) the sea, lost (*aor.*) even their dominion upon the land. The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed (*δῆ*) are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Maeander. On the top of the tree sits a bird. On (*κατά*, *w. acc.*) Caucasus is a rock, that has (*part.*) a circumference of ten stadia. The city lies on (*ἐν*) the edge of the island. The words of those, who (*οἱ ἄντες*, *w. subj.*) practise truth, often avail more than the violence of others. If (*ἴστες*, *w. subj.*) such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (*acc. w. inf.*) the elder begin every word and work. The generals resolved to put to death (*aor.*) not only those (the) present, but all the Mytilenaeans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Myrsus came in, holding in each of his two hands a small shield. The peltastae ran (*aor.*) to (*ἐπί*, *w. acc.*) each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (*acc. w. inf.*) both his sons might be present before him (*sibi*). Both the ears of the slave were bored through. Both the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly (*αὐτός*) under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. This is true justice. Not only the soldiers, but the king himself fought very bravely. This they employ (as) a mere pretence. This Charmides recently met me, dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (*dat.*) woman is twenty years, for man, thirty years. The three cities lying on (*παρά*, *w. acc.*) the sea were destroyed by the enemy.

* Ω οὗτος.

§ 149. *Classes of Verbs.*

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

1. The subject appears as *active*; e. g. ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—The active form, however, has a two-fold signification:

(α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.—Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, e. g. τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. ἐπιθυμῶ τῆς ἀρετῆς, χαιρῶ τῇ σοφίᾳ, ἔχομαι εἰς τὴν πόλιν.—Intransitive verb.

2. Again, the subject performs an action which is reflected on itself; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same; e. g. τύπτομαι, *I strike myself*, βουλεύομαι, *I advise myself*.—Middle or reflexive verb.

REM. 1. When the reflexive action is performed by two or more subjects on each other, e. g. τύπτονται, *they strike each other*, διακελεύονται, *they encourage each other*, it is called a reciprocal action, and the verb a reciprocal verb.

3. Lastly, the subject appears as receiving the action; e. g. οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώγθησαν, *the soldiers were pursued*.—Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

§ 150. *Remarks on the Classes of Verbs.*

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. (Comp. the English expressions, *I move* [Intrans.] and *I move the book* [Trans.], *the tree breaks* [Intrans.] and *the ice breaks the trees* [Trans.], and the Latin *vertere*, *mutare*, *declinare*); thus, e. g. ἀνάγειν, *to draw back*, *regredi*, διάγειν, *to continue*, *perstare*, ἐλαύνειν, *to ride*, ἐμβάλλειν and εἰσβάλλειν, *to fall into or upon*, ἐκβάλλειν, *to spring forth*, ἀποκλίνειν, *declinare*, τρέπειν, *like vertere*, στρέψειν, *like mutare*,

ἔχειν in connection with adverbs, e. g. εὖ, κακῶς ἔχειν, *bene, male se habere, teneat*, to end, to die, and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

δύω, to wrap up, first Aor. ἤδεσα, *I wrapped up*, second Aor. ἤδυν, *I went in, doct,* ιστημι, to place, " ἤστησα, *I placed*, " ἤστητο, *I stood*, φύω, to produce, " ἤφησα, *I produced*, " ἤφην, *I was produced*, σκέλλω, to make dry, " (*Εσκηλ. Poet. I made dry*), " ἤσκληψα, *I withered*.

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

ἐγείρω, to awake, first Pf. ἐγέγερκα, *I have awakened*, second Pf. ἐγρήγορα, *I am awake*, ὥλλομι, to destroy, " ὥλώσεκα, *I have destroyed*, " ὥλωλα, *I have perished*, πείθω, to persuade, " πέπεικα, *I have persuaded*, " πέποιθα, *I trust*.

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. ἀγνῦμι, to break, second Perf. ἔαγα, *I am broken*, πήγνυμι, to fasten, πέπηγα, *I am fastened or stand fast*, ρήγνυμι, to rend, ἔρρωγα, *I am rent*, σήπω, to make rotten, σέσιπα, *I am rotten*, τίχω, to smelt, e. g. iron, τέτηκα, *I am smelting*, φαίνω, to show, πέφηνα, *I appear*.

3. On the signification and use of the middle form, the following are to be noted:

(a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. τύπτομαι, *I strike myself*, ἐτυψάμην, *I struck myself*, τύψομαι, *I shall strike myself*. This use of the middle is rare. Here belong the following verbs which are presented in the aorist-form: ἀπέχω, to keep from, ἀποσχέσθαι, to keep one's self from, to abstain from; ἀπάγξαι τινά, to strangle, to hang some one, ἀπάγξασθαι, to strangle or hang one's self; τύψασθαι, κόψασθαι, to strike one's self; ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something; παύσασθαι, to cease (from παύω, to cause to cease); δεῖξασθαι, to show one's self; particularly verbs which express an action performed by the subject on his own body: λούσασθαι (to wash one's self), τίψασθαι, ἀλείψασθαι, χρίσασθαι, γυμνάσθαι, καλύψασθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι, and the like. With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. ἐπαυγεῖν

ἐαυτόν, ἀναρτᾶν *ἐαυτόν, to make himself dependent on, ἀποκρύπτειν* *ἐαυτόν, ἐθίζειν* *ἐαυτόν, παρέχειν* *ἐαυτόν, ἀπολύειν* *ἐαυτόν, to free himself, ἀποσφάττειν* *ἐαυτόν, ἀποκτείνειν* *ἐαυτόν.*

Then the middle form has the signification of the passive, thus, *ἐπαινεῖσθαι, ἀποκτείνοσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio,* and also has a passive form for its Aorist and Future.

REM. I. In all the middle verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as necessarily refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. *φυλάξασθαι, to guard one's self, to beware* (*φυλάξαι τινά, to guard any one*), *βουλεύσασθαι, to advise one's self* (*βουλεύσαι τινι, to advise any one*), *γείσασθαι, to taste* (Act., *to cause to taste*); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e. g. *ἀναμνησθῆναι, ἀναμνήσεσθαι, to remind one's self, to remember, recordari* (*ἀναμνῆσαι τινα, to remind any one*), *αἰσχυνθῆναι, αἰσχυνεσθαι, to be ashamed* (*αἰσχῦναι τινα, to make ashamed*), *φοβηθῆναι, φοβήσεσθαι, to fear* (*φοβησάι τινα, to make afraid, terrere*), *πορευθῆναι, πορεύσεσθαι, to go, proficisci* (*πορεῦσαι τινα, to cause one to go, to convey one*), *περαιωθῆναι, περαιώσεσθαι* (*ποταμόν, to pass over, (περαιῶσαι τινα, to cause to pass over, trahere)*), *πλαγχθῆναι, πλάγξεσθαι, to wander about, circumragari* (*πλάγξαι τινά, to cause to wander*), *ἀνιαθῆναι, ἀνιάσεσθαι, to afflict one's self, to be grieved* (*ἀνιᾶσαι τινα, to afflict any one*); also *διαλυθῆναι, διακριθῆναι, to separate one's self, discedere, ἀπαλλαγῆναι, abire, κοιμηθῆναι, to sleep, φανῆναι, apparere, παγῆναι, to congeal, ἐπαρθῆναι, to raise one's self, and many others.*

(b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. *τύπτομαι, ἐτυψάμην τὴν κεφαλήν, I strike, struck my head* (*τύπτειν οὐ, to strike the head of another*), *λούσασθαι τοὺς πόδας, to wash one's own feet* (*λούειν τ. π., to wash the feet of another*), *ἀποκρύψασθαι τὰ ἐαυτοῦ, to conceal one's own affairs*; *καταστρέψασθαι γῆν, sibi subjicere terram, to subjugate land for one's self*, *ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self*, *ἀπολύσασθαι τινα, to loosen for one's self, to redeem, πορίσασθαι τι, sibi aliquid comparare, to procure for one's self* (*πωρίζειν τι τινι, alii aliquid comparare, to procure something for another*), *κτήσασθαι τι, παρασκευάσασθαι τι, sibi comparare, to*

acquire, prepare for one's self; ἀμύνασθαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀπώσασθαι κακά, a se propulsare mala. This use of the middle is much the most frequent.

REM. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. Ἀλέξανδρος τὴν πόλιν κατέσκαψεν, caused the city to be destroyed, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g. ὁ πατὴρ τοὺς παῖδας ἐδιδύξατο, which either signifies, *the father educated his own children*, or, if it is clear from the context, *he caused them to be educated*; *κειρασθαι*, to shave one's self or to get one's self shaved; Ἀργεῖοι δαυτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν εἰς Δελφούς. Παραθέσθαι τρύπεσσιν, to set a table before one's self, or have it set before one's self.

REM. 3. The middle form is often used to express reciprocal actions (see § 149, Rem. 1). This is particularly the case with verbs signifying to contend, vie with, converse with, embrace, salute, to make an agreement or compact; e. g. μάχεσθαι, to fight with, ἀμιχέσθαι, to contend with, ἀγωρίζεσθαι, to strive, διαλέγεσθαι, to converse with, ἀσπάζεσθαι, to salute, ταῦτα συντίθεσθαι, mutually to agree on these points, σπονδᾶς σπένδεσθαι or ποιεῖσθαι, to make a treaty (*σπονδᾶς ποιεῖν* signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers; e. g. πυνθάνεσθαι and ἐρεσθαι, to inquire, ἀποκρίνεσθαι and ἀπανείπεσθαι, to answer, συμβουλεύεσθαι, to consult with one, ask his advice, and ἀνακοινοῦσθαι, to consult one (*ἀνακοινοῖν* being especially used of consulting oracles).

4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. μαστιγοῦμαι, ζημιοῦμαι (*ὑπό τινος*), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδύσκομαι, I let myself be instructed, I receive instruction, I learn, hence *ὑπό τινος*, from some one = doceor ab aliquo; πείθομαι, I persuade myself, or I permit myself to be persuaded, *ὑπό τινος*, by some one = I am persuaded.

5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2,) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: *the Fut. and Aor. Mid. have a reflexive or intransitive signification, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; all the other tenses of the middle are used at the same time to denote the passive also.*

Rem. 4. The cause or author of the passive condition or state, is expressed by the preposition *ὑπό* with the Gen.; e. g. Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, *the soldiers were pursued by the enemy.* Instead of *ὑπό*, *πρός* with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. ἀτιμάζεσθαι, ἀδικεῖσθαι πρός τινος; also *παρά* with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with *πέμπεσθαι*, *διδοῦσθαι*, *ἀφελεῖσθαι*, *συλλέγεσθαι*, *λέγεσθαι*, *σημαίνεσθαι*, *ἐπιδείκνυσθαι* (*demonstrari*); e. g. Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως, *was sent from being near the king, by the king.* Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἀιδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κίρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν.

6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.

Φθονοῦμαι ὑπό τινος, *I am envied by some one, invidetur mihi ab aliquo* (from *φθονεῖν τινι*, *invidere alicui*). Πιστεύομαι, ἀπιστοῦμαι ὑπό τινος, *creditur, non creditur mihi ab aliquo* (from *πιστεύειν*, *ἀπιστεῖν τινι*). Καὶ ἐπιβουλεύοντες, καὶ ἐπιβούλευντες, καὶ ἐπιβούλευσαντες πάντα τὸν χρόνον (from *ἐπιβουλεύειν τινί*). Ἀσκεῖται τὸ ἀεὶ τιμώμενον, ἀμελεῖται τὸ ἀτιμαζόμενον (from *ἀμελεῖν τινος*). So ἀρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος (from *ἀρχεῖν*, *κρατεῖν*, *καταφρονεῖν τινος*).

Rem. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

LXXIX. Exercises on §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (*κατά*, *w. acc.*) the centre of the enemy. The river Acheron, which (*part.*) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (*aor.*). The general commanded the soldiers to go forward, until they should engage (*opt. aor.*) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. The Athenians say that (*acc. w. inf.*) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order. The wicked are pale from anxiety, and lean (= dried up) in body. Antisthenes prided himself, that (*part.*) he always showed his garment torn. Troy was taken by the Greeks. Some came, after (*aor. part.*) they had exercised and anointed themselves, others, after they had bathed. Beware of the flatterer. Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (*aor. part.*). Those whom (*οἱ ἄντες*, *w. subj.*) men fear (*aor.*) very much, they cannot look in the face, even if they encourage (them).* Xerxes, after the sea-fight at (*περί*, *w. acc.*) Salamis, departed (*aor.*)

* οὐδὲ παραμυθούμενοις ἀντιβλέπειν.

with a part of his force from Europe. The soldiers separated. Agesilaus travelled (*aor.*) from Sparta into Asia. Ulysses wandered about (*aor.*), ten years. Ninus, the king of the Assyrians, collected (*aor.*) a respectable army, and made (for himself) an alliance with ($\pi\rho\circ\varsigma$, *w. acc.*) Ariaeus, the king of the Arabians. The combatants anointed (*aor.*) their bodies with oil. What thou hast not ($\mu\bar{\eta}$) laid up (*aor. mid.*), take not. When Alexander took (*aor.*) the city of the Thebans, he sold (*aor.*) all the freemen. The Plataeans repelled the attacks of the Thebans, wherever they met (*opt.*) (them). Fair is the man, who (*part.*) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (*aor.*) their shields before them. Always lay up for thyself travelling-money for ($\varepsilon\iota\varsigma$) old age. If (*part.*) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (*part. aor.*), and erected it (*aor.*). If we keep off (*part.*) the enemy, we shall possess the city free and little exposed (*pres.*) to stratagems. A government that (*part.*) has been neglected (*aor.*) and begun to degenerate (taken a transition to [$\dot{\varepsilon}\pi\acute{i}$, *w. acc.*] the bad), is hard to restore again. Hate flatterers (*part.*) as deceivers (*part.*); for both injure those who trust them (*aor.*). It is burdensome to be governed by a bad man.

§ 151. *Tenses and Modes.*

1. Tenses denote the *time* of the predicate, which is represented either as present, future or past; e. g. *the rose blooms, will bloom, bloomed.*

2. Modes denote the manner of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. *the rose blooms*, is called the Indicative; that which denotes a conception, e. g. *the rose may bloom*, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. *give*.

§ 152. A. *More Particular View of the Tenses.*

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following:

- (a) The Present. (α) Indicative, e. g. $\gamma\rho\acute{\alpha}\phi\omega\mu\epsilon\nu$, *scribimus*; (β) Subjunctive, e. g. $\gamma\rho\acute{\alpha}\phi\omega\mu\epsilon\nu$, *scribamus*;

- (b) The Perfect, (a) Indicative, e. g. γεγράφαμεν, *scripsimus*; (β) Subjunctive, e. g. γεγρύφωμεν, *scripserimus*;
- (c) The Future, Indicative, e. g. γράψομεν, *scribemus*, *we shall write*;
- (d) The Future Perfect, Indicative, e. g. βεβούλεύσομαι, *I shall have advised myself*, *I shall deliberate*, *I shall be advised*.

3. The Historical tenses are the following:

- (a) The Aorist, (a) Indicative, e. g. ἔγραψα, *I wrote*; (β) Optative, e. g. γράψαιμι, *I might write*, or *I might have written*;
- (b) The Imperfect, (a) Indicative, e. g. ἔγραφον, *scribelam*; (β) Optative, e. g. γρύφοιμι, *scriberem*;
- (c) The Pluperfect, (a) Indicative, e. g. ἐγεγράφειν, *scripseram*; (β) Optative, e. g. γεγράφοιμι, *scripsissem*;
- (d) The Optative of the simple Future, e. g. γρύφοιμι, *I would write*, and of the Fut. Perf., e. g. βεβούλευσοίμην, *I should have deliberated*, or *have been advised*; e. g. ὁ ἄγγελος ἐλεγεν, ὅτι οἱ πολέμιοι νικήσοιεν, *the messenger said, that the enemy would conquer*; ἐλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὐβεβούλεύσοιτο, *he said that everything would be well planned by the general*.

4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρου βασιλεὺς μέγας ποιεῖ ἀντὶ ἔρυματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ἡν τις Πριαμίδῶν νεώτατος Πολύμωρος, Ἐκάβης παῖς, δὲν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν.

Rem. 1. The present *εἰμι* (*to go*) with its compounds, has a future signification, in the Ind. and Subj., *I shall go*; the Inf. and present Part. have both a present and future signification; e. g. οὐκ εὐθὺς ὑφῆσω αὐτὸν οὐδὲ ἄπειμι (*abibo*), ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. Comp. § 137, Rem. 3.—Οἰχομαι and *ἡκω* with present forms, are often translated in English by perfects, namely, *οἰχομαι*, *I have departed*, and *ἡκω*, *I have come*; yet *οἰχομαι*, properly means, *I am gone*, and *ἡκω*, *I am here (adsum)*; e. g. Μὴ λυποῦ, δτι Ἀρύσπας οἰχεται εἰς τοὺς πολεμίους, *that A. is gone (= transfigit) to the enemy*. *Ἡκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών*. *Τμεῖς μόλις ἀφικνεῖσθε, δποι ἡμεῖς πάλαι ἡκομεν* (*have come*).

5. The perfect indicative represents a past action in time present to the speaker. The action appears as one completed in time present to the speaker.

Γέγραφα τὴν ἐπιστολήν, *I have written a letter*, *the letter is now written*, it being immaterial whether it was written just now or a long time ago; *ἡ πόλις ἐκτισται*, *the city is now built*, *now stands there built*.

Rem. 2. Many Greek perfects are translated into English by the present tense; in this case a *condition* or *state* occasioned by the completion of the action is denoted; e. g. δέδεμαι (*I have been bound*), *I am now in a bound state, am bound*;

τέθνηκα (*I have died*), *I am dead*; πέφηνα (*I have shown myself*), *I appear*, οἶδοντι (*I have seen*), *I know*, τέθηλα (*I have bloomed*), *I am blooming*, πέποιθα (*I have convinced or persuaded myself*), *I trust*, βέβηκα (*I have stepped out*), *I go*, μέμνημαι (*I have reminded myself*), *I am mindful*, κέκτημαι (*I have acquired for myself*), *I possess*, κέκλημαι (*I have been called*), *I am called*, and many others. Where the perfect is translated by a present, the Plup. is translated by an Imp., e. g. ἐπεφήνει, *I appeared*.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which *should*, *must* or *may be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὃν τοῖς μὲν ὄγαθοῖς ἔντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται (*might be obtained*), τοῖς δὲ κακοῖς ταπεινόστε καὶ ἀλγεινόδες καὶ ἀβίωτος ὁ αἰών ἐπανακείσεται. Ἡγεμόνας ἐλαβον στρατιῶται, οἱ αὐτοὺς ἄξον σιν (*should lead*), ἐνθεν ἄξον σι (*might obtain*) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, *the good shall have been mixed with evil*. Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῆ φύλαξ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful*.

REM. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by δτι and ως (*that*). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of ἀν, e. g. ἐύν, ἐπάν, ἐπειδάν, ὅταν, πρὸν ἄν, ἐγτ' ἄν, etc., is used instead of the Fut. Perf.; e. g. ἐὰν τοῦτο λέξῃς, *si hoc dixeris*, if you shall have said thus.

8. The aorist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. ἐγράψα, *I wrote*, Κῦρος πολλὰ ἔθνη ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.

9. The imperfect indicative represents an action as past, but always in relation to another past time.

'Εν φύσι ἐπαίζεις, ἐγὼ ἐγράφον, *while you were playing, I was writing*. "Οτε ἐγγύδες ἦσαν οἱ βάρβαροι, οἱ Ἑλληνες ἐμάχοντο, *when the barbarians were near, the G. fought*. "Οτε οἱ βάρβαροι ἐπεληλύθεσαν (or ἐπῆλθον), οἱ Ἑλ-

γνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἑλληνες θαρράστατα ἐμάχοντο.

REM. 4. The Impf. Ind. is also used to denote,—(a) the *beginning* of an action, e. g. ἐπεὶ ἔγγὺς ἐγένοντο ἐξαπίνης, οἱ μὲν αὐτῶν ἐτόξευν, *some of them began to shoot their arrows*;—(b) the *continuance*, e. g. οἱ μὲν ἐπορεύοντο, οἱ εἰποντο, *one party continued their march, the other continued to pursue*;—(c) *ibit or custom*, e. g. αὐτὸν οἶπερ πρόσθεν προσεκύνσαν, *those who were before accustomed to do obeisance to him, did it then also*;—**1)** *endeavor or attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ιππαῖς, *Clearchus endeavored to compel his soldiers to advance*.

10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes and paints; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εἰδὺς εἴποντο. 'Ο δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and C. was terrified (a single, momentary act) and feared (continued act).

REM. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres. or by *is wont* or *is accustomed*, with the Inf.; e. g. Κάλλος ή χρόνος ἀνάλωσεν, ή νόσος ἐμάρτανεν, *either time destroys (is wont to destroy) or disease impairs beauty*.

11. The pluperfect represents an action as completed before another past action.

'Επειδὴ οἱ Ἑλληνες ἐπεληλύθεσαν (*had come*), οἱ πολέμιοι ἀπεπεφεύγεσαν (*had fled*). 'Οτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν. 'Εγεγράφειν τὴν ἐπιστολήν (*sc. when the friend came*).

REM. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. ἐπειδὴ οἱ Ἑλληνες ἐπῆλθον, οἱ πολέμιοι ἀπεπεφεύγεσαν. Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent* and *completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration* and *progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

Pres. Inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its *duration* and *progress*. In this manner the following forms stand contrasted :

- (a) The Aor. Subj. and the Pres. Subj.; e. g. φύγωμεν and φεύγωμεν, *let us fly*; ἵψω, ἵρα μάθης and ἵρα μανθάνης, *that you may learn*;
- (b) The Aor. Imp. and the Pres. Imp.; e. g. φύγε and φεύγε, *fly*; δός and διδοῦ μοι τὸ βιβλίον, *give*;
- (c) The Aor. Inf. and the Pres. Inf.; e. g. ἐθέλω φυγεῖν and φεύγειν, *I wish to fly*; κείεται σε δοῦναι and διδόναι μοι τὸ βιβλίον; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf., when the relation to the finite verb does not require to be particularly indicated; e. g. ἤγειροις πολεμίους ἀποφυγεῖν and ἀποπεφεύγεναι, *nuntiarit hostes fugisse*;
- (d) The Aor. Opt. and the Impf. Opt.; e. g. ἐλεγον, ἵρα μάθοις and ἵνα μανθάνοις, *that thou mayest learn, ut disceris*; εἰδε τοῦτο γένοιτο and γίγνοιτο, *O that this night happen!* The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. ἤγγειλεν, δτι, ἐπειδὴ οἱ Ἑλλῆνες ἐπέλθοιεν (*had come*), οἱ βάρβαροι ἤδη ἀποφίγοιεν (*had already fled*).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. οἱ αὐτόμολοι ἤγγειλαν τοὺς πολεμίους ἀποφύγοντας and ἀποπεφεύγοντας.

LXXX. Exercises on § 152.

After Darius was dead and Artaxerxes had ascended (*aor.*) the throne, Tissaphernes traduced Cyrus to (*πρύς, w. acc.*) his brother, (asserting) that he was plotting against him (*opt.*). The latter (*δ*) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (*ώς, w. fut. part.*); but his mother by entreaty gains his release (= having begged him off for herself, *aor.*) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time* art thou come. Themistocles wrote: (I,) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (*part. fut.*) congratulate you, O warriors, that ye have been delivered, as we have heard, through (*διά, w. gen.*) many dangers. Under (*ἐπί, w. gen.*) Cecrops and the first kings, until (*εἰς*) Thesens, Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until (*μέχρι*) modern times. Gnoe, which lies (= is) on the borders of Attica and Boeotia, had been fortified. Zeno scourged a slave for (*ἐπί, w. dat.*) theft; upon his saying

* εἰς καλόν.

gen. abs.): "It was fated for me to steal," Zeno said: "To be flayed too (*aor.*)" The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug through Athos. Destiny casts down what (*oi ἄντε, w. subj.*) it has exalted (*aor.*). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (*part.*) Araspas, a Mede, who had been a comrade of his (= to him) from youth (*ἐκ παιδός*), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (*κατά, w. acc.*) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (*acc. w. inf.*) to be imited (*fut.*). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

§ 153. B. *More Particular View of the Modes.*

1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).

a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. *τὸ δόδον θάλλει — ο πατήρ γέγραψε τὴν ἱπστολήν — οι πολέμιοι ἀπέφυγον — οι πολῖται τὸν πολεμίους νικήσουσιν.*

b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73, II.).

(α) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something *future*. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an *exhortation* or *admonition*; (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with *μή* to express a *prohibition*; (3) in *doubtful questions*; in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons.

Ίωμεν, eamus, let us go. Μή ίωμεν, let us not go. Μή φοβηθῆς, ne metuas, do not fear. Τί ποιῶμεν; what shall we do? In subordinate clauses, *Oὐκ ἔχω, δποι τράπωμαι, non habeo, quo me vertam, I do not know where to go. Οὐκ ἔχει, δποι τρύπηται, he does not know where to go.*

(β) The Subj. of the historical tenses, viz. the Opt. of the Aor.,

Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e. g. *εἰ τι ἔχοις, δοίης ᾧ*, if you had anything, you would give it. Both the condition *εἰ τι ἔχοις*, and the consequence *δοίης ᾧ*, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). This form of the conditional clause, viz. *εἰ* with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. *εἰ τοῦτο γένοιτο! if this should happen* (then I would be happy, *εὐτυχῆς ἀν εἴην*), = O that this might happen! Instead of the simple *εἰ*, the stronger *εἰθε*, *εἰ γάρ*, O that, is then commonly used; e. g. *εἰθε (εἰ γάρ) ἐμοὶ θεοὶ ταύτην τὴν δύναμιν πάραθειε!* O that the gods would give me such power! Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. *ἡδέως ἀν ακούσαι μι,* I would gladly hear (if it were possible, *εἰ ἐξείη*). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

REM. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e. g. *εἴθε τοῦτο ἐγίγνετο! O that this might be (were) done!* *εἴθε τοῦτο ἐγένετο! O that this had been done!*

c. The Imp. denotes the immediate expression of one's will; e. g. *δός* and *δίδοντοι τὸ βιβλίον, give;* *γράψατω* and *γράψετω* *ἐπιστολήν, scribito, let him write.*

REM. 2. The difference between the Pres. and Aor. Imp., is, that the Pres. generally denotes a *continued, oft-repeated* action, while the Aor. denotes a *single, instantaneous* action; e. g. *πείθοντοις σοφωτέρους, obey those wiser than yourself*, a direction to be observed at all times; *ἀνατείνατω τὴν χεῖρα, let him raise his hand*, *βλέψοντες τὰ ὄρη, look upon the mountains*, single, instantaneous acts. So *ἀκονσον, ἀκούσατε, λέξον, λέξατε.* Comp. § 152, 12, b.—The Perf. Imp., which is of rare occurrence, is used to indicate that the consequences of the action are to *remain or be permanent*; e. g. *κεκλείσθω ἡ θύρα, let the door be shut* (and remain shut). It will be evident, therefore, that neither the Aor. nor Perf. Imp., expresses any relation of past time, as the Ind. of these tenses does, but only such modifications of action as are stated above.

REM. 3. In negative or prohibitive expressions with *μή (ne)*, the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g. *μὴ γράψε* (but not *μὴ γράφης*) or *μὴ γράψῃς, do not write* (but not *μὴ γράψον*).

REMARKS ON THE MODAL ADVERB *ἄν*.

2. The discussion of the modal adverb *ἄν* is intimately connected with the treatment of the modes. This adverb is used to show the relation of the *conditioned* expression to the *conditioning* one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of *ἄν* cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:

a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,

(α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

Εἰ τοῦτο ἐλεγεῖς, οὐμάρταρες ἄν, si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong). Εἰ τοῦτο ἐλεξας, οὐμάρτες ἄν, si hoc dirisses, errasse; at hoc non diristi, ergo non errasti (the Aor. here takes the place of the Plup.); or without a protasis, e. g. *ἐχάρης ἄν, lactareris or lactatus fuisses* (sc. *si hoc vidisses*).

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

Εἴ τις τῷ Σωκράτει περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ἵπόθεσιν ἐπανῆγεν ὃν πάντα τὸν λόγον, if any one contradicted Socrates, he would (he was accustomed to) carry back the whole argument to the original proposition (i. e. he would do this as often as any one contradicted).

REM. 3. *Ἄν* is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, b. (α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate *ἕάν* (from *εἰ* *ἄν*), *ὅταν* (from *ὅτε* *ἄν*), *όποταν* (from *όποτε* *ἄν*), *ποὶν ἄν*, *ὅδι ἄν*, *οὗ ἄν*, *ὅπον ἄν*, *οἷ ἄν*, *ὅποι ἄν*, *ἥ ἄν*, *ὅπη ἄν*, *ὅτεν ἄν*, *όπόθεν ἄν*, etc., *ὅς ἄν* (*quicunque* or *si quis*), *οἷος ἄν*, *όποῖος ἄν*, *ὅσος ἄν*, *όπόσος ἄν*, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with *ἄν* must always be considered as the principal clause of a conditional

proposition, even if the condition belonging to it, is not expressed [No. I, b. (β)].

Εἰ τούτῳ λέγοις, ἀ μαρτύνοις ἄν. Without a protasis, e. g. *χαίροις ἄν, you might, could, would rejoice (if you heard this).* *Γένοιτ' ἐν πᾶντεν τῷ μακρῷ χρόνῳ;* all might, could happen. *Λέγοις ἄν, you might speak (sc. si tibi placuerit).* The Opt. with *ἄν* is very frequently used, when the speaker wishes to state a strong affirmation modestly.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with *ἄν*.

Εἰ τι εἶχεν, ἔφη, δοῦναι ἄν, if he had anything, he said he would give it (oratio recta, *εἴ τι εἶχον, ἔδωκα ἄν, if I had anything, I would give it*). *Εἰ τι ἔχοι,* *ἔφη, δοῦναι ἄν* (oratio recta, *εἴ τι ἔχοιμι, δοίην ἄν*). *Δῆλος εἴ ἀ μαρτάνων* *ἄν, εἴ τοῦτο λέγοις* (= *δῆλόν ἐστιν, οὐτι ἀμαρτάνοις ἄν, εἴ τοῦτο λέγοις*).

REM. 4. As *ἄν* represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. *λέγοιμι ἄν, εἴλεγον ἄν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. *καὶ οὐκ οἴει ἄσχημον ἄν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα.* Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives; e. g. *οὐκ ἄν, οὐδὲν ἄν, οὐποτέντος ἄν, οὐδεποτέντος ἄν*, etc. — *τίς ἄν, τί ἄν, τί δέ ἄν, τί δῆτε ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἀρέτης ἄν, etc.*; — also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly; e. g. *ἐνταῦθα ἄν, τότε ἄν, εἰκότως ἄν, ισως ἄν, τάχ' ἄν, μάλιστ' ἄν, ἡκιστ' ἄν, βαδίως ἄν, ἥδεως ἄν, etc.* Hence it happens that *ἄν* is sometimes repeated in the same sentence.

LXXXI. Exercises on § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (*περ.*) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (*part.*) mortal, contend with divine destiny? Tell me, whether (*πότερον*) we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two (*όπότερος, w. gen.*) ways to (*ἐπί, w. acc.*) life he should enter (= turn himself), there appeared two majestic women. One, running to him (*aor.*), spoke thus: I see, O Hercules, thou art at a loss (= thee at a loss) which way to life thou shouldst enter. If (*εἴναι, w. subj.*) therefore thou wilt make me a friend (*fem.*), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces (*Xáριτες*) might ever assist (*aor.*) me. O that I might ever associate with the wise and good, and never have intercourse with (*γεν.*) the bad. O if I could have lived with you then, when you were still a youth. If I were (but) able to make what is done (*part.*) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robbber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate (*πρός, w. acc.*) favor, nor omit (anything), if it is deserving of mention and re-

membrane. Judge (*aor.*) not contrary to (*παρά*, *w. acc.*) the laws. O warriors, despair (*aor.*) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practise anything good? With (*μετά*, *w. gen.*) a wise understanding, one may pass (*aor.*) life most pleasantly. The bad no one can make (= place, *aor.*) useful.

CHAPTER II.

§ 154. *Attributives.*

1. **Attributives** serve to explain more definitely the idea contained in the substantive to which they belong; e. g. *τὸν καλὸν φόδον*, ὁ *μέγας παῖς*. The attributive may be:

- a. An adjective or participle, e. g. *τὸν καλὸν φόδον*, *τὸν ἄνθος θάλλον*;
- b. A substantive in the genitive, e. g. *οἱ τοῦ δένδρου καρποί*;
- c. A substantive governed by a preposition, e. g. ἡ *πρὸς τὴν πόλιν ὁδός*;
- d. An adverb, e. g. *οἱ νῦν ἄνθρωποι*;
- e. A substantive in apposition, e. g. *Κροῖσος*, ὁ *βασιλεὺς*.

Rem. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) *subjective*, when it takes the place of the subject, e. g. *οἱ τοῦ δένδρου καρποί* (arising from *τὸν δένδρον φέρει καρπούς*), *the fruits of the tree*, i. e. *which the tree produces*; *τὰ τοῦ Ὁμηρον ποιήματα*, *the poems of Homer*, i. e. *which he made*;—(b) *objective or causative*, when it takes the place of the object of an intransitive verb, e. g. ἡ *τῆς σοφίας ἐπιθυμία*, *the desire for wisdom* (*ἐπιθυμῶ τῆς σοφίας*, the *σοφίας* being the cause of the *ἐπιθυμία*); *εὔνοιά τινος*, *good-will towards one* (*εὔνοος εἰμί τινι*);—(c) *passive*, when it takes the place of the object of an active verb, and thus denotes the thing affected or caused by the transitive action, e. g. ἡ *τῆς πόλεως κτίσις* (from *κτίζει τὴν πόλιν*), *the possession of the city* (the city being the thing possessed); ὁ *τῆς ἐπιστολῆς γραφεὺς*, *the writer of the letter*;—(d) of *quality*, e. g. *τὸν εὐρος τεττάρων σταδίων*; *ἄνηρ μεγάλης ἀρετῆς*;—(e) of *possession*, e. g. *τὸν Μένωνος στράτευμα*.

Rem. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. *ἄνθρωπος*, *ἄνηρ* (*man, husband*), *γυνή* (*woman, wife*), *πατήρ*, *μήτηρ*, *νέος*, *παῖς*, *θυγάτηρ*, *ἀδελφός*, *πρᾶγμα*, *χρῆμα*, *ἔργον*, *χρόνος*, *ἡμέρα*, *χώρα*, *γῆ*, *ὁδός*, *οἰκία*, *οἶκος*, and others.

Oἱ θνητοί (sc. ἄνθρωποι), mortals. Τὸν ἡμέτερα (sc. χρήματα), res nostraes. Ἡ ὑστεραῖα (sc. ἡμέρα). Ἡ πολέμια and ἡ φιλία (sc. χώρα), a hostile and friendly land. Ἡ οἰκουμένη (sc. γῆ), the inhabited earth. Τὴν ταχίστην (sc. δόν), quam celerine. Τὸν κακόν, evil. Τὸν κακόν, evils. Ἀλέξανδρος ὁ Φιλίππου (sc. νιός). Ἐν φόνῳ (sc. οἴκῳ) εἶναι. Εἰς διδασκάλον, εἰς Πλάτωνος φοιτᾶν. Τὰ τῆς τύχης, fortune and all which belongs to it; τὰ τῆς πόλεως, the affairs of the city; τὰ τοῦ πολέμου, the whole extent of the war. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι). Τὰ οἰκοί (πράγματα), res domesticae. Οἱ καθ' ἡμᾶς, our contemporaries. Οἱ ἄμφι or περὶ τίτα, a person with his companions, followers or scholars; οἱ ἄμφι Πεισίστρατον, Pisistratus and his troops; οἱ ἄμφι Θαλῆν, Thales and his school.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκεῖνος, ὁ βασιλεὺς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἵκε παρὰ σέ, I, Themistocles, have come to you. Οἱ Μαίας τῆς Ἄτλαντος διακοροῦμαὶ αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. νιός), I, the son of Maia, the daughter of Atlas, etc.

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀττίλιον βίος, the life of me wretched; here ἀττίλιον is in apposition with ἔμος, which is used instead of ἔμον. Τίμῳ (= τὰ ἔμοι) τοῦ δυστίνου κακά, the evils of me, unhappy one! Σὴ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see under § 169, Rem. 2.

LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (*τύ*) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (*ἐπί*) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

'Επιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολήν. Εὐχομαι τοῖς θεοῖς. Ἐστη παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἰπεν. Καλῶς ἔμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. εἴκειν ὁδοῦ, *cedere via*, to withdraw from the way;—(b) in a causal relation, it expresses the *cause*, *source*, *author*, in general the object which *calls forth*, *produces* (*gignit*), *excites* and *occasions* the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. *Local Relation.*

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal*, *separation*, *being distant from*, *beginning*, *loosing*, *abstaining*, *desisting*, *ceasing*, *freeing*, *missing*, *deviating from*, *differing from*, *depriving*.

Such verbs are παραχωρεῖν, ὑποχωρεῖν, εἴκειν and ὑπείκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφιέναι, ἀφίεσθαι, ἀπέχειν, ἀπέχεσθαι, ἄρχειν, ἄρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, είργειν, λύειν, ἐλευθεροῦν, ὑπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἀρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, to be distant;—the adjectives ἐλεύθερος, καθαρός, κενός, ἀρημός, γυμνός,

ὑρφαῖος, ψιλός, διάφορος, and many compounded with a privative;—the adverbs ἀνεν, χωρίς, πλήν, ἐξω, ἐκάς, δίχα, πέραν.

Οἱ τῶν Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἰκονσι τῆς ὁδοῦ (*withdraw from the road*). Ἐπέχει τὸν ἀργυρεῖον (*is distant from the silver mines*) ἡ ἐγγύτατα πόλις Μέγαρα πολὺ πλεῖον τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἴργει μνίαν (*keeps the fly from her child*). Παῖον τῆς ὑβρεως (*cease your insolence*). Ἡ πόλις ἡλευθερώθη τῶν τυράννων (*was freed from tyrants*). Οἱ πολέμιοι τοὺς πολίτας τὸν ἀγαθὸν ἀπεστέρησαν (*deprived the citizens of their goods*). Τῷ νῷ οἱ ἄνθρωποι διαφέρουσι τὸν ἀλλων ζώων (*differ from other animals*). Ἐρχεσθαί τοι signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἔρχεσθαι χρὴ παντὸς ἔργον; but ἔρχειν, ἐξάρχειν, ὑπάρχειν, κατάρχειν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οἱ πολέμιοι ἡρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ὑπῆρξαν τῆς ἐλευθερίας ὑπόση τῇ Ἑλλάδι, *libertatis auctores fuerunt*. Ἐλεύθερος φόβον, free from fear; καθαρὸς ἀδικίας, free from injustice; ἄρμata κενὰ ἡνιόχων, chariots without drivers; ἀπαίδεντος μουσικῆς, uneducated in music; χωρὶς τῶν ἀλλων, apart from the others; πλὴν Νέωνος, except Neon; πέραν τοῦ ποταμοῦ, beyond the river; ἐξω βελῶν εἶναι, to be beyond the reach of the darts.

§ 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting *to originate from*, *to spring from*, *arise from*, *to produce from*, *to be produced from*, *to be born from*: γίγνεσθαι, φύειν, φῦναι, εἶναι.

Ἐρίστων ἀνδρῶν ἄριστα βουλεύματα γίγνεται, *the best counsels originate from the best men*. Πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καρβύσον, *Persiorum Basilius*, *Cyrus is said to have been the son of (to have originated from) his father Cambyses*; ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένοντος ἦν, *but this Cambyses was a descendant of (of the race of) the Persians*; μητρὸς δὲ ὄμολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

* With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence ; Gen. of the owner or possessor. This Gen. stands with the verbs *γεινέσθαι*; also with the adjectives *ἰδιός*, *οἰκεῖος*, *ἰερός*, *κύριος*.

Tῆς φύσεως μέγιστον κύριος ἐστὶν, nature possesses (*has*) the greatest duty. *Τοῦ Σωκράτος πολλὴ ἦν ἀρετή*, Socrates had much virtue. Hence originates the Gen. of quality, with which in English we connect the substantives, *business, manner, custom, peculiarity, duty, mark*; e. g. *'Ανδρός ἐστιν ἀγαθοῦ ποιεῖν τὸν φίλον*, it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends; or it becomes, it bespeaks a good man, a good man is wont, &c. *Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἴδιοι, μισθὸς δ' οὐκ ἔστιν*, dangers are often the lot of (peculiar to) commanders. *Κύρος ταύτης τῆς χώρας ἵππος ἐγένετο*, Cyrus was the ruler of this place. *'Ιππος λερδὸς τοῦ Ήλίου*, horse sacred to the sun.

3. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive*. This Gen. is used:

(a) With the verbs *εἰναί* and *γίγνεσθαι*, which then signify *to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of*.

'Ην καὶ δὲ Σωκράτης τῶν ἀμφὶ Μιλητον στρατευομένων, Socrates also was among those who carried on war around Miletus; *στρατευομένων* here denotes the whole, of which Socrates is a part. *'Η Ζέλειά ἐστι τῆς Ἀσίας*, Z. is a part (or a city) of Asia. *Τὸν θάνατον ἥγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἰναί*, is among, or is one of, the greatest evils.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive:—(a) with substantives, e. g. *σταγόνες ὕδατος*, drops of water, (here *ὕδατος* is the whole, parts of which are expressed by *σταγόνες*, and so in the other examples); *σώματος μέρος*, a part of the body;—(b) with neuter adjectives and pronouns, e. g. *μέσον ἡμέρας*, the middle of the day; *ἐν μέσῳ τῆς διοῦ*, in the middle of the way; *ἐν τοιούτῳ τοῦ κινδύνου*, in such circumstances of anger; *εἰς τοῦτο δργῆς*, to such a degree of anger; *πλεῖστον τοῦ στρατεύματος*, most of the army;—(c) with substantive-adjectives, particularly superlatives, with participles, substantive-pronouns (interrogative and indefinite) and numerals, e. g. *χρηστοὶ τῶν ἀνθρώπων*, the useful part of (the useful among) men; *οἱ εὖ φρονοῦντες τῶν ἀνθρώπων*, the wise among men; *τῶν ὑποζυγίων τὰ ὑπεγκαῖα καὶ τὰ νηατώτατα*, the necessary and more able of the beasts of burden; *τὸ ἡγεύμενον τοῦ στρατεύματος*, that part of the army which lead = the van; *οἱ διώξαντες τῶν ἵπεων*, those of the horsemen who pursued; *τίς τῶν στρατιωτῶν*, who of the soldiers? *οἱ σοφώτατοι ἀνθρώπων*, the wisest of men.—*Πολλοὶ, ὄλιγοι, τινὲς τῶν ἀνθρώπων*. On the contrary, *οἱ θνητοὶ ἀνθρώποι*, because the property of mortality belongs to the whole class; *πολλοὶ οἱ ὄλιγοι ἀνθρώποι*, denotes a whole consisting of many or few, but *πολλοὶ οἱ ὄλιγοι ἀνθρώπων*, represents the many or the few as a part of the whole);—(d) with adverbs, (a) of place, e. g. *Οὐδαμῇ Αἴγυπτου*, nowhere in Egypt; *οὐκ οἶδα, ὅπου γῆς ἔστιν*, I do not know where on earth he is;

πανταχοῦ τῆς γῆς, ubique terrarum, everywhere in the world; so also with πόθεν, πόρρω, πρίστω; (3) of time, e. g. ὅψε τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, late in the day, late in life, etc.; τρὶς τῆς ἡμέρας, thrice a day; πολλάκις τῆς ἡμέρας, many times a day.

(b) With words which signify *to participate, to share in, to impart, to communicate;—to touch, to take hold of, to be close to, to border on;—to acquire and obtain, or to strive to acquire.*

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόγαι, κοινωνεῖν, κοινωνίσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (*to impart a share of*), διδόναι, προσδιδόναι;—θιγγάνειν, θιγίνειν, ἀπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συνταίρεσθαι, ἔχεσθαι (*to althere to, to border upon*), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (*:o acquire, to hit*), θαγγάνειν, ἐφικνεῖσθαι, κληροοροκεῖν, προσήκει (*μοι τινος, something belongs to me*);—δρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὁμοιος, ἀντίος, ἐναντίος, παραπλησιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, διάδοχος, also with Dat.;—the adverbs ἐξῆς, ἐφεξῆς, πρόσθεν, ἐμπρόσθεν, ὄπισθεν, μεταξύ, εὐθύν, straight forward to, μέχρι, up to, ἀντίον, πλησίον, etc.

Πολλάκις οἱ κακοὶ ἀργῶν καὶ τιμῶν μετέχοντιν, evil men often partake of offices and honors. Οὐλπον μὲν καὶ φύγοντις καὶ σίτων καὶ ποτῶν καὶ ὑπνον ἀράγοντις καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δὲ πιστῆ μητις καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc. Ο σοφὸς τῆς ὑβρεως ἀμοιράς ἐστιν, is free from (does not partake of) insolence. Ἀπτεσθαι τῆς χειρός. Λίμνη ἔχεται τοῦ σήματος μεγάλη. Ἐργον ἔχωμεθα, let us lay hold of, opus afferemus. Ο στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνῳ, the general shares in the same dangers as the soldiers. Ἐπειδὴ θυητοῦ σώματος ἔτυχες, ἀθανάτον δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθύρατον μνήμην καταλιπεῖν, since you have obtained a mortal body, but an immortal spirit, etc. Τυγχάνειν, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, ὄνόματος. Ὁρέγεσθε ορέφεσθε τῆς ἀρετῆς, strive to obtain virtue. Οδοιος φυγῆς, δομοῖος τοῦ Ἡφαίστου, εὐθὺν Γυθείου, πλησίον Θηβῶν, ἐξῆς Πλούτωνος.

REM. 2. Verbs signifying *to take hold of, govern the Gen. of the part taken hold of; e. g. ἐλάζοντο τῆς ζώνης τὸν Ὄροντην, they took Orontes by the girdle; χειρὸς ἐλεῖν τινά, to take one by the hand.* So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Τλοῦν καὶ Ηγρητα, λαζύντας τοῦ βαρβαρικοῦ στρατοῦ, he commanded G. and P., having taken a PART of the army; εἰδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὑπλιτῶν, they thought best, having called together the captains, targetiers, and a PART of the heavy-armed, etc.

4. The active Gen., in the fourth place, denotes the place *where*, and the time *when*, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. *οὐ*, *where*, *αὐτοῦ* (*τόπου*), *there, at that place*, *οὐδαμοῦ*, *nowhere*, and others. *Ἄνθη θάλλει τοῦ ἔαρος*, *blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. *So θέρους*, *in summer*, *χειμῶνος*, *in winter*, *ἡμέρας*, *by day*, *τῆς αὐτῆς ημέρας*, *next day*. The Gen. too denotes the time *within* which anything is done; e. g. *Βασιλεὺς οὐ μαχεῖται δέκα ημερῶν*, *within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make or form from something*;—with expressions denoting *fulness* and *want*;—with verbs signifying *to eat, to drink, to taste, cause to taste, to enjoy*;—*to smell*, and *to emit an odor of something*.

Here belong the verbs *ποιεῖν*, *πλήθειν*, *πληροῦν*, *πιμπλάναι*, *γέμειν*, *σάπτειν*, *εὐπορεῖν*, *ἀπορεῖν*, *πένεσθαι*, *δεῖσθαι*, *δεῖ*, *σπανίζειν*, *χρῆ*, *ἐσθίειν*, *φαγεῖν*, *εὐωχεῖσθαι*, *πίνειν*, *γεύειν*, *κορέσασθαι*, *ἀπολαύειν*, *πνεῖν*, *ὄζειν*, *προσβάλλειν*, etc.; the adjectives *πλέος*, *πλήρης*, *μεστός*, *πλούσιος*, *δασίς*, *πένης*, *ἐνδεής*, etc.;—adverbs, as *ἄλις*.

Χάλκον πεποιημένα ἐστὶ τὰ ἀγάλματα, *made of bronze*. *Ἐστρωμένη ἐστὶν ὁδὸς λίθον*, *the way is paved with stone*. (Hence the attributive relation, *Ἐκπωμαξύλου*, *a cup [made] of wood*. *Τρύπεζα ἡργυρίον*. *Στέφανος ἱακίνθων*). *Ἡ ναῦς σεσαγμένη ἦν ἀνθρώπων*, *the ship was loaded with men*. *Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων*, *are full of wise sayings*. *Ἐνταῦθα ἥσαν κῶμαι πολλαὶ μεσταὶ σίτον καὶ οἶνον*, *there many villages abounded with food and wine*. *Ἀπορεῖν*, *πένεσθαι*, *σπανίζειν* *τῶν χρημάτων*, *to be in want of means*. *Ἐσθίειν κρεῶν*, *to eat of flesh*. *Κορέσασθαι φορβῆς*, *to be filled with food*. *Πίνειν οἶνον*, *to drink of wine*. *Ἀπολαύειν πάντων τῶν ἀγαθῶν*, *to enjoy all good things*. *Γεύεσθαι τιμῆς*, *to taste honor*. *Γεύειν τιμὴν τιμῆς*, *to cause one to taste honor*. *Οζεῖν λων*, *to smell violets*, *σύρου πνεῖν*, *to emit the smell of myrrh*. *Προσβάλλειν μύρον*. *Πνεῖν τρύγον*. *Οζεῖν κρομύων*. *Ως ἥδυ μοι προσέπνευσε χοιρείων κρεῶν*, *so sweet was the smell of swine's flesh to me*. *Δασὺς δὲνδρῶν*, *covered with trees*; *Θηρίων πλήρης*, *full of animals*.

REM. 3. Verbs of *eating* and *drinking*, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. *Πίνω τὸν οἶνον*, *πολὺν οἶνον*, *I drink the wine, much wine*. Hence *πίνειν οἶνον* is said of one whose usual drink is wine, but *πίνειν οἶνον* is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. *Ἀπολαύειν τινός τι*, signifies *to receive good or evil from some one*.

REM. 4. *Δεῖ*, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. *Εἰ μὲν ἴμιν τινος ἄλλου δεῖ*, *if you need anything else*. *Δεῖ* and *χρῆ* in the sense of *necessse, opus est*, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. δεῖ (χρή) σε ταῦτα ποιεῖν, you must do this. Δεῖ also, though more rarely, takes the Dat. of the person with the Inf.; e. g. εἰ σοι δέου διδασκεῖν, if it were necessary for thee to teach.

(b) With verbs of *sensation* and *perception*; e. g. ἀκούειν, ἀκοῦσθαι, πνηθάνεσθαι, αἴσθάνεσθαι, ὄσφραίνεσθαι, συνιέναι, to understand; and with verbs of *reminding*, *remembering* and *forgetting*; e. g. μιμηγῆσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθραι, κρύψαι.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦτος ἀκούω, I understand the dumb man, and hear him although he does not speak. Ὡς ὁ σφρόντο τάχιστα τῶν καμήλων οἱ ἵπποι, as soon as the horses smelt the camels. Οὐκ ἀκρούμενοι τοῦ ἄδοντος, not hearing the singer. Ἀκούειν δίκης, to hear a suit; αἴσθάνεσθαι κραυγῆς, θορύβου, ἐπιβούλης, to perceive a cry, tumult, plot. These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. Ὁ Ἀρμενίος, ὡς ἦκονε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κίρου, ἐξεπλάγη, but as soon as the Armenian heard from the messenger the communication of Cyrus—. Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, the good remember even absent friends. Μὴ ἐπιτηδαινθάνονταν εὐεργεσιῶν, do not forget acts of kindness. Λάθρα τῶν στρατηγῶν, without the knowledge of the generals.

(c) With expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, of *knowledge* and *ignorance*, of *making trial* of something, and with those of *ability*, *dexterity* and *skill* in anything.

Here belong the words ἔμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, συγγνώμων, ἀδαίγης, ἀπαίδευτος, ἴδιωτης, πειρᾶσθαι, ἀπείρως and ξένως ἔχειν, and adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

Ἐμπειρος or ἐπιστήμων εἰμὶ τῆς τέχνης, I am acquainted with the art. Ἀπαίδευτος ἀρετῆς, μουσικῆς, ignorant of virtue, music; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, pardoning (not knowing) human errors. Ἀπείρως ἔχειν τῶν νομῶν, to be unacquainted with, ignorant of, the laws; ἀποπειρᾶσθαι γνώμης, to venture, to try an opinion. Πειρῶμενος τοῦ βάθους, trying (making trial of) the depth; πειρώμενοι ταύτης τῆς τάξεως, making trial of this arrangement. Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρῆ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers. Διδασκαλικὸς τῆς σοφίας, skilled in teaching philosophy.

(d) Finally, with verbs signifying *to see*, *to observe*, *to judge*, *to examine* something, some action, external indication or single circumstance in one (*τινός*), particularly with verbs signifying *to admire*, *to praise* and *blame*.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessory clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are ἐρέν, θεᾶσθαι, σκοπεῖν, ἴπαρεῖν, ἔτιθεν, γνωσθεῖν, ἐπιθυμεῖσθαι, εἰδέναι, ἐνθυμεῖσθαι, πνιθίσθαι, αἰσθάνεσθαι, περιθάνειν, κρίνειν, ἔξετάζειν, λέγειν, δηλῶνειν, ἀπαντεῖν, θηράζειν, ἐπανεῖν, μημεσθεῖν, λέγειν.

Πρῶτον μὲν εὐτῶν ἐκτίπτει, let first consider in respect to them. Τί πεποίησας τοι μοῦ βίον, thou hast observed in my way of life. Εἴποι με τοι ποιεῖν, he perceived that I was doing. Τὸ δόγμα καὶ μέττον, δι μηποτατού παῖς τοῦ ιπών (which is the chief complaint they make against us). μηδεπινεῖν. Πολλὰ εσαὶ τοῦ πατρὸς, δοσα πεπράχε, if you admire my father for what he has done. Εγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάον, I praise Agesilaus for this also. Γοργίον μάλιστα ταῦτα ὄγαμαι, I admire these things especially in Gorgias. Οὐδανύζω τοῦ ἐταίρου, τόδε ἔστιν, what I admire in a companion is this. Πολλὰ οὐμήρου ἐπαινοῦμεν, we praise many things in Homer.

Rem. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. ἐπαινεῖν, ἡγέτειν, μηδεπεῖσθαι τινα: so also, ἀγασθαι, θαυμάζειν τινά, to look with wonder at one, either at the person himself, or the whole nature of the person.

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying *to desire, to long for*;—(b) *to care for, to be concerned for*;—(c) *to be pained, to be grieved, to pity*;—(d) *to be angry and indignant*;—(e) with φθονεῖν, *to envy* (*τινί τινος*, Dat. of person and Gen. of thing);—(f) *to admire, praise and blame* (*τινά τινος*, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρῆν, ἐρωτικῶς ἔχειν or διακεῖσθαι, διψῆν, πεινῆν;—(b) ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, πέριορᾶσθαι, προορᾶν, ὑπερθρῆν, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, δλιγωρεῖν, φείδεσθαι;—(c) δλοφύρεσθαι, πειθικῶς ἔχειν, ἐλεεῖν and οἰκτείρειν (with Acc. of person and Gen. of thing);—(d) ὄργιζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν, ἀγασθαι, ζηλῶν, ἐνδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with Acc. of person and Gen. of thing).

Οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτον, ἀλλὰ χρηστοῦ σίτον· πάντες γὰρ ἄρα τῶν ὄγαθῶν ἐπιθυμοῦσιν, no one desires drink, but wholesome drink, etc.; for all desire what is good. Τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ, desires and loves the unlike. Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαινοῦ, to long for food, drink, praise. Οἱ νόμοι τοῦ κοινοῦ ὄγαθοῦ ἐπιμέλονται, the laws care for, have a regard for the public good. Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος

the parents grieved for their dead child. Ποσειδῶν Κύκλωπος ἐκεχόλωτο, *Neptune had been angry with the Cyclops.* Οἱ κακοὶ φθονοῦσι τοῖς ὑγαθοῖς τῆς σοφίας, *the evil envy the good on account of their wisdom.* Ἀγαμάι σε τῆς ἀνδρείας, *I admire you on account of your bravery.* Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, *we admire Socrates for his wisdom.* Ζηλῶ σε τῷ πλούτῳ, *I admire you for your riches.* Εὐδαιμονίζω σε τῷν ἀγαθῷν, *I consider you happy on account of your blessings.* Αἰνῶ σε τῆς προθυμίας, *I praise you for your readiness.*

REM. 6. The verbs ἀγαπᾶν, φιλεῖν, στέργειν, *to love*, and ποθεῖν, *to long for*, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τινος, *I care for some one.* If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Τιῦτα θεῷ μελήσει, *God will take care of these things.*—The verbs θαυμάζειν and ἀγασθαί have the following constructions: (a) the Acc. of the person or the Acc. of the thing *alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. Θαυμάζω (ἀγαμαί) τὸν στρατηγόν — θαυμάζω τὴν σοφίαν;—(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου — θαυμάζω (ἀγαμαί) σου, διότι εἰκὸν ἀργυρίου καὶ χρυσίου προειδούν θησαροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d);—(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἀγαμαί) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπί with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions *for*, *on account of*.

II. With verbs which signify *to requite*, *to revenge*, *to punish*, *to accuse* and *condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, εἰσάγειν, ἵπαγειν, γρύπεσθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἴρειν, *to convict* (all with Acc. of person and Gen. of thing), ἐπεξιέναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, *to be accused*, ἀλώναι, *to be convicted.*

'Οδυσσεὺς ἐτίσατο τοὺς μυηστῆρας τῆς ὑπερβασίας, *Ulysses punished the suitors for their wickedness.* Τιμωρεῖσθαι τινα φόνον, *to punish one, or take vengeance upon one for murder.* Ἐπαιτιᾶσθαι τινι τῷψευδομαρτυρίῳ, *to accuse one of false witness.* Μιλτιάδην οἱ ἐγθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, *prosecuted (pursued judicially) Miltiades for his tyranny in Chersonesus.* Γράφεσθαι τινα παρανόμων, *to indict or accuse one for unconstitutional measures.* Φεύγειν (to be accused) κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζονται οἱ Πέρσαι καὶ ἐγκλήματος, ἀχαριστίας, *the Persians condemn as a crime, ingratitude, etc.* Ἀλῶναι κλοπῆς, *to be con-*

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. θανάτου, κρίνειν, κρίνεσθαι, to condemn, to be condemned, to death.

REM. 7. Ἐγκυλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, *to charge something up on some one*;—(b) the Dat. of person followed by a clause with δι or by the Inf.;—(c) the Dat. of person alone, *to accuse* (§ 161, 2. c);—(d) the Acc. of thing alone, *to bring as a charge*. Κατηγορεῖν, *to accuse*, is construed, (a) with Gen. of person, sometimes with κατύ and Gen.;—(b) with Gen. of person and Acc. of thing, *to lay something to one's charge*;—(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing;—(d) with Acc. of thing alone.—Τιμᾶν, τιμᾶσθαι, *to fine or punish one with*, take the Dat. of person with Gen. of punishment; e. g. Τιμᾶν τινὶ δέκα ταλάντων, τοῦ θανάτου, *to fine one ten talents, sentence one to death*.

REM. 8. The causal Gen. is used with the adverbs εὖ, καλῶς, μετρίως and some others, connected with the verbs ἔχειν, ἡκεῖν, and sometimes εἶναι, to denote the object by which a particular condition is caused; e. g. εὖ τοῦ βίου ἡκεῖν, *to be well off as to the means of living*; οὐτω τρόπον ἔχεις, *you are thus in respect to circumstances = you are in such circumstances*; ως τάχους ἔκαστος εἰχειν, *as quick as each one could*.

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(a) With expressions of *ruling, preëminence, excelling, prominence*, and the contrary, viz. those denoting *subjection, yielding to, and inferiority*.

Here belong the verbs ὥρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, -ίζειν, λείπεσθαι, ὑπολείπεσθαι, ἀλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εῖναι, ἡττονα εἶναι; the adjectives ἀκρατής, ἐγκρατής.

'Ο λόγος τοῦ ἐργον ἐκράτει, *the report exceeded the thing itself*. Τὰ μοχθηρὰ ὄνθοπια πασῶν, οἷμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἔστιν, *depraved men are subject to (not able to control) all their passions*. Πολλάκις λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, *the doing an injury often exceeds in grief the being injured*. Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, *wicked men are slaves to (inferior to) their passions*.

REM. 9. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of *to go before*, with δόν expressed or understood, *to show the way*, govern the Dat.; κρατεῖν in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in *-άσιος* and *-πλοῦς*, etc., the object by which the comparison is made, is put in the Gen.

'Ονιδές μείζων ἔστι τοῦ πατρός, greater than his father. Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, gold is better for men than a myriad of words. Τὸ Ελληνικὸν στράτευμα φαίνεται πολλαπλύσιον ἔσεσθαι τοῦ ἡμετέρου, many times larger than ours. Οὐδενὸς δεύτερος, ὑστερος, inferior to no one. Τῶν ἀρκούντων περιττὰ κτήσασθαι, to acquire more than enough.

(γ) With verbs signifying to *buy* and *sell*, *exchange* and *barter*, and with expressions of *valuing* (*ἀξιοῦν*, *ἄξιος*), of *being worthy* or *unworthy*; and generally, the *price* of a thing stands in the Gen.

Such verbs are *ώνεισθαι*, *ἀγοράζειν*. *πρίασθαι*, *κτᾶσθαι*, *παραλαμβάνειν*, *πωλεῖν*, *ἀπο-*, *περιδίδοσθαι*, *διδόναι*, *ἀλλάττειν*, *-εσθαι*, *διαμείβεσθαι*, *λύειν*, *τιμᾶσθαι*, *ποιεῖσθαι*.

Οἱ Θρῆκες ὡνοῦνται τὰς γυναικας παρὰ τῶν γονέων χρημάτων μεγάλων, buy their wives from their parents at a great price. Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγαθ' οἱ θεοί, the gods sell all good things to us for toils. Οἱ ἄγαθοὶ οὐδενὸς ἀν κέρδον τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιντο, the good would exchange the freedom of their country for no gain. Ἱατρὸς πολλῶν ἀλλῶν ἀντάξιος ἔστιν, a physician is worth as much as many others. Ἔγω γε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθράποις εἰναι τοῦ τῶν ἵσων τόν τε κακὸν καὶ ἄγαθὸν ἄξιον σθαι, I think there is nothing more unequal among men than that the evil and the good should be honored equally. Ἀξιος τιμῆς, worthy of honor. Πόσον διδάσκει; πέντε μνῶν, for how much does he teach? For five minae; ἀργυρίον, αἰσθοῦ ἐργάζεσθαι, to work for money, for hire.

LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (*ἐύν*, *w. subj.*) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (*οὔτις*) does not consider the highest good (= the best), but in (*ἐκ*) every way seeks to do that which is (= the) most agreeable, how can (§ 153, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (*γίγνεσθαι*) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (*οὔτις*) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and di-

rect yourselves to (*πρός*, *w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (*χρή*, *w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (*γέμει*) with valuable firs and pines. We contrive much, whereby (*δι' ὅντα*) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (*δέ*) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (*πότερα*) they devoted (= turned) themselves to (*πάντι*, *w. acc.*) reflection (*τὸ φροντίζειν*, *w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (*ὅστις*) cares for the present time, but is not (*μή*) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (*μετά*, *w. gen.*) anger and without (= not [*μή*]) with examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (*ἀποδημῶν*), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponnesus.

sus reigned Pelops, the (son) of Tantalus. Many are slaves (*ἱττονες*) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (*περιγίγνεσθαι*, *aor.*) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. 'Thou canst (§ 153, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldaicans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (*aor.*) worthy of immortal honors.

§ 159. II. *Accusative.*

1. The Accusative Case expresses the relation *whither*, and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. *εἰς ὕστην ἐλθεῖν*;—(b) in the causal relation, it denotes the *effect*, *consequence*, *result*, of the action of the verb, as well as the *object on which the action is performed*. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the *subject* is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the *immediate* or *direct* object of the verb, while the Dat. is the *remote* or *indirect* object. Comp. § 161, 2.

(a) Accusative denoting Effect.

2. The Accusative of *effect* is used as in other languages; e. g. *γράφω ἐπιστολήν* (*ἐπιστολήν* being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a *kindred* or *cognate* signification.

'Επιμελοῦνται πῦσαν ἐπιμέλειαν, *they take care with all diligence.* Δέομαὶ ίμῶν δικαίαν δέησιν, *I ask of you a just request.* Σοκαλὺς πρύξεις πρύττειν,—έργαζεσθαι ἔργον καλόν,—ἄρχειν ἄρχην,—δουλείαν δουλεύειν,—πόλεμον πολεμεῖν,—νόσον νοσεῖν. Ὁρκοὺς διμύνναι, *to swear oaths;* ἀσθενεῖν νόσον, *to be sick of a disease;* ζῆν βίον, *to live a life.*

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are :

(1) The verbs ὁφελεῖν, ὄνιτάναι, ὄνίτασθαι (*λυσιτελεῖν*, however, with Dat.), *to be useful*; βλάπτειν, ἀδικεῖν, ὑρδίζειν, λυμαίνεσθαι, λωβᾶσθαι; εὔσεβεῖν, ἀσεβεῖν; λοχῆτ, ἐνεδρεύειν, *insidiari*; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν, *to be a guardian*; κολακεύειν, θωπεύειν, θώπτειν, προσκυνεῖν; πείθειν; ἀμείβεσθαι, *respondere* and *remunerari*; φυλάττεσθαι, εὐλαβεῖσθαι; μιμεῖσθαι, *ζηλοῦν*.

Θερύπενε τοὺς ὑθανάτους, *serve the gods*. Ἀλκιζιάνης ἐπειθε τὸ πλῆθος, *Al. persuaded the multitude*. Πλείσταρχος τὸν Λεωνίδον, ὃντα βασιλέα καὶ νέον ἔτι, ἐπετρόπενεν δι Παυσανίας, *Pausanias was the guardian of Plataea, etc.* Μὴ κολάκενε τοὺς φίλους, *do not flatter friends*. Ὡφέλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἔχυρούς, *assist friends, and do not injure enemies*. Μὴ ἀδίκει τοὺς φίλους. Μὴ ἵβρισε τοὺς παῖδας. Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, *often even slaves take vengeance on their unjust masters*. Ἄμειβεσθαι τινα μόνοις, λόγοις, *to answer one*; ἀμείβεσθαι χάριν, εὐεργεσίαν or ἀμείβεσθαι τινα χάριτι, *to return a favor to one*.

(2) Verbs which signify *to do good* or *evil* to any one, by word or deed. Such are εὐεργετεῖν, κακονοργεῖν, κακοποιεῖν, εὐλογεῖν, κακολογεῖν, εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

Ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς, *do not injure the dead*. Μὴ κακούργει τοὺς φίλους, *do not harm your friends*. Εὐεργέτει τὴν πατρίδα, *do good to your country*. Εὖ ποίει τοὺς φίλους, *confer favors on your friends*. Εὖ λέγε τὸν εὖ λέγοντα, καὶ εὖ ποίει τὸν εὖ ποιοῦντα, *speak well of him who speaks well, and do well to him who does well*. Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek also uses the corresponding adjectives: καλὰ, κακὰ ποιεῖν, λέγειν τινά, *to do or say good or ill to one*. See under double Accusative (§ 160, 2).

(3) Verbs of *persevering*, *awaiting*, *waiting for*, and the contrary; e. g. μένειν, θαύμαζεῖν; φεύγειν, ἀποδιδούσκειν, δραπετεύειν.

Μὴ φεῦγε τὸν κίνδυν νον, *do not flee from danger*. Χρὴ θαρρεῖν θάνατον, *it is necessary to meet death bravely = not to fear death*. Οἱ δοῦλοις ἀπέδρα τὸν δεσπότην, *the slave ran away from his master*. Οἱ τῶν πραγμάτων καιροὶ οὐ μένοντι τὴν ἡμετέραν βραδυτὴν, *the favorable opportunities for action do not wait for our slothfulness*.

(4) Verbs of *concealing* and *being concealed*, viz. λαρθάνειν, κρύπτειν (*celare*), κρύπτεσθαι;—also the verbs φθάνειν (*to an-*

ticipate), λείπειν, ἐπιλείπειν, to fail;—verbs of swearing and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; e. g. μά, οὐ μά, ναι μά, νή.

Οεοὺς οἵτε οὐτε ιανθάρειν, οὔτε βιάσασθαι δυνατὸν, it is not possible to be concealed from, to escape the notice of the gods, etc. Οἱ πολέμοι ἐφθησαν τοὺς Αθηναῖοντος ἀφικόμενοι εἰς τὸ ἄστυ, anticipated the Athenians in coming into the city, i. e. reached the city before them. Ἐπιλείπει με ὁ χρόνος, ή ημέρα, the time, the day fails me. Ομνυμι πάντας τοὺς θεούς, I swear by all the gods. Ναι μὰ Δία, yes, by Jupiter! Μὰ τοὺς θεούς, by the gods.

(5) Very many verbs denoting a *feeling* or an *affection of the mind*; e. g. φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἀγθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἴκτείρειν, ἐλεεῖν, ὀλοφύρεσθαι, etc.

Χρὴ αἰδεῖσθαι τοὺς θεούς, it is necessary to reverence the gods. Αλαζύνομαι τὸν θεόν, I am ashamed before the god. Ολοφύρον τοὺς πένητας, pity the poor.

(6) With verbs of motion, the *space* or *way* is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

Βαίνειν, περᾶν, ἐρπειν, πορεύεσθαι ὁδόν, to go a way, like *itque reditque viam*. Χρόνον, τὸν χρόνον, a long time, νύκτα, ήμέρα, during the night, day. Ή Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα, was flourishing during this time. Ισχυσάν τι καὶ Θηβαῖοι τοὺς τελευταίους τοντονσὶ χρόνον μετὰ τὴν ἐν Δεύκτροις μάχην, during these last times. Μιλτιάδης ἀπέπλει Πάρον πολιορκήσας ἔξ καὶ εἰκοσιν ήμέρας, having besieged P. twenty-six days. Τὸ Βαβυλώνιον τύλαντον δύναται Εὑβοῖδας ἐβδομήκορα μνᾶς, the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboean minae. So δίναμαι, signifying to be worth, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object *as acted upon or suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche*.

Κύμνειν τοὺς ὅφθαλμούς, to be pained in or in respect to the eyes; τὰς φρένας ἴγιαινειν, to be sound in mind; ἀλγεῖν τοὺς πόδας, τὰ σώματα, to have pain in the feet, body. Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν, woman differs in (in respect to) her nature from man. Οὐνθρωπος τὸν δάκτυλον ἀλγεῖ, the man has a pain in his finger (is pained in respect to). Αγαθὸς τέχνην τινά,

distinguished in some art. Διεφθαρμένος τὴν ψυχήν, corrupt in spirit. Φάνης καὶ γνώμην ἰκανός, καὶ τὸ πολέμιον ἀλκυμος ἦν, Phanes was competent in counsel, and brave in battle. Ἀνέστη Φεραίλας τὸ σῶμα οὐκ ἀφρίς καὶ τὴν ψυχήν οὐκ ἀγεννεῖ ἀνδρὶ έοικώς. The English commonly uses prepositions to express the force of this Acc., viz. *in, in respect to, of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, a good artist, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς τὴν ψυχήν, a youth of or with a lovely spirit.

REMARK. In this way many adverbial expressions are to be explained, as, εὗρος, ὑψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμόν, γένος, ὄνομα, μέρος; also τὴν, τοσοῦτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, a Phigalian by descent. Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων, four hundred feet in width.

LXXXIV. Exercises on § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (*πολλά*) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (*ἐν*) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (*χρεών*) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (*χρή*, *w. acc. and inf.*) demean himself kindly towards (*πρός*, *w. acc.*) his soldiers, that they may have confidence (*θαρρεῖν*) in him. Tell me, what (*δότοντος*) punishment the betrayer of his country will expect after (*μετά*, *w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (my) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (is) impossible. Provision (*βίος*) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (*δεῖ*, *w. acc. and inf.*) have respect, in (*ἐπί*, *w. gen.*) the house, to parents, in (*ἐν*) the ways, to those who meet (*μετέντομον*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (*πρός*, *w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by

(κατά, w. acc.) land and by sea. Theophrastus died (*aor.*) after (*part.*) he had lived (*aor.*) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (*plur.*) after (*ἀπό*) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (*dat.*) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. φιλίαν φιλεῖν; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. φιλῶ μέγα ληφθεῖν φιλίαν (= μέγα φιλῶ) τὸν παῖδα, *I love the boy with great love (greatly); καλῶ σε τοῦτο τὸ ὄνομα, I call you this name or by this name.* Here φιλίαν and ὄνομα are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing* or *saying good or evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. ποιεῖν, πράττειν, ἐψάζεσθαι, etc., λέγειν, εἰπεῖν, etc., ἀγαθά, κακά τινα, *to do good or evil to any one, to say good or evil of any one.*

Τότε δὴ δὲ Οεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians. Οὐδεπώποτε ἐπάνοντο πολλὰ ἡμᾶς ποιοῦντες κακά, never ceased to do much evil to us.*

REM. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage* or *disadvantage*; e. g. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, *consider what your subjects shall do for you; but with σέ, what they will do to you.*

3. Moreover, verbs take two Accusatives, which signify *to make*, *to choose*, *to appoint*, *to nominate*, *to consider as anything*, *to declare*, *to represent*, *to regard*, *to know*, *to say*, *to name*, *to call*; e. g. ποιεῖν, τιθέναι (*to appoint*), καθιστάναι, αἰρεῖσθαι, νομίζειν, ἥγεῖσθαι, λέγειν, ὄνομάζειν, καλεῖν, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

'Ο Κῦρος τοὺς φίλους ἐποίησε πλονσίους, *made his friends rich.*
 Παιδεύειν τινὰ σοφόν, *to educate one wise*, i. e. *make wise by education.*
 Αἰρειν τινὰ μέγαν, *to make one great.* Νομίζειν, ἡγεῖσθαι τινα
 ἄνδρα ἀγαθόν, *to think, to consider some one a good man.* 'Ονομάζειν τινὰ
 σοφιστήν, *to call one a sophist.* Αἰρεῖσθαι τινα στρατηγόν, *to choose one*
a commander. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas*
his companion at supper. Πόλεως πλοῦτον ἔγοῦμαι συμμάχους, *πίσ-*
τιν, εὖ νοιαν.

REM. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. τὶς ἐπαιδεύθη σοφός; αἰρεῖσθαι τινα στρατηγόν, but Pass. τὶς ἐγενέθη στρατηγός.

4. With verbs, (α) of *entreating, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πράττειν (*to demand*), πράττεσθαι, ἐρωτᾶν, ἔξετάζειν, ἴστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, etc.; (ε) of *concealing or hiding from*, e. g. κρύπτειν; (ζ) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύναι.

Πέμψας Καμβύσης εἰς Αἴγυπτον κύρικα, ἢτει Ἀμασίν θυγατέρα, *asked Amasis for his daughter.* Αὐτὸν ἑκατὸν τύλαντα ἐπράξαν, *demanded of them a hundred talents.* Ἀργύριον πρύττειν τινά, *to exact money from one.* Πολλὰ διδάσκει με ὁ πολὺς βίοτος, *teaches me many things.* Παιδεύοντι τοὺς παῖδας τρία μόνα, *they teach the boys three things only.* Γλῶττάν τε τὴν Ἀττικὴν καὶ τρόπον τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs.* Τρεῖς μοίρας δέ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions.* Τέμνειν, διαιρεῖν τι μέρη, μοίρας, *to divide anything into parts.* Ο Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts.* Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχήν, *deprived my only child of life.* Τὴν τιμὴν ἀποστερεῖ με, *he robs me of honor.* Τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ δὲ Φίλιππος. Κρύπτω σε τὸ ὑτύχημα, *I conceal the misfortune from you.* Παις μέγας ἐτερον παῖδα μικρὸν μέγαν χιτῶνα ἔξεδνσε, καὶ τὸν χιτῶνα μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him.*

REM. 3. ἀφαιρεῖσθαι and ἀφαιρεῖν, *to deprive, to take away*, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent*; στερεῖν is construed both as in (c) and (e).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνῶ-

μην, I am asked my opinion. Ήτιδεύομαι, διδύσκομαι μουσικήν, *I am taught, I learn music.* Γῆ δὲ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω, *let the land and its habitations be divided into the same number of parts.* Ἀφαιρεθῆναι, ἀποστερηθῆναι τὴν ἀρχήν, *to be deprived of office.* Κρύπτομαι τὸν τὸ πρᾶγμα, *this thing is concealed from me.* Αμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic.*

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτάπτειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one, e. g. Επιτρέπομαι, ἐπιτάπτομαι, ἐπιστέλλομαι τὴν φυλακήν, I am entrusted with the guard, or the guard is entrusted to me.*

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμοι τοὺς πολίτας τοὺς μὲν ἀπέκτειναν, τοὺς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (aor.) in engagements (*συμβάλλειν, aor. part.*) with the Romans, having lost (aor.) many of his friends and leaders, he said: Although (ἐών, w. subj.) we have conquered (aor.) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (aor.) very many evils to the state. The gods have conferred (aor.) many blessings upon human life. Esteem labor as the guide to (gen.) a pleasant life. Plato called (aor.) philosophy a preparation for (gen.) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (any) money for (gen.) his conversation. Apollo, who was (*γίγνεσθαι, aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (aor. part.) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (*γίγνεσθαι, perf.*) past (= over, beyond) military years. Many, who (part.) have mean minds, are adorned (= invested) with fine persons and fine lineage (plur.) and wealth (plur.). Wisdom was taught to many young men by Socrates. After (part.) the power was taken from (aor.) Croesus, he lived with Cyrus. The soldiers, to whom (part.) the guard had been intrusted, had fled.

§ 161. III. Dative.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. *ἐν ὄρει, in monte;*—(b) *the time when or in which* an action is performed, e. g. *ταύτῃ τῇ*

ἡ μέρα, *this day*; τῇ αὐτῇ νυκτὶ, *the same night*; πολλοῖς ἔτεσιν, *many years*; τῷ τῷ μηνί; τῇ αὐτῇ ὥρᾳ; here also the preposition ἐν is often used;—(c) *the being with, associating, accompanying*, (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going* or *coming*, e. g. Ἀθηναῖοι ἥλθον πλήθει οὐκ ὀλίγῳ, πολλαῖς ναυσίν, στρατῷ, στρατιώταις, etc., *came with a large number, with many ships, with an army, with soldiers, etc.*; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with*, e. g. Οἱ πολέμοι ἐνεπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ιεροῖς, *burnt the city together with the sanctuaries*.

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(a) With expressions of *association* and *union*; here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation*;—(β) verbs and expressions signifying *to go against, to encounter, to meet, to approach, to be near to*, and their opposites, e. g. *to yield to, to submit*;—(γ) *to fight, to quarrel, to contend, to vie with*;—(δ) *to follow, to serve, to obey, to trust and to accompany*;—(ε) *to counsel, to incite, to encourage*.

Here belong, (α) the verbs διδόναι, παρέχειν, διμιλεῖν, μιγνύναι, -νοῦνται, κοινοῦν, -οῦνται, κοινωνεῖν, δι-, καταλλάττειν, -εσθαι, ξενοῦνται, σπένδεσθαι or σπουδᾶς ποιεῖσθαι, πρύττειν, ὑπισχνεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εὑχεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενῆς, μεταίτιος and others compounded with σύν and μετά;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἴκειν, ὑπείκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μύχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικύζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἐπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (*to succeed*), πείθεσθαι, ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἐξῆς, ἐφεξῆς;—(ε) the verbs προς-, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι.

'Ομίλει τοῖς ἄγαθοῖς ἀνθρώποις, *associate with good men*. Εἰχεσθε τοῖς θεοῖς, *pray to the gods*. 'Απαντᾶν, πλησιάζειν, ἐγγίζειν τινὶ, *to meet, approach, come near to one*. Μὴ εἴκετε τοῖς πολεμίοις, *do not yield to the enemy*. Οἱ Ἑλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, *fought with the Persians*. Οἱ στρατιῶται ἀνηκούστησαν τοῖς στρατηγοῖς, *disobeyed the commanders*. Πείθον τοῖς νόμοις, *obey the laws*. Τῇ ἀρετῇ ἀκόλουθε ἀρετή, *glory follows virtue*. Πεποιθέναι τινὶ, *to trust one*. "Τὸν μεμιγμένος τὴν μάζαν, *having mixed the maize with water*.

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of likeness is included ὁ αὐτός, signifying *the same*.

Such are ἔοικέναι, ὁμοιοῦν, -οῦσθαι, ὅμοιος, -ως, ἴσος, -ως, ἐμφερῆς (*similar*), παραπλήσιος, -ως, ὥμα, διάφορος, διάφωνος, and very many words compounded with ὥμοῦ, σύν, μετά; e. g. δικονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Oἱ παῖδες ἐμφερέστατοι ἦσαν τῷ πατρὶ, *the children were very much like their father.* Ὡπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus.*

(c) With verbs and expressions signifying, (α) to assent to, to agree with, etc.;—(β) to upbraid, to reproach, to be angry, to envy;—(γ) to help, to be useful to, to avert from, and verbs compounded with σύν, expressing this idea;—(δ) to be becoming, to be suitable, to be fit, to please, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying to rejoice at, to be pleased with, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of cause. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting Dat.*, or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) διμολογεῖν;—(β) μέμφεσθαι (with Acc. it means *to blame*), λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικάλεῖν (*τινί τι*), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (*to envy*);—(γ) ἄρρηγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικορεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρμόττειν, προσήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs πρεπόντως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα ἐμενέαινεν Ὀδυσσεῖ, *was very angry with Ulysses.* Ἐπιπλήττειν, δνειδίζειν, ἐγκαλεῖν τινί τι, *to reproach one for something, to charge something on one.* Οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν, *I do not reproach those wishing to rule, but those, etc.* Ἡνώχλει δίφιλιππος τοῖς Ἀθηναίοις, *Philip gave trouble to the Athenians.* Φθονεῖν τινι, *to envy one.* Αμυνῶ τῷ νόμῳ, *I will defend (the idea of aiding) the law, etc.* Ορεστὴς ἡθέλησε τιμωρεῖν πατρὶ, *Orestes wished to help his father, etc.* Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἐταιρῷ τὸν φόνον, *avenged the murder of (for) his friend Patroclus.* Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good.* Εἰκότως σοι χαιρούσιν οἱ Δακεῖαι μόνιοι, *rejoice in, are pleased with you.* Ήδεσθαι τινι, *to be pleased with a thing.*

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, *Cyrus had a great kingdom*; and in general, the Dat. is used, where an action takes place *in respect to*, *in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιοῦτος ὡν τιμῆς ἔξιος ἦν τῇ πόλει μᾶλλον, ἢ Θαράτου*, *Socrates being such, deserved honor in respect to the city rather than death*. Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in -τέος and -τός, instead of ὑπό with the Gen.; e. g. *ὡς μοι πρότερον δεδήλωται*, *as has been before shown by me*. *Ἀσκητέα ἐστί σοι ἡ ἀρετή*, *virtue must be practised by you*. On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρῆσθαι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (*according to*, *in accordance with*), often also, the *material*.

Oἱ πολέμιοι φόβῳ ἀπῆλθον, *went back through, on account of fear* (the fear being the cause of the action). *'Αγύλλομαι τῇ νικῇ*, *I exult on account of victory*. *Στέργω, ὁγαπῶ τοῖς ὑπάρχονσιν ἀγαθοῖς*, *I am pleased with those who are good*. *Οφθαλμοῖς δρῶμεν, ὡσὶν ἀκούομεν*, *we see with our eyes, we hear with our ears*. *Ισχύειν τῷ σώματι*, *to be strong in body*. *Οἱ στρατιῶται συμφορᾷ μεγάλῃ ἐχρήσαντο*, *experienced (used) great misfortune*. *Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει*. *Οἱ πολέμιοι βίᾳ εἰς τὴν πόλιν εἰσήσαντο*, *entered the city by force*. *Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πεντήκοντα ταλάντοις ἔξηρισαν*; *fined Miltiades fifty talents*. *Ἡ ἀγορὰ Παρίῳ λίθῳ ἡσκημένη ἦν*, *the Agora was adorned with Parian marble*. *Πολλῷ, δλίγῳ μείζων*, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). *Τῇ ἀληθείᾳ κρίνειν*, *to judge according to truth*.

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τόλμῃ*, *to excel in or in respect to boldness*; *Κύδνος ὡνόματι*, *Cydnus by name*; *ταχὺς ποστί*, *swift of foot*. This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to* or *for*; e. g. *δίδωμι σοι τὸ βιβλίον*, *I give a book to you*; *Κύρος αὐτῷ εἶπεν*, *Cyrus said to him*; *οὐ ως φίλοι προσεφέροντο ἡμῖν*, *they did*

not conduct towards us as friends; στράτευμα συνελέγετο Κύρῳ, an army was collected for Cyrus.

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. *πᾶσι δῆλον ἐγένετο, it became evident to all*; *αὐτῷ οἱ ἄγαθοὶ εὖροι ἦσαν, the good were well disposed towards him*; *ἐχθρὸς ἀνθρώποις, hateful to men.*

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. Exercises on § 161.

Cyrus resolved (aor.) on this day to engage with the enemy; after the battle he marched (aor.) the same day twenty stadia. The Athenians made an expedition (*στρατεύειν*) with thirty ships against the islands of Aeolus. When the Persians came (aor.) with (their) entire (*παμπληθής*) force (*στόλος*), the Athenians dared (aor. part.) to encounter (aor.) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (aor. part.) for beauty and for (skill in) harp-playing, contended (aor.) with the Muses for (the superiority in) (*περί, w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (*μετά, w. gen.*), and therefore men are displeased with it. It is easy to advise (aor.) another (*εἴρεσθαι*). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (part. pres.) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (*προκάλεσθαι, w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, plur.) have been deplored by many wise men, who believed (part.) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (*χρῆσθαι*) lawlessness more than justice. Helen was very (= much) distinguished (aor.), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

§ 162. Prepositions.

1. As the Cases denote the local relations *whence, whither* and *where*, so the prepositions denote other local relations, which desig-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition $\pi\alpha\rho\acute{u}$ denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g. $\dot{\eta}\lambda\vartheta\varepsilon\pi\alpha\rho\acute{u}\tau\circ\tilde{v}\beta\alpha\sigma\iota\lambda\acute{e}\omega\varsigma$, it denotes the direction *whence* (*he came from near the king, de chez le roi*); in connection with the Acc., e. g. $\dot{\eta}\varepsilon\iota\pi\alpha\rho\acute{u}\tau\circ\tilde{v}\beta\alpha\sigma\iota\lambda\acute{e}a$, the direction *whither* (*he went into the vicinity or presence of the king*); and in connection with the Dat., e. g. $\dot{\varepsilon}\sigma\tau\eta\pi\alpha\rho\acute{u}\tau\tilde{v}\beta\alpha\sigma\iota\lambda\acute{e}\tilde{i}$, the *where* (*he stood near the king*).

3. The prepositions are divided according to their construction :

- (a) Into prepositions with the Gen.: $\dot{\alpha}\nu\tau\acute{i}$, $\dot{\alpha}\pi\acute{o}$, $\dot{\epsilon}\kappa$, $\pi\acute{r}\acute{o}$, $\dot{\epsilon}\nu\acute{e}\kappa\acute{a}$;
- (b) Into those with the Dat.: $\dot{\epsilon}\nu$ and $\sigma\acute{u}\nu$;
- (c) Into those with the Acc.: $\dot{\alpha}\nu\acute{u}$, $\epsilon\acute{l}\varsigma$, $\dot{\omega}\varsigma$;
- (d) Into those with the Gen. and Acc.: $\dot{\delta}\acute{u}\acute{u}$, $\kappa\acute{a}\tau\acute{u}$, $\dot{\nu}\pi\acute{e}\rho$;
- (e) Into those with the Gen., Dat. and Acc.: $\dot{\alpha}\mu\acute{f}\acute{i}$, $\pi\acute{e}\rho\acute{i}$, $\dot{\epsilon}\pi\acute{i}$, $\mu\acute{e}\tau\acute{a}$, $\pi\acute{a}\rho\acute{a}$, $\pi\acute{r}\acute{o}\acute{s}$ and $\dot{\nu}\pi\acute{o}$.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.); e. g. $\dot{\nu}\pi\circ\tau\tilde{v}\dot{\eta}\varsigma\gamma\tilde{\eta}\varsigma\dot{\epsilon}\tilde{\nu}\nu\acute{a}\iota$ and $\dot{\nu}\pi\circ\tau\tilde{v}\phi\acute{o}\beta\circ\tilde{v}\phi\acute{e}\nu\acute{g}\nu\acute{e}\iota\tilde{v}$, *to be under the earth, to flee for, on account of, fear*; $\dot{\epsilon}\kappa\tau\tilde{v}\dot{\eta}\varsigma\pi\acute{o}\lambda\acute{e}\omega\varsigma\dot{\alpha}\pi\acute{e}\lambda\dot{\theta}\nu\acute{e}\iota\tilde{v}$ and $\dot{\iota}\dot{\xi}\dot{\eta}\mu\acute{e}\rho\alpha\acute{s}\dot{\alpha}\pi\acute{e}\lambda\dot{\theta}\nu\acute{e}\iota\tilde{v}$, *to depart out of the city, to depart immediately after daybreak*.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. *Àvτí*, Lat. *ante*, original signification, *over against, before, opposite*; then *for, instead of, in the place of*, e. g. $\sigma\tilde{\nu}\nu\acute{a}\iota\dot{\alpha}\nu\tau\acute{i}\tau\acute{u}\nu\circ\varsigma$, *to stand before one*; $\delta\tilde{\nu}\lambda\circ\dot{\alpha}\nu\tau\acute{i}\beta\alpha\sigma\iota\lambda\acute{e}\omega\varsigma$, *a slave instead of king*; $\dot{\alpha}\nu\tau\acute{i}\dot{\eta}\mu\acute{e}\rho\alpha\acute{s}\nu\tilde{\nu}\dot{\xi}\dot{\epsilon}\dot{\gamma}\acute{e}\nu\acute{e}\nu\acute{r}\acute{o}$, *instead of day there was night*; $\dot{\alpha}\nu\dot{\theta}'\dot{\nu}\tilde{v}$, *wherefore, because*.

2. *Πρó*, *pro, prae, before, for*, agrees with *àvτí* in all its relations, but is used in a much greater variety of relations; e. g. $\sigma\tilde{\nu}\nu\acute{a}\iota\pi\acute{r}\acute{o}\pi\acute{v}\lambda\tilde{\omega}\nu$, *to stand before the gates*; $\pi\acute{r}\acute{o}\dot{\eta}\mu\acute{e}\rho\alpha\acute{s}$, *before day* (*àvτí* is not used of time); $\mu\acute{a}\chi\acute{e}\sigma\dot{\theta}\nu\acute{a}\iota$, $\dot{\alpha}\pi\dot{\theta}\nu\acute{a}\nu\acute{e}\iota\pi\acute{r}\acute{o}\tau\tilde{v}\pi\acute{a}\tau\acute{q}\acute{i}\delta\circ\varsigma$, *to fight, to die for one's country*; $\delta\tilde{\nu}\lambda\circ\pi\acute{r}\acute{o}\delta\acute{e}\sigma\acute{p}\acute{o}\acute{t}\acute{o}\nu$, *a slave instead of master*; $\pi\acute{r}\acute{o}\tau\tilde{v}\dot{\nu}\delta\acute{s}$, *for these things, therefore*.

3. *Ἀπό*, *ab*, original signification, *from*, e. g. ἀπό τῆς πόλεως ἡλθεν;—*of time*: *from*, *since*, *after*, e. g. ἀπὸ δείπνου ἐμαχέσαντο, *after the meal*;—εἰναι, γίγνεσθαι ἀπό τινος, *to be descended from some one*;—τῷ ἀπὸ τῷ ν πολεμίῳ φόβῳ, *on account of fear of (from) the enemy*, like *metus ab aliquo*;—*of the means*: *by*, *with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων, *to support the fleet by revenues*;—ἀπό τινος καλεῖσθαι, *to be called by something*.

4. *Ἐκ*, *ἐξ*, *ex*, original signification, *out of*, e. g. ἐκ τῆς πόλεως ἀπῆλθεν;—*of time immediately following*: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, as soon as it was day*; ἐκ παιδῶν, *from childhood*; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἐξαπίνης νέφη, *after the clear weather clouds suddenly collected*.—Ο σὸς πατὴρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται, *your father in this one day, from a senseless man has become discreet*;—εἰναι, γίγνεσθαι ἐκ τινος, *to be descended from some one*;—*according to, by virtue of, after or for*, e. g. ἐκ τῆς ὄψεως τοῦ ὄνείρου, *according to the appearance of the dream*.—Ονομάζεσθαι ἐκ τινος, *to be named after or for some one*.

5. *Ἐνεκα* (placed before or after the Gen.), *on account of, for the sake of*;—*by means of*.

REMARK. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. πρόσθεν and εμπρόσθεν, *before*, ὥπερθεν, *behind*, ἄνεῳ and χωρίς, *without*, πλήν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (*usually placed after the Gen.*), *gratia, for the sake of*. Instead of the Gen. of the personal pronouns, χάριν regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. ἐμίν, σὴν χάριν, *mea, tua gratia*.

LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (*μετριώτεροι*) instead of unintelligent and stupid. Before action deliberate. A (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Helle-spont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (*his*) small (*means*), he believed (*himself*) to be no less meritorious (*μειοῦσθαι*) than those who (§ 148, 6) from (*their*) many and great (*means*) bring many and great (*offerings*). Socrates lived very contentedly with very little property. We may not judge the best (*men*) by (= from) (*their*) exterior, but by (*their*) morals. It is

easier to make (= place, *aor.*) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. *Prepositions with the Dat. alone.*

1. *'Eν* denotes that one thing is *in*, *upon*, *by* or *near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of *ἐκ*, e. g. *ἐν νήσῳ*, *ἐν γῇ*, *ἐν Σπάρτῃ*;—*ἐν ὄπλοις*, *ἐν τόξοις διαγωνίζεσθαι*; *ἐν προμάχοις*, *ἐν τε θεοῖς καὶ ἀνθρώποις* (*among*); hence, *before*, *coram*; *upon*, *ἐν ὅρεσιν*, *ἐν ἵπποις*, *ἐν θρόνοις*;—*at*, *by*, *near to*, so especially of the names of cities, and particularly in describing battles; e. g. *ἡ ἐν Μαντινείᾳ μάχη*, *the battle near Mant.*—Of time, *ἐν τούτῳ τῷ χρόνῳ*, *ἐν ᾧ*, *in or within this time, while, during the time that*, *ἐν πέντε ἡμέραις*.—Of the means and instrument with the expressions *δηλοῦν*, *δηλον εἶναι*, *σημαίνειν* *ἐν τινι*, *to show by something*; e. g. *ὅτι οἱ θεοί σε ἔλεό τε καὶ εὐμενεῖς πέμπουσι*, *καὶ ἐν ιεροῖς δηλον καὶ ἐν οὐρανοῖς σημεῖοις*, *it is evident both by the victims and the signs from heaven, that, etc.*

REM. 1. With several verbs of motion, the Greek commonly uses *ἐν* with the Dat., instead of *εἰς* with the Acc.; e. g. *τιθέναι*, *κατατιθέναι*, *ἀνατιθέναι* (*to consecrate*) and the like.

2. *Σύν* (*ξύν*, mostly old Attic). The original signification of *σύν* corresponds almost entirely with the Latin *cum* and the English *with*, e. g. *ὁ στρατηγὸς σὺν τοῖς στρατιώταις*;—*of assistance or help*, e. g. *σὺν Θεῷ*, *by the help of God*;—*σὺν τάχει*, *σὺν βίᾳ ποιεῖν τι*.

REM. 2. Here belongs *ἅμα*, *at the same time with, with*, one of the adverbs used as improper prepositions.

§ 165. 3. *Prepositions with the Acc. alone.*

1. *Ἀνά*. Original signification, *up, on, upon*. It forms the strongest contrast to *κατά* with the Acc. As *κατά* is used to denote motion from a higher to a lower place, so *ἀνά* to denote motion from a lower to a higher place; e. g. *ἀνὰ τὸν ποταμόν*, *ἀνὰ*

δόον πλεῖν, *to sail up the stream* (the opposite being κατὰ ποταμόν, *down the stream*). It commonly serves to denote local extension from a lower to a higher place, *from bottom to top*: *throughout, through*; ἀνὰ τὴν Ἐλλάδα—ἀνὰ τὸν πόλεμον τοῦτο, (*per, during*). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, *through the whole day*, ἀνὰ πᾶν τὸν ἔτος, *during the whole year*; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *every day, every year, daily, yearly*, ἀνὰ νύκτα, *per noctem*, ἀνὰ χρόνον, *in course of time*;—to denote the *manner and way*; e. g. ἀνὰ κράτος, *up to the full strength, vigorously, ἀνὰ μέρος, by turns*;—in a *distributive sense* with numerals; e. g. ἀνὰ πέντε παρασάνγκας τῆς ἡμέρας, *five parasangs daily*; also with numerals, like the English *about* (Lat. *circa*); e. g. ἀνὰ διαχόσια στάδια, *about two hundred stadia*.

2. *Eis* (εἰς, old Attic), corresponds almost entirely with the Lat. *in* with the Acc.; e. g. ιέναι εἰς τὴν πόλιν, *into the city*;—in a hostile sense: *contra*, e. g. ἐστράτευσαν εἰς τὴν Ἀττικήν, *into, against Attica*;—with numerals: *about*, e. g. ναῦς εἰς τὰς τετρακοσίας, *about four hundred ships*;—in a *distributive sense* with numerals; e. g. εἰς ἑκατόν, *centeni, by hundreds, each hundred, εἰς δύο, bini, two by two, two deep*;—*in the presence of, coram*, yet with the collateral idea of the direction *whither*; e. g. λόγους ποιεῖσθαι εἰς τὸν δῆμον, *to speak to or before the people*.—*Of time: until, towards, upon, εἰς ἕσπεραν, towards evening, εἰς τὴν ὕστεραν, upon the following day, εἰς τρίτην ἡμέραν, to or on the third day*.—To denote *purpose, object, respect*; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, *he used the money for the city*; εἰς κέρδος τι δρᾶν, *to do something for gain*; διαφέρειν τινὸς εἰς ἄρετην, *to differ from one in respect to virtue*; εἰς πάντα, *in every respect*.

3. Ως, *ad, to*, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ιέναι, πέμπειν ως βασιλέα, ἥκειν ως τὴν Μίλητον (*to the Milesians*).

LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who (δεῖται) is nurtured amid the greatest necessities (τὰ ἀναγκαῖα). Said Diogenes: A friend is one soul, that (part.) dwells (= lies) in two bodies. My sons, do not deposit (aor.) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Carduchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (*aor.*) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, *aor.*) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (*inf.*) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

§ 166. B. *Prepositions with the Gen. and Acc.*

1. *Διά*, original signification, *through*. A. With the Gen. *through and out again*, e. g. ἐξίλαυνε τὸν στρατὸν διὰ τῆς Θράκης ἐπὶ τὴν Ἑλλάδα, *through Thrace*;—*through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of time to denote extension through a period: *through*, *after*, properly, to the end of the period, *through and out*, e. g. διὰ ἔτοντος, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*. So also of an action repeated at successive intervals, e. g. διὰ τριτοῦ ἔτοντος συνήσταν, *every third year*, *tertio quoque anno*, *always after three years*; διὰ πέμπτον ἔτοντος, διὰ πέντε ἔτῶν, *quinto quoque anno*; διὰ τριτης ἡμέρας, *every third day*.—To denote the means, e. g. διὰ ὄφθαλμῶν ὁρᾶν, *to see with, by means of, the eyes*;—the manner and way, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the Acc., of time, e. g. διὰ νύκτα, *per noctem*;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βούλας, *by means of counsels*; διὰ μῆνιν.

2. *Κατά*, original signification, *from above down (desuper)*. A. With the Gen., e. g. ἐρίπτοντες ἐπειδόντες κατὰ τοῦ τείχους κύτω, *threw themselves down from the wall*;—*down into*, e. g. καταδεδυκέται κατὰ τῆς θαλάττης, *to go down into the sea*;—*under*, e. g. κατὰ γῆς.—To denote the cause, author: *de, concerning*, e. g. λέγειν κατά τινος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατά τινος, *against one*; ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the Acc., *κατά* forms a

strong contrast with ἀνά, in respect to the point where the motion of the action begins, but agrees with ἀνά in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of ἀνά in prose is not so frequent as that of κατά.—To denote local extension from above downwards: *throughout, through, over*, e. g. καθ' Ἐλλάδα, κατὰ πᾶσαν τὴν γῆν; it often signifies, *over against, opposite to*, e. g. κεῖται ἡ Κεφαλληγία κατὰ Ἀκαρωνιάν, opposite to Acar.—Of time, to denote its *extension or duration: during, through, or in the course of the same time*; κατὰ τὸν πρότερον πόλεμον.—To denote *purpose, object*, e. g. κατὰ θέαν ἵκειν, *spectatum venisse; conformity (secundum), respect, reason*, e. g. κατὰ νόμον, *according to, agreeable to law; κατὰ λόγον, ad rationem, pro ratione, agreeable to reason; κατὰ γνώμην τὴν ἐμήν; κατὰ τοῦτο, hoc respectu, hence propter hoc, κατὰ φύσιν, secundum naturam; κατὰ δύναμιν, to the best of one's ability; κατὰ ράκτος, with all one's might; κατὰ μήχον, nearly, by degrees; κατὰ ἄρθρων, according to the manner or standard of man;—to denote an *indefinite measure*, e. g. καθ' ἑξήκοντα ἔτη, *about sixty years;—to denote manner and way*, e. g. κατὰ τύχος, *swiftly, κατὰ συντυχίαν, by chance;*—*in a distributive sense*, e. g. κατὰ κώμας, *vicatim; κατὰ μῆνα, monthly, καθ' ἡμέραν, daily, κατὰ ἔτος, yearly, καθ' ἑπτά, septeni, by sevens.**

3. *ὑπέρ*, *super, over*. A. With the Gen., e. g. ὑπέρ γῆς.—To denote the cause: *for, for the good of, in behalf of*, e. g. μάχεσθαι ὑπέρ τῆς πατρίδος, *to fight for one's country, as it were to fight standing over it; ὁ ὑπέρ τῆς Ἐλλάδος θάνατος, death in behalf of Greece.*—B. With the Acc.: *over, beyond*, e. g. δίπτειν ὑπέρ τὸν δόμον, *to throw over the house; ὑπέρ Ἐλλήσπορτον οἰκεῖν, beyond, i. e. on the opposite side of; ὑπέρ τὴν γῆν ἥλικιαν, ὑπέρ δύναμιν, ὑπέρ ἄρθρων, beyond the nature or strength of man, ὑπέρ τὰ τετταράκοντα ἔτη.*

LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits ($\tauὰ \muέγιστα \omega\phi\epsilon\lambdaεῖν$) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (*περιτρέπειν*) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. w. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Aethiopians dwelling over Egypt. Alcestis, the daughter of Peleus, was desirous (*aor.*) to die (*aor.*) for her husband. It is, very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§ 167. C. *Prepositions with the Gen., Dat. and Acc.*

1. *Ἀμφί* denotes that one thing is *around* another (*on both sides*), *near, close to, another*. A. With the Gen. seldom used of place, e. g. *ἀμφὶ τῆς πόλεως οἰκεῖν*, *to dwell around the city*.—Of cause: *about, for, for the sake of*, e. g. *μάχεσθαι ἀμφὶ τινος*, *to fight about, for something*.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. *ἀμφὶ τὴν πόλιν*.—To denote time and number indefinitely, e. g. *ἀμφὶ ἐσπέραν*, *about evening*; *ἀμφὶ τὸν μυρίον*, *about ten thousand*.

2. *Περί* signifies *all around, round*, containing the idea of a circuit or circumference, and in this respect differing from *ἀμφί*, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a causal sense: *concerning, for, about, on account of*, e. g. *μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος*, *to fight, die for one's country*; *λέγειν περὶ τινος*, *to speak about something*; *φοβεῖσθαι περὶ πατρίδος*;—to denote *value*, in the phrases *περὶ πολλοῦ*, *περὶ πλείονος*, *περὶ πλείστου*, *περὶ ὄλιγον*, *περὶ οὐδενὸς ποιεῖσθαι* or *ηγεῖσθαι τι*, *to value high, higher, etc.*—B. With the

Dat.: *around, on, near*, e. g. περὶ ταῖς κεφαλαῖς εἶχον τιάρας, *around, on their heads*; περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν; —in a causal sense: *about, for, on account of*, e. g. δεδιέναι περὶ τινι, *to fear for, about one*.—C. With the Acc.: *about, near, by, throughout*, e. g. ὅκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν (*about, throughout*).—To denote time and number indefinitely, e. g. περὶ τούτους τὸν χρόνους, *about these times*; περὶ μνημίους στρατιώτας.—In a causal sense to denote *respect*, e. g. σωφρονεῖν περὶ τὸν θεούς, *in respect to the gods*.

3. ἐπί signifies primarily, *upon, at, near*. A. With the Gen., e. g. τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῷ ν κεφαλῶν φοροῦσιν, αἱ δὲ γυναικες ἐπὶ τῷ ν ὥμων, *the men carry burdens on their heads, the women on their shoulders*; μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνώμης, *to remain in*; οἱ ἐπὶ τῷ ν πραγμάτων, *those intrusted with business*;—*towards*, if the idea is that one is striving to reach a place, e. g. πλεῖν ἐπὶ Σάμου [according to § 158; 3. (b)].—In relation to *time*, to denote the time *in or during* which something takes place, e. g. ἐπὶ Κύρου βασιλεύοντος, *during, in, under the reign of Cyrus*.—To denote the *occasion, the author*, e. g. καλεῖσθαι ἐπὶ τινος, *to be named after, for one*; *conformity*, e. g. κρίνειν τι ἐπὶ τινος, *to judge according to something*.—B. With the Dat.: *upon, at, by*, e. g. ἐπὶ τοῖς δόρασι ὁιάς εἶχον χρυσᾶς, *upon the spears*; οἰκεῖν ἐπὶ θαλάττῃ, *by the sea, upon the sea-coast*.—To denote *dependence*, e. g. ἐπὶ τινι εἶναι, *to be in the power of any one*; γίγνεσθαι ἐπὶ τινι, *to come into the power of any one*;—*condition, purpose, object, motive*, e. g. ἐπὶ τούτῳ, *hac conditione, on this condition*; ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται, *in perniciem hominis*;—*cause, occasion*, e. g. χαίρειν ἐπὶ τινι, *to rejoice at something*.—C. With the Acc.: *upon, on, over, towards* (different from ἐπί with the Gen., since with the Acc. merely the *direction to a place* is denoted), *to*, e. g. ἀναβαίνειν ἐφ' ἵππον; ἐπ' ἀνθρώπονς (*among*).—Of *time*: *until*, ἐφ' ἐσπέραν; *for, during, per*, ἐπὶ πολλὰς ἡμέρας.—To denote *purpose, object*, e. g. ἐπὶ θήραν λέγειν, *venatum ire*; in a *hostile sense: against*, e. g. στρατεύεσθαι ἐπὶ Πέρσας, *to make an expedition against the Persians*.

XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (*ὅπως*) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (*μή*) reflected (*aor.*) upon his own (*concern*) will never decide well upon another's. Carthage waged war with Rome for ~~fully~~, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (*ērīavtós*), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (*part.*) they went round the altar of Orthia, were scourged by law. Be (*γίγνομαι*) such towards thy parents, as (*πιος*) thou wouldest (§ 153, 2, c) wish (*aor.*) thy children to be (*acc. w. inf.*) towards thee. No human pleasure seems to lie (= *είναι*) closer at hand (*έγγυτόω, w. gen.*), than joy on account of honors. The enemy, despairing of (*aor.*) their cause, about (*ἀμφί*) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (*sup.*) Persians were educated at the court (*αἱ θύραι*) of (the) king. Strive not after that which (§ 148, 6) is not (*μή*) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (*τά, w. part.*) happens for thy (= the) advantage, as the work (*plur.*) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclētus, for painting, Zeuxis. We ought (*χρή*) not to be displeased at (the) good fortune of others, but rejoice for the sake of (*διά*) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (*part. aor.*) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (*προύγειν, aor.*) to it. Jupiter permitted (*aor.*) Sarpedon, the king of (the) Lycians, to live for three generations.

4. *Mετά* (from *μέσος*) denotes the being in the *midst* of something. A. With the Gen. to denote *association, connection, and participation with*; e. g. *μετ' ἀνθρώπων εἶναι*, to be among men. *Εἶναι μετά τινος*, to be with, on the side of one. *Τινὲς οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτίσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων*, with many and great dangers;—to denote *conformity*: *μετὰ τῶν νόμων, μετὰ τοῦ λόγου*, in conformity with the laws, with reason.—B. With the Dat., only poetic: *among*, e. g. *μετ' ἀνθράκοις*.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in *space, time and order*; e. g. *ἔπεισθαι μετά τινα*, after; *μετὰ τὸν βίον*, after life; *ποταμὸς μέγιστος μετὰ Ἰστρὸν*, the greatest after the Ister, and in the phrase *μετὰ χειρὸς ἔχειν τι*, to hold something between, in the hands.

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near*, from *beside* a person: *from*, e. g. ἐλθεῖν παρά τινος, *to come from some one*. — To denote the *author*, e. g. πεμφθῆναι παρά τινος, *to be sent by some one* (§ 150, Rem. 4), ἄγγελοι, πρέσβεις παρά τινος, *envoys from any one*; ἀγγέλλειν παρά τινος, τὰ παρά τινος, *commissions, commands, etc. of any one*; — μαρτάνειν παρά τινος, ἀκούειν παρά τινος, *to learn, to hear from*. — B. With the Dat. to denote *rest near* a place or object, e. g. ἔστη παρὰ τῷ βασιλεῖ. — C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. ἀφικέσθαι παρὰ Κροῖσον, *to Croesus*; — direction or motion *along by* a place: *along near, by, beyond*, e. g. παρὰ τὴν Βαβυλονίαν παρεῖναι, *to go by Babylon*. Hence, παρὰ δόξαν, *praeter opinionem*; παρ' ἐλπίδα, *contrary to hope*; παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τὸν ὥρην, παρὰ δύναμιν, *beyond one's power*; also, *besides*, *praeter*, παρὰ ταῦτα, *praeter haec, besides these things*; — to denote local extension *near* an object: *along*, e. g. παρὰ τὸν Ἀσωπόν, *along the A.* — To denote the extension of time, e. g. παρ' ἡμέραν, παρὰ τὸν πόλεμον, *during the day, the war*; παρὰ τὴν πόσιν, *inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discrimine, in the very moment of danger*. — In a causal relation to denote a *comparison*, e. g. ἡλίου ἐκλείψεις πυκνότεραι ἦσαν παρὰ τὰ ἐκ τοῦ πρὸν χρόνου μνημονευόμενα, *eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

XCI. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (*μεγίστην ἀποδεικνύαι, aor.*) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*plur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (*κτῆμα*) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him

to Cyrus. Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χράω, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermelon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, plur.*), carried off (*aor.*) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*κρατιστεύω*).

6. *Πρός* (arising from *πρό*) signifies *before* (*in the presence of*).

A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. *οἰκεῖν πρὸς νότον ἢ νέμον*, towards the south, like *ab oriente*. Sometimes it is to be translated by *in the view of*, *in the eyes of*, etc. (properly *before one*), e. g. ὅ τι δικαιότατον καὶ πρὸς θεῶν καὶ πρὸς ἄνθρωπων, *τοῦτο πράξω*, *in the eyes of, in the judgment of gods and men*;—also, *for the advantage of any one, on the side of, for some one*, e. g. *δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν*, *to speak for me*.—To denote the *cause, occasion and author*, hence with passive and intransitive verbs, e. g. *ἀτιμάζεσθαι πρὸς Πειστράτον*, *to be dishonored by Pisistratus*;—in oaths, e. g. *πρὸς θεῶν*, *per deos, by the gods*, properly *before the gods*.—**B.** With the Dat. to denote local rest *before, near or by* an object, e. g. *πρὸς τῇ πόλει*, *before, by the city*, *πρὸς τοῖς κριταῖς*, *before the judges*, *εἰναι, γίγνεσθαι πρὸς τινι*, *to be earnestly engaged in something*, e. g. *πρὸς πράγμασι, πρὸς τῷ λόγῳ*, *in business, in conversation*. Then, *in addition to, besides*, e. g. *πρὸς τούτῳ, πρὸς τούτοις*, *praeter ea*.—**C.** With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. *ἐλθεῖν πρός τινα, to, ἀποβλέπειν πρός τινα, upon, λέγειν πρός τινα, to, συμμαχιαρ ποιεῖσθαι πρός τινας, with, μάχεσθαι, πο-*

λεμεῖν πρός τινα, against, πρὸς μεσημβρίαν, towards, ἅδει πρὸς αὐλόν, to sing to the flute, i. e. to the flute's accompaniment.—To denote indefinite time, e. g. *πρὸς ἡμέραν, towards day-break.* Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. *πυντοδαπὰ εὑρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, various schemes were devised to guard and save the cities;*—conformity, conformable, according to, e. g. *πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπενσα, according to this view.* So *χρίνειν τι πρός τι, to judge according to something.* Also, *πρὸς βίαν, by force, against one's will, πρὸς ἀνάγκην, necessarily, forcibly;*—hence, on account of, propter, e. g. *πρὸς ταῦτα, properly, in conformity with these things, hence, on this account, therefore;*—hence to denote a comparison, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before,* e. g. *ληρός ἐστι πρὸς Κινησίαν, he is mere talk, nonsense, compared with Cinesias;*—in general to denote a respect, e. g. *σκοπεῖν, βλέπειν πρός τι, διαφέρειν πρὸς ἀρετήν, to differ in respect to virtue.*

7. *Ὑπό, sub, original signification, under.* A. With the Gen. to denote motion *from a depth out: out from under, forth from,* e. g. *ὑπὸ ἀπήνης λύειν ἵππους, to loose the horses from the chariot;*—to denote rest under an object, e. g. *ὑπὸ γῆς οἴκεῖν.*—To denote the author, with passive and intransitive verbs, e. g. *κτείνεσθαι ὑπό τινος, ἀποθανεῖν ὑπό τινος, to be put to death by some one;*—the cause, occasion, active influence, e. g. *ὑπὸ χαύματος, for, on account of, because of the heat, ὑπὸ ὀργῆς, from, out of anger;*—to denote the means and instrument, particularly with reference to the accompaniment of musical instruments, e. g. *ἐστρατεύοντο ὑπὸ σαλπίγγων, they marched by the sound of trumpets;* *ὑπὸ αὐλοῦ χορεύειν, to dance by the music of the flute.*—B. With the Dat., e. g. *ὑπὸ γῆς εἰναι, etc. as with the Gen.*—C. With the Acc. to denote direction or motion *towards and under,* e. g. *ἰέναι ὑπὸ γῆν; extension under an object, e. g. ὑπεστιν οἰκήματα ὑπὸ γῆν, are under the earth.*—To denote time *approximately,* e. g. *ὑπὸ νύκτα, sub noctem, towards night;*—to denote extension of time, e. g. *ὑπὸ τὴν νύκτα, during.*

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition *ἐν* ought to be used, then this preposition is attracted by the verb denoting the direction whence, and is changed into *ἀπό* or *ἐκ*; e. g. *Οἱ ἐκ τῆς ἀγορᾶς ἀνθρώποι ἀπέφυγον, the men belonging to the market-place fled, instead of οἱ ἐν τῇ ἀγορᾷ ἀνθρώποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.*

XCII. *Exercises on § 167, 6, 7.*

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which the Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the other towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, as we may not (that not = $\mu\bar{n}$), in the judgment both of gods and of men, appear ($\acute{a}\pi\omega\phi\acute{a}i\nu e\sigma\varthetaai$) very mean and dishonorable. The Persians were deprived (w.) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (*aor.*) in Catana, near the gate called after him (the) Stesichorean. Near the dwelling of the king, a lake affords abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thessalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the Greeks with ($\mu\acute{e}\tau\acute{u}$) very great (= much) lenity. The Greeks fought (*aor.*) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (*plur.*) of the body useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (*art.*) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death ($\acute{a}\pi\omega\vartheta\nu\acute{h}\sigma\kappa\epsilon i\nu$, *aor.*) by the slaves. Araneustratus travelled over (*aor.*) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying leisure. The soldiers go to the battle to the sound of trumpets. All (the) good upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius founded a city in Sicily just ($a\acute{t}\tau\acute{o}s$) at the foot of mount Aetna, and called it Thuramum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

§ 168. *Remarks on the construction of Verbal Adjectives in -τέος, -τέα, -τέον, and on the construction of the Comparative and Superlative.*

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, impersonally in the neuter, -τέον or -τέα [§ 147, (c)], or personally, like the Lat. participle in *-dus*; but verbal adjectives derived from intransitive verbs, can be used only *impersonally*.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

'Ασκητέον (or -τέα) ἔστι σοι τὴν ἀρετήν or ἀσκητέα ἔστι σοι ἡ ἀρετή, you must practise virtue, or virtue must be practised by you. 'Επιθυμητέον ἔστι σοι τῆς ἀρετῆς, you must desire virtue. 'Επιχειρητέον ἔστι σοι τῷ ἔργῳ, you must attempt the work. Κολαστέον (or -τέα) ἔστι σοι τὸν ἄνθρωπον κολαστέος ἔστι σοι ὁ ἄνθρωπος, you must punish the man. So with deponent verbs; e. g. Μιμητέον (or -τέα) ἔστι σοι τὸν ἄγαθούς (from μιμεῖσθαι τίνα) or μιμητέοι εἰσί σοι οἱ ἄγαθοί, you must imitate the good.

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction ἢ (than); e. g. ὁ πατὴρ μείζων ἔστι τοῦ νιόν or ὁ π. μ. ἔστιν, ἢ ὁ νιός, is greater than the son.

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ἢ, e. g. θύττων, ἢ σοφώτερός ἔστιν, celerior, quam prudentior, he is more swift than prudent. So also with adverbs; e. g. τοῦτο θύττον, ἢ σοφώτερον ἐποίησας, celerius, quam prudentius, you did this with more dispatch than prudence.

XCIII. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws. We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (part. pres.) is governed by (art.) evil passions. We must put the hand even to difficult undertakings.

§ 169. Remarks on the use of the Pronouns.

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ήμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατὴρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ ταῦτα ἐπράξας; καὶ σὸς πατὴρ ἀπέθανε;

ἐγὼ μὲν ἀπειμι, σὺ δὲ μένε. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — η μήτηρ εἰπέ μοι (*my mother*) — οἱ γονεῖς στέργονται τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 3.

REM. 1. *Aὐτός* in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self, very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατὴρ αὐτὸς ἐφοβήθη; σύ αὐτὸς ἔτυψάς με; αὐτὸς ἐφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative *οὗτος* (*hic*) and *δός*, usually refer to what is near, *he, this man, this thing*; the demonstrative *καὶ εἶνος* (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence when *ἔκεινος* and *οὗτος* are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

REM. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. *ἴμου* and *μον*, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. *ἴμον μὲν κατεγέλασε, σὺ δὲ ἐπῆγεσεν*, *he derided me, but praised you*.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. *ἡμέτερος αὐτῶν πατήρ*, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

'Ο σοφὸς ἐαυτοῦ κρατεῖ, *the wise man rules himself*. Σὺ σεαυτῷ ἀρέσκεις, *you are pleased with yourself*. 'Ο παῖς ἐαυτὸν ἐπαινεῖ, *the boy praises himself*. Οἱ γονεῖς ἀγαπῶσι τοὺς ἐαυτῶν παῖδας. Γνῶθι σεαυτόν. Οὗτος δὲ ἀνὴρ πάντα δι' ἐαυτοῦ μεμάθηκεν. 'Ο στρατηγὸς ὑπὸ τῶν ἐαυτοῦ στρατιωτῶν ἀπέθανεν, *was killed by his own soldiers*.

5. The object before named, to which the reflexive pronouns refer, is:

- (a) The *subject* of the sentence, as in the examples of No. 4;
- (b) An *object* of the sentence, e. g. *Κῦρος διῆγεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι' ἐαυτῶν κτησαμένων*, *O. differed from other kings, who acquired sovereignty by themselves*. *Μισοῦμεν τοὺς ἀνθρώπους τοὺς φθονοῦντας σαυτοῖς, we hate*

men who bear ill-will towards themselves. Ἀπὸ σαυτοῦ ἐγώ σε διδάξω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns *him, her, it*, instead of the reflexive pronouns.

'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἤρξεν δὲ Κύρος οὐδὲ ἐαυτῷ διμογλώττων ὄντων, οὔτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* 'Ο κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὡς αὐτὸς εἶη σοφώτατός τε καὶ ἀλλοις ἰκανώτατος ποιῆσαι σοφούς, οὗτοι διατιθέντει τοὺς αὐτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἀλλοις εἶναι πρὸς ἐαυτόν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun *αὐτός, -ή, -ό*: viz. *αὐτοῦ, -ῆς, αὐτῷ, -ῆ, αὐτόν, -ήν, -ό*, *αὐτῶν, etc.*, or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. 'Ο πατὴρ αὐτῷ ἔδωκε τὸ βιβλίον, *gave the book to him (the son).* Στέργω αὐτόν (*him*). Ἀπέχομαι αὐτοῦ, *I abstain from him.* The pronoun *αὐτοῦ, etc.* is here nothing else than the pronoun of the third person.

REM. 3. The personal pronoun *οὐ, ol, etc.* has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. 'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not τύραννος χαρίζεται οἱ).

8. In the instance mentioned under No. 6, the corresponding forms of *αὐτός* are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κύρος ἐδεῖτο τοῦ Σάκα πάντως σημαίνειν αὐτῷ, δόποτε ἐγχωροὶ εἰσιέναι πρὸς τὸν πάππον, *C. rogabat Sacum, ut indicaret sibi, quando tempestivum esset.* Οἱ πολέμοι εἰνθῆς ἀφίσουσι τὴν λείαν, ἐπειδὸν ἴδωσί τινας ἐπ' αὐτοὺς ἐλαύνοντας, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς δμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρείττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, *αὐτός* either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) Δίκαιον ἔστι φίλους μὲν ποιεῖσθαι τοὺς δόμοιάς αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένοις, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or έαυτούς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἀλλοτρίως, *it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others*; here the reflexives *αὐτοῖς* and *σφᾶς αὐτοὺς*, each being compounded of *αὐτός*, are emphatic = *se ipsis* and *se ipsos*.—(b) Οἱ στρατιῶται παρεῖχον ἔαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (*se*), *showed themselves very brave*. Οἱ πολέμιοι παρέδοσαν ἔαυτοὺς (or σφᾶς αὐτούς) τοῖς Ἑλλησιν (*se*), *delivered themselves to the Greeks*; in these two examples, the *αὐτός* contained in the reflexives is not emphatic.

Rem. 4. The reflexive possessive pronouns are either used *alone*, e. g. *μεταδίδωμί σοι τῶν ἐμῶν χρημάτων*, *I share with you my effects*; δικαιότερόν ἔστι τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τούτους, *it is more just that we should have our own than that they should have it*; ὑμεῖς ὑπαντες τοὺς ὑμετέρους παῖδας ὕγαπῆτε; οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο; or with the *addition* of the Gen. of *αὐτός* (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of *αὐτός* is usually employed with the plural of the possessives (except the third person). Thus:

S. δ	ἐμαυτοῦ (σεαυτοῦ, ἔαυτοῦ) πατήρ	not	ό	ἐμδεῖς (σδεῖς, δῖς) αὐτοῦ π.
	τὴν ἐμαυτοῦ (σεαυτοῦ, ἔαυτοῦ) μητέρα	not	τὴν	ἐμὴν (σὴν, ἥν) αὐτοῦ μ.
	τοῖς ἐμαυτοῦ (σεαυτοῦ, ἔαυτοῦ) λόγοις	not	τοῖς	ἐμοῖς (σοῖς, οἷς) αὐτοῦ λ.
P. δ	ἡμέτερος αὐτῶν πατήρ	extremely rare	δ	ἡμῶν αὐτῶν π.
	τὴν ὑμετέραν αὐτῶν μητέρα	extremely rare	τὴν	ὑμῶν αὐτῶν μ.
	τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	extremely rare	τὰ	ἡμῶν αὐτῶν ἀ.
	δ σφέτερος αὐτῶν πατήρ	more frequent	δ	ἔαυτῶν πατήρ, but not
			δ	σφῶν αὐτῶν π.

Here also, *αὐτός* is sometimes emphatic, sometimes not: (a) Ὁ παῖς ὑβρίζει τὸν ἔαυτοῦ πατέρα, *suum ipsius patrem*, *his own father*, ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους πατέρους αὐτῶν πατέρας, *vestros ipsorum patres*, *your own parents*, οἱ παῖδες ὑβρίζονται τοὺς ἔαυτῶν πατέρας, *suos ipsorum patres*; (b) Στρατονίκην, τὴν ἔαυτοῦ ἀδελφήν, δίδωσι Σεύθη, *suam sororem*, *his sister*;—in the examples under (a), *αὐτός* retains its emphatic force, in the one under (b), it does not.

Rem. 5. *Αὐτός* with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. *ἡμῶν αὐτῶν, ήμīν αὐτοῖς, δ ὑμέτερος αὐτῶν πατήρ*, etc. But when the personal pronoun is used with the reflexive sense, then *αὐτός*, used in its exclusive sense, may precede or follow the personal pronoun; e. g. *αὐτοῦ ἐμοῦ (μον)*, *αὐτῷ ἐμοὶ (μοι)*, *αὐτὸν ἐμέ (με)*, or *ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ*, etc.

Rem. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἡλεῖον, ὁν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ὄριστον τῶν τοτέ, τοῦτον ἀνειπεῖν ἐκέλευσε, *Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ μὲν οὖν βασιλέα, ω πολλὰ οὐτως ἐστὶ τὰ συμμαχα, εἰπερ προδομεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, δ τι δεῖ αὐτὸν δημόσαι καὶ δεξιὰν δοῦναι.

XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*iδοντες*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*οὓς ἀν.*, *w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μή*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἔτερος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἔχειν*) to tell (*aor.*) the king, that no one had escaped them.

§ 170. The Infinitive.

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράψαι, γράψειν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολήν, ἐπιθυμεῖν τὴς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις. The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an *adjective*; e. g. καλῶς ἀποθανεῖν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject*.

Οὐ κακὸν βασιλεύειν, *to be a king is not evil.* Άεὶ ἴβρα τοῖς γέρουσιν εὐμάθεῖν, *the ability to learn always remains young even to the old.* Μόχθος μέγιστος γῆς πατρίας στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at, the purpose, object or result*, with the following classes of verbs* and adjectives:

- (a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent;*—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny;*—(c) with verbs which contain the idea of *being able, effecting, of power or capacity;*—(d) with many other verbs and adjectives to express a *purpose or object, a consequence or result.*

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ πομένειν τὸν κίνδυνον. Παραίνω σοι γράφειν. Οὗτος τοὺς δούλους ἔπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῇ ἄλλῃ στρατιᾷ ἡμα παρεσκενάζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διελέγχειν σε. Νομίζω ἀμαρτεῖν. Ἐλπίζω εὑτυχήσειν. Ή πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι. Ἐφη εἰναι στρατηγός. Δέγω εἰδέναι ταῦτα. Μανθάνω ἵππεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελᾶν. Ἀξιός ἐστι θαυμάζεσθαι. Ἡκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. *καλός ἐστιν λεῖν, he is beautiful to see, or to be seen, ἀξιός ἐστι θαυμάσαι, worthy to be admired, λόγος δυνατός ἐστι κατανοῆσαι, able to be understood.*

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—TR.

verb requires; e. g. δέομαι σον ἐλθεῖν, *I beg you to come.* Συμβούλεύω σοι σωφρονεῖν, *I advise you to be discreet.* Ἐπορτούρω σε μάχεσθαι, *I urge you to fight.* Κελεύω σε γράψειν.

2. But when the principal verb is a *verbum sentiendi** or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Οἴομαι ἀμαρτεῖν (instead of οἴομαι ἁμαρτὸν ἀμαρτεῖν), *I think that I have erred, credo ME errasse;* οἴει ἀμαρτεῖν (instead of οἴει σεαυτὸν ἀμαρτεῖν), *you think that you have erred, credis TE errasse;* οἴεται ἀμαρτεῖν (instead of οἴεται ξεαυτὸν ἀμαρτεῖν), *he thinks that he has erred, credit SE errasse.*

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. Ὁ στρατηγὸς ἔφη πρόθνυμος εἶναι ἐπιβοηθεῖν, *the commander said that he was zealous to render aid.*

Gen. with Inf. Δέομαι σον προθύμον εἶναι, *I wish you to be zealous.*

Dat. with Inf. Συμβούλεύω σοι προθύμῳ εἶναι.

Acc. with Inf. Ἐποτρύνω σε πρόθνυμον εἶναι. Ἔφη σε εὐδαιμονεῖν εἶναι.

REM. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. Κροῖσος ἐνόμιζε ἔαντὸν εἶναι πάντων ὀλβιώτατον, *Croesus thought that he was the most happy of all men.*

REM. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. δέομαι ὑμῶν (ὑμᾶς) βοηθοῦν γενέσθαι. Ἀθηναῖων ἐδεήθησαν σφίσι βοηθοῦν γενέσθαι, *they requested the Athenians to assist them;* here the word Ἀθηναῖων stands in a two-fold relation, first as the object of ἐδεήθησαν, in the Gen., and second, as the subject of γενέσθαι, in the Acc.; Ξενίᾳ ἥκειν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας δπλα εἰς κίνδυνον ἐμβαίνειν.

* *Verba sentiendi* are such as signify to believe, think, see, perceive, hope, hear, and the like;—*verba declarandi*, such as signify to say, affirm, show, announce, etc.—TR.

REM. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Υπὲρ τῆς πατρίδος μαχομένον ἀποθανεῖν καλόν ἐστιν, *it is honorable to die fighting for our country*; here *ἀποθανεῖν* which is the subject of *ἐστιν*, has for its own subject the Acc. *τινάς* or *ημᾶς* understood, and for its predicative explanation, *μαχομένονς*, also in the Acc.

XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (*aor. opt.*) with (*art.*) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (*ira, w. subj.*) thou mayest execute thy (= the) purposes (*τὰ δόξαντα*) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (*κατά*) sea. Thou wilt find many tyrants who (*part.*) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (*aor.*) men (the ability) to learn (*part. aor.*) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (*art.*) riches and (*art.*) poverty not in their houses (*sing.*) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (*δοκεῖ, w. dat.*) that everything (*plur.*) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (*aor.*) or (= nor) perish (*aor.*). Men, when they are sick (*part.*), submit (= present) their bodies both to be amputated (*act.*) and cauterised (*act.*) amid (*μετά*) sufferings and pains. Cyrus ordered the enemy to deliver up (*aor.*) their arms. It is better to learn late than to be ignorant.

§ 173. B. Infinitive with the Article.

1. The Inf. with the article (*τό*) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. *τὸς πιστολὴν γράψειν*, *τὸς αλῶς γράψειν*, etc., *τὸς αλῶς ἀποθνήσκειν*, *an honorable death*, *τὸν πέρ τῆς πατρίδος ἀποθανεῖν*, *death for one's country*.

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλή τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἀμαρτύνειν ἀνθρώπους ὅντας οὐδέν, οἷμαι, θαυμαστόν, *that those who are men should err, I think, is not surprising, or it is not surprising that, etc.* Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, *C. barely escaped being stoned to death.* Σωκράτης παρεκύλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with ἐκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive.* (Very often τοῦ or τοῦ μή with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρασκευάζεται τοῦ μὴ ἀδικεῖσθαι, *he is preparing a force in order that he may not be injured*). Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὐτυχεῖν, *use every expedient in order to be prosperous.* ‘Ο Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ’ ἄλλων (sc. ἀνηρωτᾶτο), διὰ τὸ ἀγχίνοντος εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception;* in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθῆς and ἀγχίνοντος, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives. So in τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, *this he effected by being severe.*

XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game (*λαμβάνειν, fut.*). Prometheus was bound in Scythia, because (*διά*) he had stolen fire. The Spartans are proud of (*ἐπί*) showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides (*πρός*) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (*ἀντί*) corrupting young men, Socrates incited them, in (*ἐκ*) every way to practise virtue.

§ 174. *The Participle.*

1. The Participle is used, in the first place, as the *complement* of verbs and adjectives, e. g. *χαίρω τὸν φίλον ὠφελήσας, I rejoice that I have assisted a friend,* where the Part. ὠφελήσας explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. *τὸ θάλ-*

λον ρόδον or *τὸ ρόδον τὸ θάλλον*, *the blooming rose*, but it can also express the adverbial relations of *time*, *causality*, *manner* and *way*, and, in general, *every explanatory circumstance*, as well as a more *remote attributive* of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (*γράφων*, *γεγραφώς*, *γράψας*, *γράψων*), and retains the construction of the verb (*γράφων εἰπιστολῆς*, *καλῶς γράψων*). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement.

(a) *Verba sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear*, *to see*, *to observe*, *to know*, *to perceive*, *to remember*, *to forget*;—(b) *Verba declarandi*, e. g. *to declare*, *to show*, *to make manifest*, *to appear*, *to be known*, *to be evident*;—
 (c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice*, *to grieve*, *to be contented*, *happy*, *to be displeased*, *to be ashamed*, *to regret*;—(d) Verbs signifying *to permit*, *to endure*, *to persevere*, *to continue*, *to be weary* (*περιορᾶν*, *ἐπιτρέπειν*, *ἀνέχεσθαι*, *χαρτρεῖν*, *κάμνειν*, etc.); but *ἔστιν* always with the Inf.);—(e) Verbs signifying *to begin* and *cease*, *to cause to cease*, *to omit*, *to be remiss in something*;—(f) Verbs signifying *to be fortunate*, *to distinguish one's self*, *to excel*, *to be inferior*, *to do well*, *to err*, *to do wrong*, *to enjoy*, *to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by *ὅτι* or *εἰ*, and in English, must often be translated by *that* or *if*, or by the *Inf.*

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as οἴδα (ἐγώ) ἐμινεῖτον θυγατὸν ὄντα, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

'Ορῶ τὸν ἀνθρωπὸν τρέχοντα, *I see the man running.* Οἴδα ἀνθρωπὸν θνητὸν ὄντα, *I know that man is mortal.* Οἴδα θνητὸς ὡν, *I know that I am mortal.* 'Ακούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαινόντοι ὑπεράχθεσθέντες τῇ Μιλήτου ἀλώσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* 'Ραδίως ἐλεγχθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαιρούσι τιμώμενοι ὅποι τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τυηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παίνω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Παίνομαι σε ἀδικῶν, *I cease to injure you.* 'Αρχομας λέγων, *I begin to speak.* Εὖ ἐποίησας ἀφικόμενος, *you have done well that you have come.* 'Αμαρτάνεις τὰντα ποιῶν, *you err in doing these things.* Πλήρης εἰμὶ ταῦτα θεώμενος, *I am satisfied with seeing these things.*

REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. περιεῖδον αὐτὸς γῆρας ἀδυνάτους γενομένος, *they permitted themselves to become enfeebled by old age.*

REM. 3. With σύνοιδα, συγγεγνώσκω ἐμαντῷ, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. σύνοιδα (συγγεγνώσκω) ἐμαντῷ εὐ ποιήσας or σύνοιδα ἐμαντῷ εὐ ποιήσαντι, *I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., σύνοιδά σοι εὐ ποιήσαντι, *I am conscious that you have done well;* or (though more seldom) the substantive is put in the Dat., but the Part. in the Acc.; e. g. ἐγώ σοι σύνοιδα εὐ ποιήσαντα.

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) ἀκούειν, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. ἀκούω αὐτοῦ διαλεγομένου, i. e. *eius sermones auribus meis percipio;* but Ιδεῖν ἐπεθύμει ὁ Ἀστράγης τὸν Κῦρον, δτε ἥκυνε (ex aliis audiuerat) καλδὺ κύγαθδν αὐτὸν εἰναι;
- (b) εἰδέναι, ἐπίστασθαι, with a Part., *to know;* with the Inf., *to know how to do something (to be able);* e. g. οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος, *I know that I reverence the gods, but σέβεσθαι, I know how to reverence the gods;*
- (c) μανθίνειν, with the Part., *to perceive;* with the Inf., *to learn;* e. g.

μανθάνω σοφός ὡν, I perceive that I am wise, σοφός εἰναι, I learn to be wise;

- (d) *γιγνώσκειν*, with the Part., *to know, to perceive*; with the Inf., *to learn, to judge, to conclude*; e. g. *γιγνώσκω ὡγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, I know that the prize-fights are useful*; but *ὡγαθοὺς εἰναι, I judge that, etc.*;
- (e) *μέμνησθαι*, with the Part., *to be mindful, to remember*; with the Inf., *to contemplate doing something, to intend, to endeavor*; e. g. *μέμνηται εὖ ποιῆσας τοὺς πολίτας, he remembers that he did good to the citizens*; *εὖ ποιῆσαι, he strives (wishes) to do good*;
- (f) *φαίνεσθαι*, with the Part., *to appear, apparere, to show one's self*; with the Inf., *to seem, videri*; e. g. *ἴφαίνετο κλαίων* and *κλαίειν*;
- (g) *ἀγγέλλειν*, with the Part., denotes the annunciation of *actual events*; with the Inf., the annunciation of things still *uncertain, merely assumed*; e. g. *ὁ Ασσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, it is announced that the Assyrian has made an irruption into the country (a fact)*; but *ἐμβάλλειν ἀγγέλλεται* (*whether he has made an actual irruption or not, is not certain*);
- (h) *δεικνύναι* or *ἀποφαίνειν*, with the Part., *to show, to prove*; with the Inf., *to teach*; e. g. *ἴδειξύ σε ἀδικήσαντα, I proved that you had done wrong*; but *ἡ βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακόνον νῦν ἀπέφαινεν (docuit)*;
- (i) *ποιεῖν*, with the Part., *to represent*; with the Inf., *to cause, to suppose*; e. g. *ποιῶ σε γέλωντα, I represent you laughing*; but *ποιῶ σε γέλαν, I cause you to laugh, or I will suppose that you laugh*;
- (k) *αἰσχύνεσθαι* and *αἰδεῖσθαι*, with the Part., *to be ashamed on account of something which one does*; with the Inf., *to be ashamed or afraid to do something, to omit something from shame*; e. g. *αἰσχύνομαι κακὸν πράττων φίλον, I am ashamed of doing evil to a friend*; but *αἰσχύνομαι κακὸν πράττειν τὸν φίλον, I am ashamed to do evil to a friend*;
- (l) *ἀρχεσθαι*, with the Part., *to be in the beginning of an action*; with the Inf., *to begin to do something (something intended)*; e. g. *ἥρξαντο τὰ τείχη οἰκοδομοῦντες* and *οἰκοδομεῖν*.

REM. 5. Instead of the impersonal phrases, *δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. *δῆλός εἰμι, φανερός είμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας, it is evident that I have done well for my country*.

3. Finally, the Part. is used as a complement with the following verbs: (a) *τυγχάνω, to happen*; (b) *λανθάνω, to be concealed, unobserved*; (c) *διατελώ, διαγίγνομαι, διάγω, which express a continuance*; (d) *φθάνω, to come before, to anticipate*; (e) *οἴχομαι, to go away, to depart*. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροῖσος φονέα τοῦ παιδὸς ἐλάνθινε βόσκων, Croesus nourished the murderer of his son UNWITTINGLY (without knowing it). Διάγω, διατελῶ, διαγίγνομαι καλὸν ποιῶν, I ALWAYS, CONTINUALLY do what is honorable. Ωιχετο φεύγων, went away QUICKLY, or flew away, φέροντο ἀποπλέοντες, sailed away, οἴχομαι φέρων, celeriter abstuli. Ερυχον δπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα, about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place. (Τυγχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-operation of external circumstances, or by the natural course of things; it may sometimes be translated by just, just now, just then, by chance, but often cannot be translated at all into English). Χαλεπὸν ἦν ἄλλον φεύσαι τοῦτο ποιῆσαντα, it was difficult for another to do this before him, or to anticipate him in doing it.

XCVII. Exercises on §§ 174, 175.

I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (*οἱ ἄνθρ.*) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Helle-spont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (*ὅστις*) fears others (*ἔτερος*) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (*εὖν, w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.

1. In the second place, the Part. denotes the adverbial relations
 (a) of time: *when, after, while*;—(b) cause: *since, because, as, inasmuch as*;—(c) conditionality and concession: *if, although*;—(d) manner and way;—(e) purpose, object: *to, in order to, for the purpose of*;—(f) and, in general, both every explanatory circumstance which we translate by *who, which*, and a more remote attributive of a substantive.

(a) Ἡν δὲ δπότε καὶ αὐτοῖς τοῖς ἀναβὰσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνοντες, sometimes also after they had ascended, the barbarians again annoyed them much, while descending; ὁ κούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθύμημα χαρίεν ἐδόκει εἶναι, when the generals heard this, they thought the device ingenious;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βέβηκότες πολὺ ἴσχυρότερον πάσομεν, but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow; Ἱερώνυμος, πρεσβύτατος ὁν τῶν λοχαγῶν, ἥρχετο λέγειν, because he was the oldest of the captains; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὖσης, they might obtain supplies from the place, because it was extensive and fertile;—(c) φοβούμενοι τὴν ὁδὸν δμως οἱ πολλοὶ συνηκολούθησαν, although they feared the journey, yet many followed; τοὺς φίλους εὖεργετοῦντες ἔχθρονδις δυνήσεσθε κολάζειν, if you confer benefits on friends, you will be able to punish your enemies;—(d) γελῶν εἰπεν, he spoke laughing; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἔστε σπουδῶν ἔτυχεν, what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce?—(e) τοῦτο ἔρχομαι φρύσων, I come to (in order to) say this; στρατὸν πολλὴν ὄγων ὡς βοηθήσων βασιλεῖ, leading a large army to assist the king;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς, etc., I will mention those who say to me, that.

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κῦρος γελῶν εἶπεν; τοῖς Πέρσαις εἰς τὴν γῆν σις βαλοῦσιν οἱ Ἑλληνες ἴναντιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, the child laughing, C. said.

REM. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by subordinate clauses introduced by the conjunctions *when, since, after, because, inasmuch as, if, although, etc.*; or by a substantive with a preposition; e. g. ἀποθανόντος τοῦ Κύρου, after the death of C., φεύγων, in flight; or by an adverb, e. g. ταῦτα ποιήσας, thereupon, then. Very often also, we use the finite verb, where the Greek uses a Part.; e. g. οἱ

πολέμιοι φυγόντες ἐδιώχθησαν, FLED and were pursued. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οἴκι ἀπέχονται, many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable. Τοῦ ἔαρος ἡ λαθόντος, τὰ ἀνθηθάλλει, when the spring comes, the flowers blossom. Λῃζόμενοι ζῶσιν, raptu vivunt, live by plundering. Πολλῆς τέχνης χρώμενοις τὸν πολεμίους ἐνίκησεν, he conquered the enemy by using much stratagem. Εἰς Δελφοὺς πορεύεται χρησόμενος τῷ χρηστηρίῳ, oraculum consulturus. Ἀδίνατον πολλὰ τεχνώμενον ἀνθρωπον πάντα καλῶς ποιεῖν, it is impossible for a man who derives many things, to do all well. The particles μεταξύ (during, while), ἀμα (at the same time), καί, καίπερ (although), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἔξον (from ἔξεστι, it is lawful, possible), or with *impersonal phrases*, e. g. αἰσχρὸν ὄν (from αἰσχρόν ἐστιν, it is shameful). The subject is sometimes expressed by a neuter pronoun.

Παρὸν αὐτῷ βασιλέα γενέσθαι, ἀλλω περιέθηκε τὸ κράτος, SINCE it is possible for him to be a king, etc. Ἀδελφοκτόνος, οὐδὲν δέον, quum fas non esset, fieri non deberet), γέγονα, I slew my brother, although it ought not to have been done. So, δόξαν ταῦτα, when these things had been agreed upon; δόξαν αὐτοῖς (quum ius visum sit, esset) when, because they thought best; δοκοῦν (quum videatur, videretur) ἀναχωρεῖν; προσῆκον, quum deceat, deceret, since, when it is fit, proper; ἔξον, quum liceat, liceret, since, when it is in one's power, when he can. Also passive participles: δεδογμένον, quum decretum sit, esset; εἰρημένον, quum dictum sit, esset. In the third place, adjectives with ὅν; e. g. αἰσχρὸν ὅν, quum turpe sit, esset, since it is shameful; ἀδηλόν ὅν, since (as, when) it is uncertain; δυνατὸν ὅν, ἀδύνατον ὅν, since it is impossible.

REM. 2. The particle of comparison, ὡς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely *supposed*, as the subjective view of the agent; hence where the view expressed is that of the agent, and not that of the writer or speaker. In English the force of the Part. with ὡς can be translated by *as if*, *as though*, *since forsooth*, *because*, *thinking*, *intending*, etc. The particle ἀτε, on the contrary, is used when a cause or reason is to be represented as an *objective* one, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἀρχοντες, καὶ διοσονοῦν χρόνον ἀρχοντες διαγένωται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, are admired, being thought to have been wise and fortunate = νομίζομενοι σοφοί τε καὶ εὐτυχεῖς γεγενηθσθαι. Ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἥγονοι μεγάλοι τοις ἀπεστερηθσθαι), they are displeased, thinking that they have been de-

priv'd of some great things. Οἱ πολέμιοι ὡτε ἐξαίφρησ ἐπιπεποντες ὑδρύποδα πολλὰ ἔλαζον, took many slaves, because they fill up their thum suddenly.

b. Genitive Absolute. Ηλαγγεῖλεν αὐτοῖς παρασκευῆσθαι, ως μάχης ἐσόψενης (i. e. νομίων μάχην ἔσεσθαι), he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle. Ἐκιρυττον ἐξέρατι πύρτας Θηβαίους, ως τῶν τυράννων τεθνεώτων, they announced that all the Thibans should come out, because (as they thought) the tyrants were dead. Ἀτε πικροῦ ὄντος τοῦ ἀλσους, οὐχ ἐώρων οἱ ἐντὸς τοὺς ἐκτός, because the grove was thick, those within did not see those without (a fact).

REM. 3. A peculiar use of the Gen. absolute, in connection with ως, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακείσθαι τὴν γνώμην, φροντίζειν, also sometimes with ιέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὖτω joined to the predicate; e. g. ως ἐμοῦ οὖν λόντος, ὅπη ἀν καὶ ἴμεῖς, οὖτω τὴν γνώμην ἔχετε, be assured that I will go wherever you decide to go; here ως ἐμοῦ λόντος stands instead of ἐπεί λέται.

XCVIII. Exercises on § 176.

The enemy burned (aor.) the city and immediately sailed to (*ἐπί*) the islands. If the body (plur.) is rendered effeminate, the mind (plur.) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (aor.), thou canst not be happy. All things (sing.) may (§ 153, 2, c.) happen (aor.), if God (so) disposes. Tyrtacus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (aor.) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (*ὅστις*) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (aor.) king himself, he gave the sovereignty to another. Although it was possible to have taken (aor.) the city, the enemy retreated. When the generals had resolved (*δοκεῖ*, w. dat., aor.) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place*, *time*, *manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθεν ἥλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. Only those expressing negation will be treated here, viz. οὐ and μή. On ἀντί see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὐτε, οὐδεῖς, etc.), is used when something is denied *absolutely*, *by itself*; μή (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο — οὐκ ἀν γίγνοιτο ταῦτα; also in subordinate clauses with ὅτι, ως, *that*, e. g. οἴδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time*, with ὅτε, ἐπειδή, etc., and *ground* or *reason*, with ὅτι, διότι, etc., and *consequence*, with ωστε and the Ind., e. g. ὅτε οὐκ ἥλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μή, on the contrary, is used with the *Imp.* and with the *Imp. Subj.*, e. g. μὴ γράψε, μὴ γράψῃς (comp. § 153, Rem. 3); with *wishes* and *exhortations*, e. g. μὴ γράψοις, *may you not write*; μὴ γράφωμεν, *let us not write*; in all clauses denoting *purpose*, with ἵνα, etc.; in *conditional clauses*, with εἰ, εἴρ, ὅταν, ἐπάν, ἔως ἂν, etc., e. g. λέγω, ἵνα μὴ γράψῃς — εἰ μὴ γράψεις; in clauses denoting *effect* or *consequence*, with ωστε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσατο, ωστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *so that the enemy did not fall upon the city*; in all *relative clauses*, which imply a *condition* or *purpose*, e. g. ὃς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἰ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not*, etc.; in *interrogative clauses*, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἀλλα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

terrogative clauses *οὐ* is used, and an affirmative answer expected); usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. ὁ μὴ πιστεύων, *si quis non credit*, if any one does not believe (but ὁ οὐ πιστεύων = *is, qui non credit*, or *quia non credit*, he who does not believe (absolute), or because he, etc.).

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one*, *any how*, *any where*, *at any time*, *ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of *οὐκ* or *μή*; e. g. μηκρὰ φύσις οὐ δὲν μέγα οὐδέποτε οὐδένα οὐτε ιδιώτην οὐτε πόλιν δρᾶ, *a mean nature never does ANYTHING either for ANY private individual or for the State*; ήμεῖς οὐδέπινοῦμεν οὐδὲν τοιοῦτον, *we do not intend ANY such thing*; ἀνεν γὰρ ἀρχόντων οὐδὲν ἀν οὐτε καλόν, οὐτε ἀγαθὸν γένοιτο οὐδαμοῦ, *for without leaders, nothing great or advantageous could ANY WHERE be accomplished*.

7. After expressions of *fear*, *timidity*, *anxiety*, *uncertainty*, *doubt*, *distrust*—*denying*—*hindering*—*forbidding*, *prohibiting*, the *Inf.* usually follows with *μή*, instead of the *Inf.* without *μή*. This *μή* is not expressed in English; e. g. κωλύω σε μή ταῦτα ποιεῖν, *I prevent you from doing this*. Ἀπηγόρευον Σκύθαις μή ἐπιβαίνειν τῶν σφετέρων οὐρῶν, *they forbade the Scythians to pass their boundaries*.

REMARK. When expressions of *fear*, *anxiety*, *doubt* and the like, are followed by *μή* with the *Ind.* or *Subj.* (*Opt.*), *μή* must be considered as an interrogative, *numne, whether not*, and may often be translated by *that*; e. g. δέδοικα, μή ἀποθάνη, *metuo, ne moriatur, I fear whether he will not die = that he will die*; ἐδεδοίκειν, μή ἀποθάνοι, *metuebam, ne moreretur*; δέδοικα, μή τέθνηκεν, *ne mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead*. On the contrary, *μή οὐ* with the *Ind.* and *Subj.* (*Opt.*), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. δέδοικα μή οὐκ ἀποθάνη, *ne non moriatur, I fear that he will not die*; ἐδεδοίκειν μή οὐκ ἀποθάνοι, *ne non moreretur, I feared that he would not die*; δέδοικα, μή οὐ τέθνηκεν, *ne non mortuus sit, that he is not dead*.

8. *Μή οὐ* with the *Inf.* is used instead of the *Inf.* without negation, with expressions of *hindering*, *denying*, *ceasing*, *abstaining*, *distrusting* and the like, when the negative *οὐ*, and in general, any negative expression precedes *μή οὐ*.

Οὐδὲν κωλύει σε μή οὐκ ἀποθανεῖν, *nothing prevents you from dying*; οὐδεῖς ἀρνεῖται, τὴν ἀρετὴν μή οὐ καλὴν εἶναι, *no one denies that virtue is lovely*; οὐκ ἀπεσχόμην μή οὐ ταῦτα λέγειν, *I did not refrain from saying this*.—Also after the expressions δεινὸν εἶναι, *aliσχρόν*, *aliσχύνην εἶναι, aliσχύνε-*

$\sigma\vartheta\alpha\iota$, which contain a negative idea, the Inf. follows with $\mu\dot{\eta}\; o\dot{v}$, when it is to be made negative; e. g. $\omega\zeta\tau\epsilon\pi\acute{\alpha}\sigma\iota\nu\; a\dot{i}\sigma\chi\acute{\nu}\nu\eta\nu\; e\dot{i}\nu\alpha\iota$, $\mu\dot{\eta}\; o\dot{v}\chi\dot{i}\;\sigma\upsilon\sigma\pi\sigma\upsilon\delta\acute{\alpha}\zeta\epsilon\iota\nu$, so that all were ashamed NOT to be busy.

9. $O\dot{v}\;\mu\dot{\eta}$ with the Subj. or Fut. Ind., is elliptical, since with $o\dot{v}\chi$ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and $\mu\dot{\eta}$ must be referred to this verb. Hence $o\dot{v}\;\mu\dot{\eta}$ is used, when the idea to be expressed is, *it is not (o^v) to be feared that (μή) something will happen*; e. g. $o\dot{v}\;\mu\dot{\eta}\;\gamma\acute{\epsilon}\nu\eta\tau\alpha\iota\tau\dot{o}\nu\tau\alpha$, *non vereor, ne hoc fiat, this CERTAINLY will not happen*.

XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As ($\epsilon\pi\epsilon i$) the Persians did not hold out, the Greeks took the city. If ($\xi\acute{a}r$, w. subj.) thou hast not heard (aor.) from thyself, that what is right (= the right) is useful, then trust (aor.) not another, who so says. Let us not flee before the enemy. He who ($\delta\zeta\tau\iota\zeta$) does not believe a man on his oath (= trusts [$\pi\epsilon\acute{\iota}\theta\sigma\vartheta\alpha\iota$] nothing to one swearing), can ($\epsilon\pi\acute{\iota}\sigma\pi\alpha\sigma\vartheta\alpha\iota$) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (part.) does not control himself. Give (aor.) to friends, even if (part.) they do not ask. The Sophists were not willing ($\epsilon\vartheta\acute{\epsilon}\lambda\epsilon\iota\nu$) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (aor.) friend. I might (§ 153, 2, c.) affirm that no one gains ($\epsilon\iota\pi\alpha\iota$, w. dat.) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for ($\epsilon\iota\zeta$) any purpose (= thing). If (part.) thou doest (aor.) anything shameful, never hope to remain concealed (fut.). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (aor.) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, aor.). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (sing.), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (aor.) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, aor.), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If ($\epsilon\acute{a}v$) we conquer (aor.), the Peloponnesians will certainly never enter (aor.) the country. Socrates said: As long as ($\epsilon\omega\zeta\pi\epsilon\rho\; \acute{a}v$, w. subj.) I breathe and am able, I surely shall not cease (aor.) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CONNECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate*.

I came, I saw, I conquered.—Coördinate.

When I came, I conquered.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative*. Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by *καὶ*, *et*, *and*, more seldom in prose by *τέ* (enclitic), *que*, *and*, e. g. *Σωκράτης καὶ Ηλάτων*;—(b) by *καὶ*—*καὶ*, *et*—*et*, *both*—*and*, more seldom, *τέ*—*τέ*, e. g. *καὶ ἀγαθοὶ καὶ κακοί*, *both good and bad*;—(c) by *τέ*—*καὶ*, *both*—*and*, *as well so*—*as so, not only*—*but also*, e. g. *καλός τε καὶ ἀγαθός, χρηστοί τε καὶ πονηροί*.

REM. 1. *Καὶ* also signifies *even*, *etiam*, with which the negative *οὐδέ*, *not even*, *ne—quidem*, corresponds; e. g. *καὶ σὺ ταῦτα ἐλεξας* (*etiam tu*), *even you said this*; *οὐδὲ σὺ ταῦτα ἐλεξας* (*ne tu quidem*), *not even you, etc.*

4. The *enhancing* or *strengthening* of the idea is expressed by the simple *καὶ*, but still more definitely by,—(a) *οὐ μόνον*—*ἀλλὰ καὶ* (*ἀλλ’ οὐδέ*);—(b) *οὐχ ὅτι* (*οὐπως*) or *μὴ ὅτι* (*οὐπως*) [i. e. *οὐκ εἰρῶ, ὅτι, μὴ λέγε, ὅτι*]—*ἀλλὰ καὶ* (*ἀλλ’*

οὐδέτερος), *not only — but also (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *not only wise, but also good*. Καὶ μὴν ὑπεραποθνήσκειν γε μόνοι εὐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναικες (*non modo — sed etiam*), *indeed, only lovers are ready to die for each other, not only men, but also women*. Οὐχ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἑλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν, *I do not say that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country*. Λίσχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις είχεν, ἀλλὰ μισθώσας ἔαυτὸν κατὰ τοντωνί ἐπολιτεύετο (*non modo non — sed etiam*). Μὴ ὅπως ὥρχεισθαι ἐν φυθμῷ, ἀλλ' οὐδὲ ὥρθοῦσθαι ἐδύναντο (*non modo non*), *they were not only not able to dance to the tune, but not even to stand erect*.

5. *Adversative coöordination* consists in *restricting* or in entire *abrogation*; e. g. *he is indeed poor, but brave — he is not brave, but cowardly*; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies the idea of *brave*). *Restriction* is most generally expressed by δέ, *autem*. With this δέ there usually corresponds the connective μέρι, standing in the preceding contrasted sentence. *Μέν* primarily signifies, *in truth, truly, indeed*, yet commonly its force is so slight that it cannot be translated at all into English. *Μέν — δέ* is particularly used in *divisions*, e. g. *οἱ μέν — οἱ δέ, some — others, τὸ μέν — τὸ δέ, on this side — on that, partly — partly*; also where the *same word is repeated* in two different sentences, e. g. *ἐγὼ σύνειμι μέν Θεοῖς, σύνειμι δέ ἀνθρώποις τοῖς ἀγαθοῖς*.

6. The following words also are to be noticed, viz. αὐτός, commonly in connection with δέ (δ' αὐτός) *rursus, on the contrary*; καὶ τοι, and *yet, yet, verum, sed tamen*; μέντοι, *yet, however*; ὥμως, *although, nevertheless*; finally ἀλλά, *but*, which according to the nature of the preceding member, denotes either the *opposite* of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. *οὐχ οἱ πλούσιοι εὐδαιμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, not the rich are happy, but the good*; or it merely denotes something *different* from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (*still, yet, but*), e. g. *τοῦτο τὸ πρᾶγμα ὡφελιμον μέν εστιν, ἀλλ' οὐ καλόν*.

7. The succession of negative sentences is made by οὐτε — οὐτε (*μήτε — μήτε*), *nec — nec, neither — nor*, e. g. *οὐτε Θεοί, οὐτε ἀνθρώποι, neither gods nor men*. Οὐδέ expresses either *contrast*

(*but not*), or it serves to annex a new additional clause (*and not, also not*).

REM. 2. When a negative sentence follows a positive one, it is regularly formed in prose by *καὶ οὐ* or *καὶ μή*; e. g. *Φαινομαι χάριτος τετυχηκώς, καὶ οὐ μέμψεως, οὐδὲ τιμωρίας*, *I seem to have met with favor, and not blame nor punishment.*

8. *Disjunctive coördination* consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. *ἢ — ἢ, aut — aut or vel — vel, either — or; εἴτε — εἴτε* (with Ind.), *ἴαντε — ίαντες* or *ἢντε — ἢντε* (with Subj.), *sive — sive, whether — or, either — or*; e. g. *ἢ ὁ πατὴρ ἢ ὁ νιὸς ἀπέθανεν, either the father or son died* (the first *ἢ* can also be omitted, e. g. *ὁ πατὴρ ἢ ὁ νιὸς ἀπ.*); *εἴτε καὶνὰ εἴτε παλαιὰ ταῦτά ἔστιν, whether these are new or old*; *ἴαντε πατὴρ γράψῃ, οὐντε μήτηρ, whether father or mother will write.*

9. Finally, those sentences also can be coördinate with each other, the last of which denotes either the *cause* of the preceding sentence, or the *conclusion, inference* from it. The clause denoting the *cause* is expressed by *γάρ, for, enim, nam*, and that denoting the *conclusion*, by *οὖν, consequently, therefore, ἕρα, then, therefore, τοίνυν, then, so then, τοίγαρ, ergo, therefore, τοίγαροὖν, for that reason then, wherefore*; e. g. *Θαυμάζομεν τὸν Σωκράτην ἀνὴρ γάρ ἦν καλὸς καὶ ἀγαθός. Σ. ἀνὴρ ἦν καλὸς καὶ ἀγαθός. Θαυμάζομεν ἕρα αὐτόν.*

CHAPTER II.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Clause.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, δέ, γάρ, ἕρα, etc.*, e. g. *τὸν ἔαρον ἥλθε, τὰ δέ ρόδα ἀνθεῖ, the spring has come, and the roses blossom*; or in such a manner that the sentence,

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g. ὅτε τὸ ἔαρ ἥλθε, τὰ ρόδα ἀνθεῖ, *when the spring has come, the roses blossom.* This mode of connection is called *Subordination.*

2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the *subordinate* clause, and the two together, a compound sentence; e. g. in the compound sentence, ὅτε τὸ ἔαρ ἥλθε, τὰ δένδρα θάλλει, the clause τὰ δένδρα θάλλει, is the principal clause, and ὅτε τὸ ἔαρ ἥλθε, the subordinate clause.

3. Subordinate clauses stand in the place of the *subject*, the *attribute*, or the *object* of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: *substantive, adjective and adverbial clauses.*

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "*That Cyrus had conquered the enemy, was announced;*" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, *who has wandered far.* Comp., "He announced the victory of Cyrus over the enemy," with "*He announced that Cyrus had conquered the enemy;*" "In the spring the roses bloom," with "*when the spring has come, the roses bloom.*"

§ 180. I. *Substantive-Sentences.*

1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

A. Substantive-Sentences introduced by ὅτι or ως, *that.*

2. Substantive-sentences introduced by the conjunctions ὅτι and ως, *that*, express the object (Acc.) of *verba sentiendi* and *declarandi* (p. 250), i. e. of such verbs as express either a *sensation* or *perception*; e. g. ὁρᾶν, ἀκούειν, νοεῖν, μαρθάνειν, γιγνώσκειν, etc., or such as denote an *expression* of a sensation and perception; e. g. λέγειν, δεικνύειν, αγγείλλειν, δῆλον εἶναι, etc.

3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with ἄν, (d) in the Ind. of historical tenses with ἄν.

4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a *fact* or *phenomenon*, something *certain* or *actual*. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.

5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere *conception* or *supposition*, hence, particularly, when what is stated as the sentiment of another, is to be indicated *as such*.

'Ελεγον, δτι ἄρκτοι πολλοὺς ἥδη πλησιάσαντας διέφθειραν, they said that bears had already destroyed many. Οτε δὴ ταῦτα ἐνεθνυμοίμεθα, οὗτως ἐγιγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἀλλων ἥδυν εἰη ζῶνται ἡ ἀνθρώπων ἀρχεῖν, when we were reflecting upon these things, we concluded that it was easier for man, as he is, to rule all other animals than men.

6. The Opt. with *ἄν* is used, when the affirmation is to be indicated as a *conditional supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* (§ 153, 2, c.).

Δέγω, δτι, εἰ ταῦτα λέγοις, ἀμαρτύνοις ἄν, I say that if you say these things, you would err. Μέμνυμαι ἀκούσας ποτέ σου, δτι εἰκότως ἄν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὡςπερ καὶ παρὰ ἀνθρώπων, δεῖτις μή (= εἰ τις μή), δπότε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὸ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο, I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, etc.

7. The Ind. of the historical tenses with *ἄν* is used, when the affirmation is to be represented as *conditional*, as one whose *existence* or *possibility* is denied [§ 153, 2, a. (α)]; e. g. *δῆλόν ἐστιν, ὅτι, εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν, it is evident that if you said this, you erred, but you did not say it, hence you did not err.*

REMARK. Impersonal forms of expression are often changed into those which are personal; e. g. *δῆλός εἰμι* (*φανερός εἰμι*), *δτι ταῦτα εὑ ἐπράξα*, *it is evident that I —*; *δῆλοί εἰσιν, δτι ταῦτα ἔλεξαν*, *it is evident that they said this.* Comp. § 175, Rem. 5.

C. Exercises on § 180.

We know, that the kings of the Lacedaemonians are descendants from Hercules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, *aor.*) in (*κατά*) haste. I have often wondered (*aor.*) by what (*δεῖτις*) arguments the accusers of Socrates convinced (*aor.*) the Athenians, that he was deserving (*ἀξιον εἶναι*) of death from (*dat.*) the State. Tissaphernes traduced Cyrus to (*πρός, w. acc.*) his brother, (saying) that he was plotting against him. Brasidas not only (*τέ*) showed himself prudent (= moderate) in other (respects), but (*καί*) in his speeches also he

everywhere manifested that he was sent forth to liberate (*part. fid.*) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (*aor.*) that the just (man) could never become (*aor.*) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (*aor.*) far more speedily, if (*part.*) we say (*aor.*) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (*part.*) Aeschines had not brought forward (*κατηγορεῖν, aor.*) something foreign to (= besides) the indictment, neither would I (= I also would not) say (*ποιεῖσθαι*) a single (= any) word.

§ 181. B. Final Substantive-Sentences introduced by
ώς, ἵνα, etc.

1. The second kind of substantive-sentences, are the *final sentences*, i. e. those which denote a *purpose, intention, end*. These sentences are introduced by the following conjunctions, ώς, ὅπως, ἵνα, ως μή, ὅπως μή, ἵνα μή.

2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense—Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γρύφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias, that you may come;* λέξον, ἵν' εἰδῶ, *dic, ut sciām, say, that I may know;*—ταῦτα ἔγραφον, ἐγεγράφειν, ἔγραψα, ἵν' ἔλθοις, *ut venires, that you might come.* Ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλονμένης τὰ μὲν ὄντα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ως μὴ μιγνύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εἰκοσμίᾳ, *traffickers and their goods have been removed from the public forum of the Persians, that the disorder of these may not mingle with the correct deportment of the educated.* Ἰνα σαφέστερον δηλωθῆ πῦσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι (*paucis repetam*), *in order that the entire polity of the Persians may be more clearly understood, I will recapitulate briefly.* Καμβύσης τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη.

REMARK. Hence what in Latin is the *sequence or dependence of tenses*, in Greek is the *sequence of modes*. For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt. is generally used in the subordinate clause; e. g. ταῦτα γράφω, γέγραφα, etc., ἵν' ἔλθῃς, *haec scribo, scripsi, ut venias;*—ταῦτα ἔγραφον, ἐγεγράφειν, ἵν' ἔλθοις, *scriberebam, scripseram, ut venires.*—On the Subj. after an historical tense, see § 188, 4.

3. With the final conjunctions *ώς* and *ὅπως*, also *ἴνα*, the modal adverb *ἄν* is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g. διὰ τῆς σῆς χάρας ἀξεῖς ἡμᾶς, *ὅπως* ἄν εἰδῶ μεν, *ἄν* τε δεῖ φίλια καὶ πολέμια νομίζειν, *you will lead us through your territory in order that (when we set our foot on it) we may know, both what it is necessary to regard as friendly and what hostile.*

4. Verbs of *care*, *anxiety*, *considering*, *endeavoring*, *striving*, *effecting* and *admonishing*, e. g. ἐπιμελεῖσθαι, φροντίζειν, φυλάττειν, σκοπεῖν, βουλεύεσθαι, ὄρᾶν, ποιεῖν, πράττειν, *curare*, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, *ἄγε*, and the like, are followed by the conjunction *ὅπως* (*ὅπως μή*) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the *purpose* is represented as *really occurring and continuing*.

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἵοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι, *the Persian laws take care, that the citizens shall by no means be such as to desire any wicked or shameful act;* Σκοπεῖσθε τοῦτο, ὡς ἀνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργου τι δεικνύειν ἔξουσιν, *consider this, that our envoys will not speak only, but they will be able, etc.*

5. The final conjunctions *ἴνα* and *ώς* (more seldom *ὅπως*), are followed by the Ind. of the historical tenses, when a *purpose* is to be expressed, which has not been accomplished or which cannot be accomplished.

'Εχρῆν σε Πηγάδους ζεῦξαι πτερόν, ὅπως ἐφαίνοντοις θεοῖς τραγικώτερος, *it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods;* ἐβονλόμην δ' ἄν, Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ίν' ἀμφοτέρων ἡμῶν ἀκούσαντες τἀληθῆ φαδίως ἔγνωτε τὰ δίκαια, *I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.*

CI. Exercises on § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedaemonians were not permitted (*impers. w. dat.*) to travel abroad, lest the citizens should be filled with frivolity by (*ἀπό*) foreigners. Remember absent as well as (= besides, *πρός*, *w. acc.*) present friends, lest it may seem that you would neglect the latter also in their absence (*part.*). Agesilaus took care that the soldiers should be able to endure hardships. The president of the city must (*χρή*, *w. acc. and inf.*) see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of

themselves. Endeavor to fight with all ardor, that you may surpass your forefathers in renown. Would that (*εἰ γὰρ ὥφελον*) the multitude (*οἱ πολλοί*) were able to effect the greatest evils, that they might also be able (to effect) the greatest good (*plur.*); then (= and) it would be well (= have itself well, § 153, 2, a.). Why (*τί*) didst thou not seize (*part. aor.*) and slay me, that I might never show (*aor.*) myself to men?

§ 182. II. *Adjective-Sentences.*

1. Adjective-sentences are adjectives or participles expanded into a sentence, and, like adjectives, define more fully a substantive or substantive-pronoun; e. g. *οἱ πολέμοι, οἱ ἐκ τῆς πόλεως ἀπέφυγον* = *οἱ πολέμοι ἐκ τ. π. ἀποφυγόντες*; *τὰ πράγματα, ἀλλεξανδρὸς ἐπράξεν* = *τὰ ὑπὸ Ἀλεξανδρού πράχθεντα πράγματα*. These sentences are introduced by the relative pronouns *ὅς*, *ἥ*, *ὃς τις*, *ἥτις*, *ὅτι*, *οἷος*, etc.

2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. *ὁ ἀνὴρ ὃν εἶδες — ἡ ἀρετὴ, ἥς πάντες οἱ ἄγαντοι ἐπιθυμοῦσιν — οἱ στρατιῶται, οἵς μαχόμεθα*, etc.

REM. 1. When a *predicative* substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the predicative substantive. The verb of the adjective-sentence is usually a verb signifying *to be, to name, to call*; e. g. *Ἡ ὁ δὸς πρὸς ἦω τρέπεται, ὁ καλεῖται Πηλούσιον στόμα, the course turns to the east, which is called the Pelusian mouth*; here *ὁ* takes the gender of the predicative *στόμα*, instead of that of its antecedent *δός*. *Ακρα, αἱ καλοῦνται κλειδες τῆς Κύπρου. Περσικὸν ξίφος, ὃν ἀκινάκην καλοῦσιν. Δόγοι μήν εἰσιν ἐν ἔκαστοις ἡμῶν, ἃς ἐλπίδας δνομάζομεν.*

REM. 2. There is an exception in respect to *number* in the formula *ἔστιν οἱ*, e. g. *λέγονται, sunt, qui dicant*. This formula is treated in all respects as a substantive-pronoun, inasmuch as neither the number of the relative has any influence on that of the verb *ἔστιν*, nor is the tense changed, when the discourse relates to past or future time.

Nom.	<i>ἔστιν οἱ</i>	(= <i>ἐνιοι</i>)	<i>ἀπέφυγον.</i>
Gen.	<i>ἔστιν ὧν</i>	(= <i>ἐνιών</i>)	<i>ἀπέσχετο.</i>
Dat.	<i>ἔστιν οἷς</i>	(= <i>ἐνιοῖς</i>)	<i>οὐχ οὗτως ἔδοξεν.</i>
Acc.	<i>ἔστιν οὓς</i>	(= <i>ἐνιοὺς</i>)	<i>ἀπέκτεινεν.</i>

3. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers. *Ἐγώ, ὃς γράφω — σύ, ὃς γράφεις —*

ο ἀνήρ or ἔκεινος, ὃς γράφει. Hence after a Vocative Case, the second person is commonly used; e. g. ἦν θρόωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, *O man, who inflicted such evils on us.*

4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

'Εν ἔκεινῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἐλεγον, ἐν οἷς περ ἐτεθράμμην. 'Ορὼ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῆ, καὶ χρώματος ἐντρίψει, καὶ κόμαις προσθέτοις, ἢ δὴ νόμιμα ἦν ἐν Μήδοις.

5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.

'Ο ἄνηρ καὶ ἡ γυνή, οἱ παρὰ σὲ ἤλθον. 'Ηκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἢ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ.

6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called *attraction of the relative*. The substantive frequently stands in the relative sentence.

'Αρίων διθύραμβον πρῶτος ἢνθρώπων ὡν ἡμεῖς ἵσμεν ἐποίησεν (instead of οὓς ἴσμεν), Arion was the first among men known to us, to invent the dithyramb. 'Ο στρατηγὸς ἤγε τὴν στρατιὰν ἢ πὸ τῶν πόλεων ὡν (instead of ὃς) ἐπεισεν (= τῶν πεισθεισῶν), the general led the army from the cities, which he had persuaded. Σὺν τοῖς θησαυροῖς οἷς (instead of οὓς) ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), with the treasures which his father left. Κῦρος προσῆλθε σὺν ἡεὶ χειδνάμει, Cyrus came with the force which he had. 'Εγὼ σοὶ ὑπισχνοῦμαι, ἢν διδῷς εὖ διδῷ, ὃν θ' ὡν (= ἀντὶ τούτων, ἢ) ἢν ἐμοὶ δανείσης, ἄλλα πλείονος ἄξια εὐεργετήσειν.

7. The relatives *οὗτος*, *όστος*, *όστις οὗτος*, *ἥλικος*, both as Accusatives and Nominatives, are attracted, when the verb *εἰναι* and a subject formally expressed are in the relative clause; e. g. *οὗτος σὺ εἶ*, *οὗτος ἔκεινος* or *ὁ Σωκράτης ἔστι*. This attraction is made in the following manner. The demonstrative in the Gen., Dat. or Acc. to which the relative refers, is omitted, but the relative is put in the Case of the preceding substantive or of the (omitted) substantive demonstrative, and the verb *εἰναι* of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause, has, in all respects, the force of an inflected adjective; the connec-

tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, by omitting the demonstrative *τοιούτῳ*, to which the relative *οἷος* refers, by attracting *οἷος* into the Case of the preceding substantive *ἀνδρί*, and by omitting *εἶ* of the relative sentence, and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἴῳ σοί*, or by transposition *χαρίζομαι οἴῳ σοὶ ἀνδρί*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἴον σοῦ ἀνδρός.	ἐρῶ οἴον σοῦ.
Dat.	χαρίζομαι οἴῳ σοὶ ἀνδρὶ.	χαρίζομαι οἴῳ σοὶ.
Acc.	ἐπαινῶ οἴον σὲ ἀνδρῷ.	ἐπαινῶ οἴον σέ.
Gen.	ἐρῶ οἴων ὑμῶν ἀνδρῶν.	ἐρῶ οἴων ὑμῶν.
Dat.	χαρίζομαι οἴοις ὑμῖν ἀνδράσιν.	χαρίζομαι οἴοις ὑμῖν.
Acc.	ἐπαινῶ οἴοντος ὑμᾶς ἀνδρας.	ἐπαινῶ οἴοντος ὑμᾶς.

REM. 3. Attraction also takes place, when *οἶος* or *οἶος τε* is used instead of *ὦς τε* with the Inf., signifying *I am of such a nature, character that (is sum qui, with the Subj.)*, hence, *I can*; e. g. Διελέχθην Στωϊκῷ τοιούτῳ οἴῳ μήτε λυπεῖσθαι, μήτ' ὄργιζεσθαι, *I conversed with such a Stoic as could neither be grieved nor irritated.* The demonstrative is commonly omitted; e. g. Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἴαν ἀρθροῦν τὴν φωνήν, *the gods made the human tongue only, capable of uttering articulate sounds;* here the demonstrative *τοιούτην*, to which *οἴαν* refers, is omitted.

REM. 4. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective-clause, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction*; e. g. Τὴν οὐσίαν (instead of *οὐσία*) τὴν κατέλιπε τῷ νιῷ, οὐ πλείονος ἀξία ἔστιν, *the property which he left to his son is worth no more.* This inverted attraction is very common with *οὐδεὶς δεῖται οὐ* (*no one, who not = every one*), after an omitted *ἔστι*.

Nom.	οὐδεὶς	δεῖται	οὐκ	δν ταῦτα ποιήσειν.
Gen.	οὐδενὸς	δτον	οὐ	κατεγέλασεν.
Dat.	οὐδενὶ	δτῳ	οὐκ	ἀπεκρίνατο.
Acc.	οὐδένα	δντινα	οὐ	κατέκλαυσεν.

8. On the use of the modes in adjective-sentences, the following is to be observed:

(a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something *actual* or *real*; e. g. ἡ πόλις, ἡ κτίζεται, ἡ ἐκτίσθη, ἡ κτισθήσεται. The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 4), to denote *what should be done*, or *the purpose* (§ 152, 6); e. g. στρατηγοὺς αἰροῦνται, οἵ τῷ Φιλίππῳ πολεμήσονται, *who should fight, or to fight with P.* Also after negations the Greek

the Ind., where the Latin has the Subj.; e. g. *παρ' ἐμοὶ οὐδείς, ὅστις μὴ ιχαρός εἰστιν οὐκ ποιεῖν ἐμοί, nemo, qui non pos-*

) The relative with *ἄντις*, e. g. *ὅς ἄντις, ἢ ἄντις, ὁ ἄντις, ὅστις ἄντις*, etc., followed by the Subj., when the verb of the principal clause is of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely *conceived* or *assumed*. Hence it is also used to designate *quality* and *size indefinitely*, and to express *indefinite frequency* (*as often as*). The adjective-sentence can commonly be considered as a conditional sentence, the relative with *ἄντις* can be resolved into the conjunction *εἴ τις* or any other pronoun and the Subj.

ὅς ἄντις (= *ἐάν τινὰς*) *βελτίους τινὲς ἔαυτῶν ἡγήσωνται, τούτοις πολλαὶ ἀνεν ἀνάγκης ἐθέλουσι πείθεσθαι, whomsoever any persons think (if any is think any) superior to themselves, these they, etc.* "Ανθρώποι ἐπ' οὐδένας συ συνίστανται, ἢ ἐπὶ τούτους, οὓς ἄντις (= *ἐάν τινὰς*) αἱ συθωνται ἀριτῶν ἐπιχειροῦνται, men combine against none more than against those whom are endeavoring to rule them.

) The relative (without *ἄντις*) is used with the Opt., in the first place, with the same signification as with the Subj. and *ἄντις*, but referring to an historical tense. Hence, it is used in *general* and *infinite* statements; so also in expressing *indefinite frequency*,—in which case the verb of the principal sentence is commonly in the Opt. Here also the adjective-sentence may be resolved by *εἴ* with Opt.

πολέμιοι πάντας ἔξης, ὃ τῷ (= εἴ τινὶ) ἐν τύχοις, καὶ παῖδας καὶ γυναικεῖς ἐκτεινον, the enemy killed all, one after another, both children and women, soever they fell in with (= if they fell in with any). Φίλους, ὃ σοντις ποιήσο καὶ εὔροις γνοίη ὄντας, καὶ ίκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τύχανοι βουλόμενοι κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δῆθαι θεραπεύειν.

I) In the second place, the Opt. is used, when a present or future uncertainty, an undetermined possibility, a mere *supposition*, *speculation*, *assumption*, is to be denoted. The adjective-sentence is considered as an *uncertain* or *doubtful condition* [§ 153, 1, 2)], or forms a part of a sentence expressing a wish.

ὑ αὐτὸν λέγειν, ἀ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, he must avoid saying, he does not fully know (= if he does not fully know). "Ερδοι τις, ἢ νοικαείδείη τέχνην, any one can practise the art with which he is acquainted (= is acquainted with it).

) The Opt. with *ἄντις* is used, when the attributive qualification

is to be represented as a *conditional supposition, conjecture, assumption, an undetermined possibility* (§ 153, 2, c.).

Τοὺς λαμβάνοντας τῆς ὄμιλίας μισθὸν ἀνδραποδιστὰς ἔαυτῶν ἀπεκάλει Σωκράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὃν ἀν λύθοιεν τὸν μισθόν, Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward. Οἴκ έστιν ὁ τι ἀν τις μεῖζον τούτου κακὸν πάθοι, there is no evil which any one can experience, greater than this.

(f) The Ind. of the historical tenses (Impf., Plup., Aor.) is used with *ἄν*, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled [§ 153, 2, a, (α)]; e. g. ἵπόλις, ἦν οἱ πολέμιοι οὐκ ἀν ἐπόρθησαν, εἰ οἱ στρατιῶται ἐβοήθησαν, *quam hostes non diruissent, si milites auxilio venissent.*

CII. Exercises on § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (aor.) to be calamities (*sing.*). Who would (§ 153, 2, c.) not praise you (aor.), who have fought (aor.) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaerecates, said Socrates, please (aor.) any one, or doth he please some very highly? Cleopompus ravaged some (tracts, *neut. plur.*) of sea-coast. In the young man there dwells a fear which we call shaine. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (aor.), who (part.) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many indeed commend fair words, but nevertheless do otherwise (another, *neut.*) and opposite to that which they have commended (aor.). Do nothing which thou dost not understand. A rational man, if (part.) he has lost (aor.) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (aor.) thee this wine, said Cyrus, and I pray thee to drink it (aor.) to-day with those whom thou most lovest. The tyrant has given sufficient satisfaction for what he has done (aor.). The general led (aor.) the army away from the cities, which he had subjected (aor.) to himself. The Persians were not able to fight (aor.) courageously against men so brave as were the Athenians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (aor.) with a man like thee. Socrates was one of those who listen only to reason (= was such as to listen, etc.). The barbarians had dwellings (so built)

as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (*aor.*) by his weeping (*part.*) and complaining (*ἀγανάκτεῖν*). What one does not (*μή*) possess, he cannot (§ 153, 2, c.) give (*aor.*) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulysses treasures, more than he would ever (= so many as he would never) have gained (*aor.*) from Troy, if (*εἰ, w. ind. aor.*) he had come unharmed to his native land. There was then not a Spartan (*gen. plur.*), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of a sovereign, if the citizens voluntarily obey him and are ready to abide by (him) in dangers. A man is truly great, who can accomplish (*aor.*) a great (object) by intellect (*γνώμην*) rather than by strength of body. He, at sight (*part. aor.*) of whom men are stirred (*aor.*) and ardor and emulation seize (*ἐμπίπτειν τινὶ, aor. sing.*) every one, he I might assert has something of a kingly nature. The Assyrians prayed all whom (*ὅστις, sing.*) they might meet, that they would not flee and leave them behind (*part. aor.*), but succor (*aor.*) them. We cannot (§ 153, 2, c.) enjoy (*aor.*) a man, who delights in dainty food and wine more than in friends. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no (*οἷ*) better way to a (= the) good reputation, than (that) by which one should become (*aor.*) versed (= good) in (*acc.*) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (*διὰ τό*) they were obliged to converse with those from whom they could receive pay. There was no (*οὐ*) city there, by which they could defend themselves.

§ 183. III. *Adverbial Sentences.*

Adverbial sentences are adverbs, or participles used adverbially (§ 176, 1), formed into a sentence, and, like adverbs, denote an adverbial object, i. e. such an object as merely *defines* the predicate, but does not, like the object expressed by the substantive-sentence, complete it; e. g. *ὅτε τὸ ἔαρ ηλθε, τὰ ἀνθη θάλλει* (= *τοῦ ἔαρος ἐλθόντος*).

A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial sentences of *place* are introduced by the relative adverbs of place, *οὗ*, *ἥ*, *ὅπῃ*, *ὅπον*, *ἔνθα*, *ἴνα* (*ubi*); *οὐεν*, *ἔνθεν* (*unde*); *οὗ*, *ὅποι*, *ἥ*, *ὅπῃ* (*quo*), and, like adverbs of place, express the three relations, *where*, *whence*, *whither*. The use of the *modes* in adverbial sentences of place, is in all respects, like that in adjective-sentences.

2. Adverbial sentences of *time* are introduced by the following conjunctions :

a. To denote that one action is *contemporary* with another, by *δε*, *όποτε*, *ώς*, *ήνικα*, which designate a *point* of time, and *ἐν* *φ*, *ἔως*, *while*, which designate a *space* of time.

b. To denote that one action is *prior* to another, by *ἐπεί*, *ἐπειδή*, *postquam*, *εἰ* *οὖ*, *εἰς* *ὅτου*, *ex quo*, and *ἀφ' οὖ*, *since*.

c. To denote that one action *succeeds* another, by *πρίν*, *priusquam*, *ἔως*, *ἔως οὖ*, *εἰς δ*, *ἔστε*, *μέχρι οὖ*, *μέχρι ὅτου*, *μέχρι*.

3. On the use of the modes, the following is to be observed :

(a) The Ind. is used, when the statement is to be represented as a *fact*; hence in mentioning *actual events or occurrences*.

'Ως ἡμέρα τάχιστα ἐγεγόνει, ἀπῆλθον (*ώς τάχιστα, quum primum, as soon as it was day, they departed*). Οὐ πρότερον ἐπάνσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέτειναν, τοὺς δὲ ἐκ τῆς πόλεως ἔξεβαλον, *they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished others.* Εμάχοντο, μέχρι οἱ Ἀθηναῖοι ἀνέπλευσαν.

(b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something *conceived* and *general*, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb *ἄν* is united with the conjunctions; e. g. *ὅταν*, *όπόταν*, *ήνικ' ἄν*, *ἐπάν* (*ἐπήν*), *ἐπειδάν*, *πρὶν ἄν*, *ἔως ἄν*, *μέχρι ἄν*, *ἔστ' ἄν*. Accordingly, the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἄν*, when the statement of time is also to be represented as the *condition*, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify *till*, the Subj. expresses an object *expected* and *aimed at*. In like manner also, the Subj. is used to denote *indefinite frequency*; the conjunctions are then translated by *as often as*.

'Επειδὰν σὺ βούλῃ διαλέγεσθαι, ώς ἐγὼ δύναμαι ἐπεσθαι, τότε σοι διαλέξομαι, *whenever you (if you) wish to discourse so that I can follow, then I will discourse with you.* Οὐ πρότερον πάνσομαι, πρὶν ἀνέλω τε καὶ πυρώσω τὰς Ἀθήνας, *I will not cease, before I take and burn Athens (unless I take, etc.).* Εως ἀν σώζηται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους είναι (*dum servari possit*), *while the ship can be saved, the sailor and the pilot should be active (if the ship, etc.).* 'Οπόταν στρατοπεδεύωνται οἱ βάρβαροι βασιλεῖς, τύφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν, *as often as the barbarian kings make an expedition, they easily intrench themselves by means of the great number of workmen.*

(c) The Opt. is used with conjunctions of time,—(α) when the

statement refers to an historical tense in the principal clause. When the Opt. is used to denote *indefinite frequency* [*as often as*, comp. (b)], the Impf. generally stands in the principal sentence; (β) when the statement of time is to be considered also as a *condition* of the principal sentence, and such a condition as appears as a *present or future uncertainty*, as a mere *supposition, conjecture, assumption or undetermined possibility* [§ 153, 1, b. (β)]. With the Opt. the conjunctions are used *without ἀντίν*; e. g. ὅτε, ἐπει, etc. (not ὅταν, ἐπάντα, etc.).

Οὐ πρότερον ἐπαύσατο, πρὶν ἔλοι τε καὶ πυρώσειε τὰς Ἀθήνας. Οπότε (as often as, whenever, if ever) στρατοπεδεύοιντο οἱ βύρβαροι βασιλεῖς, τύφρον περιεβάλλοντο εὐπετῶς διὰ τὴν πολυχειρίαν. Οπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡ γη σαΐμην εἶναι, οὐδὲ ἀνθρωπον νομίσαιμι ἐμαυτὸν εἶναι (if I believed it disgraceful to be a philosopher, I would not think myself a man). So also, δτε μή with Opt., nisi. .

REMARK. In addition to the constructions already mentioned, the conjunction *πρὶν* is constructed with the *Inf.*, especially after affirmative sentences, containing one of the principal tenses, when the action is to be represented as an *incidental or casual designation* of the point of time. The subject of the *Inf.* is put in the *Acc.*; on attraction, see § 172, 3. Δαρεῖος, πρὶν αἰχμαλώτους γενέσθαι τὸν Ἐρετριῶν, ἐνείχεν αὐτοῖς δεινὸν χόλον, before the Eretrians were taken captive, Darius cherished bitter hatred towards them. Ἡσαν Δαρεῖῳ, πρὶν βασιλεῦσαι, γεγονότες τρεῖς παῖδες, three children were born to Darius before he was king. So πρότερον ἡ and the Epic πύρος, are followed by the *Inf.*

CIII. Exercises on § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (*aor.*) a sacrifice to Neptune. The Athenians did not cease to be angry (*ἐν ὄργῃ ἔχειν*) with Pericles, until they had punished (*aor.*) him by a fine. If men have robbed (*aor.*) or stolen, they are punished. Do not decide (*aor.*) before thou hast heard (*aor.*) both parties (= the plea of both). We must (*δεῖ*, *w. acc. and inf.*) resolutely perform (*ἀνύειν*) the journey, till we have reached (*aor.*) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors (*εὖ πάσχειν*, *aor.*) we call ungrateful, if (when) able to requite (*aor.*) they do not. No one was permitted (= it was not permitted) to go (*εἰσέρχεσθαι*, *aor.*) to the general, if he was not (§ 177, 5) at leisure. The Chalcidians gave way (*ἐνδιδόναι*), as often as the enemy charged, and as they fell back (*ἀποχωρεῖν*, *part. pres.*) the enemy pressed on and threw javelins. Whenever young men associated with Socrates, they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 153, 2, c.) eat (*aor.*) when he will, and he who is voluntarily thirsty, can drink (*aor.*) when he will; but he who suffers this by necessity, has not the power (*ἔξεστι*, *w. dat.*) to cease to hunger and thirst, when he will. Eat not, before

thou art hungry, and drink not, before thou art thirsty. That (= the) death is without pain, which (*part.*) happens (*aor.*) ere (one could) think (*δοκεῖν, aor.*) of (it). The tradition is, that the island (of) Delos, before Apollo appeared (*aor.*) to men, was concealed by the sea {*τὸ πέλαγος*}.

B. CAUSAL ADVERBIAL SENTENCES.

§ 184. a. *Adverbial Sentences denoting Cause.*

1. Such as are introduced by the conjunctions of time, *ὅτε*, *όπότε*, *ώς*, *ἐπει*, *quoniam*, since, *ἐπειδη*, *quoniam*, since the cause is considered *contemporary* (*ὅτε*, *όπότε*, *ώς*), with the predicate of the principal sentence, or *prior* (*ἐπει*, *ἐπειδή*) to it. The Ind. is the prevailing mode in these adverbial sentences; e. g. *Μή με κτεῖν*, *ἐπει οὐχ ὁμογάστριος* "Εκτορός εἰμι, quoniam — non sum, do not slay me, since I am not a brother of Hector. "*Οτε τοίνυν ταῦθ' οὐτως ἔχει, προσίκει προθύμως ἐθέλειν ἀκούειν*, since these things are so, etc.

2. Such as are introduced by the conjunctions *ὅτι* and *διότι*, because. With these also, the Ind. is the prevailing mode; e. g. *Ἄρα τὸ σιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, η, ὅτι φιλεῖται, ὅσιόν ἐστιν*, is what is holy, loved by the gods because it is holy, or is it holy because it is loved?

§ 185. b. *Conditional Adverbial Sentences.*

1. The second kind of causal adverbial sentences, are those which express a *condition*, and are introduced by the conjunctions *εἰ* and *ἐάν* (*ἢν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*, see § 153, 2). The principal clause expresses that which is conditioned by the subordinate clause. As the conditioning clause precedes the conditioned, the former is called the *Protasis*, the latter, the *Apodosis*.

2. The Greek language has four different ways of expressing conditionality :

(1) The protasis has *εἰ* with the Ind., and the apodosis likewise the Ind. (sometimes also the Imp.). Then both the condition and that which is subject to the condition, are represented as a *reality* or *fact*, and hence as *certain*.

Ei τοῦτο λέγεις, ἀμαρτύνεις, if you say this (admitted or assumed as a fact), you err. Ei εἰσὶ βωμοί, εἰσὶ καὶ θεοί, if there are altars (an admitted fact), there are also gods. Ei ἐστι θεός, σοφός ἐστιν. Ei ταῦτα πεποιηκας,

ἴπανεῖσθαι ἄξιος εἰ. Εἰ τι εἰχε, καὶ ἐδίδου. Εἰ ἐβρόντησε, καὶ ἤστραψεν. Εἰ ταῦτα ἐπεποιήκει, ἀμαρτήκει. Εἰ τοῦτο λέξεις, ἀμαρτήσῃ. Εἰ τι ἔχεις, δός.

(2) The protasis has *εἰ* with the Ind. of an historical tense, and the apodosis also the Ind. of an historical tense with *ἄν*. This form is used, when the *reality* of the condition and of that which is subject to the condition, is to be *denied*. It is asserted that something could take place under a certain condition, but did not take place, because the condition was not fulfilled.

Εἰ τι εἰχεν, ἐδίδον ἄν, si quid haberet, daret (nunc autem nihil habet; ergo nihil dare potest), if he had anything, he would give it (but he has nothing, consequently he can give nothing). Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτεσ) ἄν, si hoc diceres, errares. Εἰ τοῦτο ἔλεξας, ἡμάρτες ἄν (Aor. instead of the Plup.), si hoc dixisses, errasses, if you had said this, you would have erred (but you have not said it, consequently you cannot have erred). Εἰ ἐπείσθης, οὐκ ἄν ἡρέωστον, si obedissem, non aegrotarem.

(3) The protasis has *ἐάν* with the Subj., and the apodosis the Ind. of a principal tense, commonly the Fut. (also the Imp.). The condition is then represented as a *supposition*, the accomplishment of which is, however, *expected*; that which results from the principal clause is represented by the Ind. as *certain* or *necessary*.

'*Ἐὰν (ἢν, ἄν) τοῦτο λέγης, ἀμαρτήσῃ, if you say this (shall say), you will err. (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err.)*' *Ἐάν τι ἔχωμεν, δώσομεν, if we have anything (which we expect is the case, or which depends on circumstances) we will give. Ἐὰν τοῦτο λέξῃς, ἀμαρτήσῃ, si hoc dixeris, errabis.*

(4) The protasis has *εἰ* with the Opt., and the apodosis the Opt. with *ἄν*. (The Opt. Fut. is not then used). By this form, both the condition, and that which is subject to the condition, is represented as a *present*, mostly a *future uncertainty*, as an *undetermined possibility*, a mere *supposition*, *conjecture*, or *assumption*, without any reference to the thing supposed, being real or not real, possible or impossible.

Εἰ τι ἔχοις, δοίης ἄν, if you have anything (it neither being assumed nor denied that you have), you would give. Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Οὐκ ἄν ὑπενέγκαι μεν οὔτε τὸ καῦμα, οὔτε τὸ ψῦχος, εἰ ἔξαπίνης γίγνοιτο. Εἰ ἴναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἄν μᾶλλον ἀδικεῖσθαι, ή ἀδικεῖν.

REM. 1. *Ei* with the Ind. or *ἐάν* with the Subj. is frequently followed by the Opt. with *ἄν*; e. g. *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, if you (really) say this, you would err; ἐάν τοῦτο λέγης, ἀμαρτάνοις ἄν, if you say this (as I expect), you would err;* on the contrary, *ei* with the Opt. is sometimes followed by the Ind.; e. g. *εἰ τοῦτο λέγοις, ἀμαρτάνεις, if you should say this, you certainly err.*

REM. 2. *Ei* with the Opt. is frequently used instead of a conjunction of time [§ 183, 3, (c)] to denote *indefinite frequency* in relation to what is past. Then *ei* is translated by *as often as*, and the principal clause has the Ind. of an historical tense, usually the Impf., with and without *ān*; e. g. *Ei tis aūtō δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ē παὶ εν ān, as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him.* *Ei tis Σωκράτει περὶ τοῦ ἀντιλέγοι, ēπὶ τὴν ὑπόθεσιν ē πανῆγεν ἀν πάντα τὸν λόγον.*

REM. 3. With the Ind. of the historical tenses, *ān* is commonly omitted in the conclusion with expressions which denote the idea of *necessity, duty, justice, possibility, freedom, inclination*, thus, e. g. with *χρῆν, ἔδει, ὥφελον*, with verbal adjectives in -*τέος*, *προσῆκε(ν)*, *καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, καλῶς εἰχε(ν), ἔξην, ἐβουλόμην*; e. g. *Ei αἰσχρόν τι ἔμελλον ἐργάσασθαι, θύνατον ἀντ' αὐτοῦ προαιρετέον ἦν, mors praeferenda erat.* What is here expressed *absolutely* by the Greek, is expressed with an *implied condition* in English, e. g. *εἰκὸς ἦν, it would be just, αἰσχρὸν ἦν, it would be shameful.*

REM. 4. The protasis is often omitted, and then the Opt. with *ān* stands without any conditional clause; yet the protasis is contained in an adjective-sentence, or in a participle, or in some word of the sentence which may be expanded into a conditional protasis, e. g. in the adverb *οὐτως*, in a preposition, or it is indicated in what precedes or follows. *Ος ταῦτα λέγοι (= ei tis taῦta λέγοι), ἀμαρτάνοι ān, whoever (if any one) should say this, would err. Ταῦτα λέξας (= ei σὺ λέξας), ἀμαρτάνοις ān. Οὐτω (= ei οὐτω ποιήσας) γ' ἄν ἀμαρτάνοις.* Very often, however, the protasis is actually wanting, particularly where it can be easily supplied, e. g. by such phrases as, *when one wishes, if it is allowed, if I can, if circumstances favor*; e. g. *βούλοιμην ἄν* (scil. *ei δυναίμην*).

CIV. Exercises on § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue to Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much (*πολυμαθῆ εἶναι*). For all men death is (the) boundary of life, even though one shut (*aor. part.*) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more, but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (*aor.*) that thou wert ungrateful towards thy (= the) parents, no one would believe that he would be repaid (= receive back a favor), if (*part.*) he did thee a favor (*aor.*). The whole time would fail (*aor.*) us, if we should enumerate all the deeds of Hercules. If we should banish (*aor.*) from life the love of fame, what then would become (*aor.*) of virtue (= what would the good become to us), or who would strive to do (*aor.*) anything illustrious? If thou shouldst be ready to take hold (*aor.*) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (*plur.*), if it were seen by the eyes. Said Alexander: If I were not Alexander, I would be Diogenes. If Socrates had not himself been

(*impf.*) very temperate, how would he have made (*aor.*) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (*aor.*) Cyrus, when (*part.*) he had given a command (*προστάττειν, aor.*), in no case (= to no one) did he ever leave (*aor.*) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to (*μέλλω*) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, *neut.*).

§ 186. *Adverbial Sentences denoting Consequence or Effect.*

1. Adverbial sentences of consequence or effect, are introduced by the conjunction *ως τε* (more seldom *ως*). On the use of the modes the following is to be observed:

(a) The Ind. is used, when the consequence or effect is to be represented as a *fact*, something *actually accomplished*; the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely *conceived*, not actually accomplished, but merely as *possible* or *aimed at*, or as the *condition* of the affirmation in the principal clause (*on condition that, supposing that*).

**Αργος ἀνδρῶν ἐχηρώθη οὗτως, ως τε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρύγματα, Argos was left so destitute of men, that the slaves had all their effects.* *Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν οὗτως, ως τε πάννυ μικρὰ κεκτημένος πάννυ βαδίως ἔχειν ὑρκοῦντα, Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency* (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

REM. 1. If the Inf. after *ως τε* has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).

REM. 2. Instead of *ως τε* with an Inf., a relative, particularly *οἷος, δοσος*, is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clause, though sometimes the demonstrative is to be supplied; e. g. *τοιοῦτος δὲ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτιννύναι τῶν πολιτῶν, Stasippus was such, as not to desire to put many of the citizens to death.*

(b) The Opt. with *ἂν* is used, when the consequence or effect is to be represented as a *contingent conjecture, supposition or assumption* (§ 153, 2, c.).

(c) Finally, the Ind. of the historical tenses with *ἂν*, or the Inf. with *ἂν* is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 153, 2, a. (α) and d.].

Τοξικὴν καὶ ιατρικὴν καὶ μαντικὴν Ἀπόλλων ὑνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὡς τε καὶ οὗτος Ἐρωτος ἢν εἴη μαθητής, Apollo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros. Πάντες οἱ πολῖται πολεμικὰ ὅπλα κατεσκεύαζον, ὡς τε τὴν πόλιν ὄντως ἡ γῆ σω ἢν πολέμου ἔργαστηριον εἶναι (sc. εἰ εἰδεῖς), all the citizens were preparing weapons of war, so that you would think that the city was actually a manufactory for war. Οἱ θεοὶ οὖτω μοι ἐν τοῖς ἱεροῖς ἐσήμηναν, ὡς τε καὶ ἰδιώτην ἢν γνῶναι, ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ, so that even a private man (if he had been present) might have perceived.

REM. 3. Instead of *ὡς τε* with the Inf., signifying *ea conditione, ut, or ita, ut,* (*on the condition that*), *ἐφ’ ως τε* also, either with the Ind. Fut. or with the Inf., is used; e. g. 'Επὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, *ἐφ’ ως τε ὑπ’ οὐδενὸς ὑμῶν ἀρξομαί, I will give up all claim to the government on this condition, that I shall be ruled by no one of you.*

REM. 4. 'Ως is used with the Inf. in independent or parenthetic clauses; e. g. *ώς εἰπεῖν, so to speak; ώς γέ μοι δοκεῖν, as it seems to me; ώς* is also often omitted in such clauses; e. g. *οὐ πολλῷ λόγῳ εἰπεῖν, to speak briefly.*

d. Adverbial Sentences denoting Comparison.

2. Comparative adverbial sentences of *manner* and *way*, are introduced by the relative adverbs, *ώς*, *ώς τε*, *ώς περ*, *ὅπως*, *as*. The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).

3. Comparative adverbial sentences of *quantity* or *degree*, are introduced by the relative *ὅσῳ* (*ὅσον*), and with this the demonstrative *τοσούτῳ* (*τοσοῦτον*) in the principal clause corresponds; these are translated *so much — as*, but with a comparative or superlative, by *the — the*.

Τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἀκοντεῖς τοῖς δεσπόταις ὑπηρετοῦσιν, we ought to differ so far from slaves, as slaves unwillingly obey their masters. "Οσῳ (ὅσον) σοφώτερός τις ἐστι, τοσούτῳ (τοσοῦτον) σωφρονέστερός ἐστιν, the wiser any one is, the more discreet will he be. "Οσῳ (ὅσον) σοφώτατός τις ἐστι, τοσούτῳ (τοσοῦτον) σωφρονέστατός ἐστιν.

CV. Exercises on § 186.

Cyrus had soon killed off (*ἀναλίσκω*) the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged (*δεῖ, w. acc. and inf.*) to go back so far while fighting, that (during) the whole day they went (*διέρχεσθαι*) not more than twenty-five stadia, and (*ἄλλα*) came into the villages in the evening. In process of time (*ώς προῆγεν ὁ χρόνος*), Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompence who (§ 148, 6) gives away (aor.) something from his own (store, plur.).

and does (*aor.*) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever (*διπή ἄν*) you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of (*λέγειν*) it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (*aor.*) the city so that the Greeks could not escape from it unobserved (*λαυθάνειν, aor.*). The intestines of the sick burned (*καιεσθαι*) so, that they would very gladly have plunged themselves in cold water.

§ 187. *Interrogative Sentences.*

1. Questions are either independent of a preceding sentence or dependent upon it; e. g. *Is the friend come?* and *I do not know whether the friend has come.* The first is called a *direct question*, the last, an *indirect*. Both may consist either of one member, or of two or more members; e. g. *Is the friend come, or is he not come?* *Knowest thou not whether he is coming, or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions; e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, *τίς*, *ποῖος*, *πόσος*, or such interrogative adverbs as *πότερος*, *πῶς*, *πῇ*, *ποῦ*, *πόθι*, *πόθεν*; e. g. *τίς ταῦτα ἐποίησεν*;—the *predicative* questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, *ἄρα*; e. g. *ἄρα ταῦτα ἐποίησας*;

REM. 1. Predicative questions are frequently indicated by the mere tone and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. *οὐκ ἔθέλεις λέμαι, do you not wish to go?*

3. On the use of the interrogatives, the following is to be observed:

(1) 'H, commonly in connection with other particles, implies an *assertion*, *assermentation*, since it supposes that that in regard to which the question is asked, actually exists, e. g. *ἡ οὐτοι πολέμοι εἰσιν, are these enemies?* *ἡ πον, num forte, truly? indeed?* when the inquirer expects a negative answer; e. g. *ἡ ποντεόλυμηκ' ἔργον αἰσχιστον τόδε, has Jason indeed dared this thing?* *ἡ γάρ, is it*

not so, is it not true? e. g. ἢ γάρ, ω 'Ιππία, έάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ, will you not answer, if Socrates asks you?

(2) 'Αρα is properly used with questions of *doubt, uncertainty and wonder*, but often, also, with a degree of modesty with questions wholly *definite*; e. g. ἀροτρίδι τινας, οἱ ἀνωφελεῖς δύντες ὀφελίμους δύνανται φίλους ποιεῖσθαι, do you know any persons destitute of all recommendation, who are able to acquire valuable friends? (to which a negative answer is expected).

(3) Οὐ or μή is joined with ἄρα, according as the inquirer expects either an *affirmative* or *negative* answer; e. g. 'Αρ' οὐκ ἔστιν ἀσθενῆς; nonne aegrotat? (he is not sick, is he?) Ans. Aegrotat. 'Αρα μὴ ἔστιν ἀσθενῆς; numnam aegrotat? (he is not sick, is he?) Ans. Non aegrotat.

(4) Μή always expresses *apprehension* or *anxiety* on the part of the inquirer, and hence expects a negative answer; e. g. 'Αλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἔγωγ', ἔφη, do you not wish to become an architect? by no means, said he. 'Αλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γεωμέτρης, ἔφη, κ. τ. 2.

(5) Μῶν (arising from the interrogative μή and οὖν), corresponds in all respects with the Lat. *num*, and hence always requires a *negative* answer; e. g. μῶν τετόλμηκας ταῦτα δρᾶσαι, you have not dared to do these things, have you? For the sake of perspicuity, the particles οὖν and μή—μῶν οὖν, μῶν μή—are often joined with it; e. g. μῶν οὖν τετόλμηκας—;—or μῶν μὴ τετόλμηκας—;—but when the negative οὐ is joined with μῶν, the question is *affirmative* (*nonne*); e. g. μῶν οὐ τετόλμηκας—; nonne ausus es—?

(6) Οὐ, *non, nonne?* and οὐκ οὖν, *non or nonne ergo?* with the collateral idea of conclusion from what precedes, always denote *affirmative* questions; e. g. οὐκ οὖν γέλως ἡδιστος εἰς ἔχθρον γελᾶν, is it not then the sweetest laughter to laugh at one's enemies?

(7) Εἰτα and ἐπειτα are used in questions expressing *indignation, astonishment and irony*, and denote opposition or contrast, *and yet*, since an unexpected conclusion has been drawn from what precedes; e. g. ἐπειτ' οὐκ οἴει φροντίζειν θεοὺς ἀνθρώπων, and yet do you not suppose that the gods care for men?

(8) Direct double questions are introduced:

a. By πότερον (πότερα) — ἢ, *utrum — an;* e. g. πότερον οὗτοι ἴδρισται εἰσιν, η φιλόξενοι, are they insolent, or hospitable? (πότερον in the first member is sometimes omitted); b. by 'Αρα — ἢ, *ne — an;* c. by Μή — ἢ, *whether not — or;* d. by 'Αλλο τι ἢ (instead of ἄλλο τι γένοιτ' ἄν, ἵ) and ἄλλο τι, *nonne;* e. g. ἄλλο τι η λείπεται τὸ ἐντεῦθεν ἐμοὶ κινδύνων δέ μέγιστος, nonne relinquitur mihi—? is not the greatest of the dangers left to me? 'Αλλο τι οὖν οἴγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος, therefore, do not those fond of gain, love gain?

(9) Single indirect questions are introduced:

a. By the interrogative pronouns δεῖτις, δποῖος, δπόσος, δπότερος, δπως, δπον, δπη, δπότε, etc. (§ 62, Rem. 1.); e. g. οὐκ οἶδα, δεῖτις ἔστιν — οὐκ οἶδα, δπως τὸ πρᾶγμα ἐπραξειν.

REM. 2. But often the direct interrogatives τίς, ποῖος, πῶς, etc., take the place of the indirect question, the indirect question then assuming the character of the direct; e. g. οὐκ οἶδα, τίς ταῦτα ἐπραξεν (instead of δεῖτις).

b. Εἰ, *whether*, like ἢ, is properly used only in double questions, and denotes

a wavering between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* is used after verbs of *reflecting, deliberating, inquiring, asking, trying, knowing, saying*: δρᾶν, σκοπεῖν, σκοπεῖσθαι, εἰδέναι, φοβεῖσθαι, etc.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φρύζειν, etc.; e. g. σκέψαι, εἰ δὲ Ἐλλήνων νόμος κύλλιον ἔχει, consider whether the Greek custom is not better. Also *ἔν* with the Subj. is used in such questions, when things expected and yet to be proved, are spoken of; e. g. σκέψαι, έὰν τόδε σοι μᾶλλον ὑρέσκη, consider whether this would please you better.

c. Μή, as in direct questions, *whether not*, is used after expressions of *reflecting, considering, inquiring, asking*, as well as after those of *anxiety and fear*, which also have the idea of reflection. In English, this *μή* after verbs of fear and anxiety is translated by *that*; e. g. ὅρα, μὴ τοῦτο οὕτως ἔχει, see, whether this is not so. Φροντίζω, μὴ κράτιστον ἡ μοι σιγᾶν, I am considering whether it is not best for me to be silent.

(10) An indirect double question is introduced by, (a) πότερον (*πότερα*) — *ἢ*; e. g. οὐκ οἶδα, πότερον ζῆ *ἢ* τέθνηκεν; (b) *εἰ* — *ἢ*, the same as πότερον — *ἢ*, yet with this difference, that *εἰ* — *ἢ* expresses uncertainty and choice; (c) *εἴτε* — *εἴτε*, in the same signification as *εἰ* — *ἢ*, except that by *εἴτε* — *εἴτε*, the corresponding relation of the two members is denoted, and the indecision of the speaker between two possibilities is made more prominent; e. g. καὶ δείξεις τάχα, εἴ τ' εὐγενῆς πέφυκας, εἴ τ' ἐσθλῶν κακή.

REM. 3. On the use of the modes the following is to be observed: The Ind. is used in direct and indirect questions; the Subj. and Opt. are used in *doubtful* questions, and differ only as they are affected by the tense of the verb in the principal sentence; e. g. οὐκ ἔχω, ὅποι τράπωμαι and οὐκ εἰχον, ὅποι τραποίμην [§ 153, 1, b. (a)]. On the Ind. and Opt. of the historical tenses with *ἄν*, see § 153, 2, a. (a) and c.

REM. 4. The answer is expressed:

a. By the repetition of the interrogative word; e. g. 'Ορᾶς με, δέσποιν', ως ἔχω, τὸν ἄθλιον; Ans. 'Ορῶ. In a negative answer, a negative is joined with the interrogative word; e. g. Οἰσθ' οὖν βροτοῖς δὲ καθέστηκεν νόμος; Ans. Οὐκ οἶδα.

b. By φημί, φήμ' ἐγώ, ἐγωγε; negative, οὐ φημί, οὐκ ἐγωγε, οὐ.

c. Very frequently by γέ, quidem, utique, assuredly, certainly, which denotes that the answer completes the thought contained in the question, extends it further, continues and strengthens it, or by an additional clause, limits and corrects it. Also by γάρ, though still stronger.

d. By ναί, νὴ τὸν Δία, πάντα, κάρτα, εὖ γε, and the like.

§ 188. *Oblique or Indirect Discourse.*

1. The words or thoughts of a person,—whether this be a third or second person, or the speaker himself—may be repeated again, either without change, in precisely the same form as they were at first stated by the person who uttered them,—then the discourse or thought quoted is independent of the representation of the narrator,

and is called *direct* (*oratio recta*) ; e. g. *I thought, "all men are mortal,"—he announced to me, "peace has been concluded,"*—and without a preceding verb, *all men are mortal* ;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (*verbum sentiendi* or *declarandi*) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called *indirect* or *oblique* discourse (*oratio obliqua*) ; e. g. *he announced, that peace was concluded.*

I will make peace with the enemy.—*Oratio recta.*

He said that he would make peace with the enemy.—*Oratio obliqua.*

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. *γάρ*, *οὐν*, *καίτοι*, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by *ὅτι* and *ώς* with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1) ; e. g. *ἐπίγγειλε τὸν πολεμίον αὐτοφυγεῖν*—*ὅτι οἱ πολέμιοι αὐτοφύγοι εἰναι* or *αὐτοφυγοί τοὺς πολεμίους αὐτοφυγόντας*—or, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. *ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις*, *he commanded the soldiers to attack the enemy* ; in *oratio recta* this would be expressed by the Imp. *ἐπιθεσθε.*

Ἡδομαι, ὡς Κλέαρχε, ἀκούων σου φρονίμους λόγους (*oratio recta*), *I am pleased, Clearchus, to hear you make these sensible remarks.* *Τισσαφέρνης ἔλεξεν, ὅτι ἦδοιτο ἀκούων Κλεύρχου φρονίμους λόγους*, *Tissaphernes said that he was pleased to hear Clearchus, etc.*

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the *Opt.*, in the place of the *Ind.* and *Subj.*, when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. *ἐὰν τοῦτο λέγης, ἀμαρτήσῃ*, in *oratio obliqua* becomes *ἔλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι.* *Τελευτῶν ἔλεγεν, ὅσα ὑγαθὰ Κῦρος Πέρσας πεποιήκοι* (*fecisset*), *he finally mentioned what advantages C. had conferred on the Persians.* *Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσατο, ἕως ἔλθοιεν,* *οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ὀφειθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἐλληνίδας*, *Tissaphernes took an oath to Agesilaus, if*

he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θυητός ἐστιν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λέγω, τὸν ἄνθρωπον θυητὸν εἶναι.

'Αεὶ ἐπεμέλειτο ὁ Κῦρος, δπότε συσκηνοῖεν, δπως εὐχαριστότατοι λόγοι ἐμβλήσθησονται, Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented. 'Εδοξε τῷ δῆμῳ τριάκοντα ἑλέσθαι, οἱ τοὺς πατρίους νόμους συγγράψονται, καθ' οὓς πολιτεύσονται, the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government. 'Ορκίοις μεγύλοις κατείχοντο Ἀθηναῖοι, δέκα ἔτη χρήσεσθαι νόμους, οὓς ἀν αὐτοῖς Σόλων θῆται. Τοὺς ιππέας ἐκέλευσε Κῦρος φυλάττειν τοὺς ἀγάγοντας, ἐως ἡντιστησθεῖν.

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Σκίθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰσβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.

A P P E N D I X.

H O M E R I C D I A L E C T.

§ 189. Introductory Remarks on the Hexameter.

1. The measure of the Homeric verse is *Hexameter*, which consists of six portions, called *feet*. Each of these feet is a *Dactyl* or *Spondee*. A dactyl consists of one long and two short syllables ('- ..), a spondee of two long ('-'). The first four feet of an Hexameter verse may be either dactyls or spondees; the fifth is usually a dactyl, and the sixth a spondee or trochee ('-). The following is the scheme:

$\acute{\text{U}}$	$\acute{\text{U}}$	$\acute{\text{U}}$	$\acute{\text{U}}$	$\acute{\text{U}}$	$\acute{\text{U}}$
Ἄνδρα μοι	ἔννεπε,	Μοῦσα, πο	λύτροπον,	δς μάλα	πολλὰ

$\pi\lambda\gamma\chi\theta\eta, \acute{\epsilon}$ $\pi\epsilon\iota\Tau\tau\acute{o}\iota$ $\eta\varsigma$ ie $\rho\delta\nu\pi\tau\omega\acute{l}\iota$ $\epsilon\vartheta\rho\omega\acute{\epsilon}$ $\pi\epsilon\sigma\epsilon\omega\acute{\nu}$.

2. The first syllable of the dactyl and also of the spondee, is pronounced with a stress or elevation of voice, which is called the *Arsis*; the short syllables following the Arsis, or the long one, if the foot be a spondee, are pronounced with a depression of voice, which is called the *Thesis*. The Arsis is marked in the scheme by the sign ($\acute{\text{U}}$).

REMARK. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a *spondaic verse*. A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one Caesura, which is occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several caesuras in an Hexameter.

χωόμενον | κατὰ θρημόν | ἔυξώνοιο | γυναικός.

In this line the ending of the foot and of the word coincide only in the word κατά. In a dactyl the word may end with a long syllable in the arsis ($\acute{\text{U}} | \text{uu}$), or with the first short in the thesis ($\acute{\text{U}} \text{u} | \text{u}$). In the former case, the caesura is called *mASCULINE*, in the latter, *fEMININE*. The principal caesuras are the following:

(a) The most usual and most emphatic caesura is the *mASCULINE* after the arsis of the third foot; e. g.

$\acute{\text{U}} \text{u u} | \acute{\text{U}} \text{uu} | \acute{\text{U}} \text{u u} | \acute{\text{U}} \text{uu} | \acute{\text{U}} \text{u u} | \acute{\text{U}} -$
ἀλλ' δ μὲν Αἰθίοπας || μετεκίαθε τηλόθ' ἐοντας.

(b) Often also a less emphatic feminine caesura occurs in the thesis of the third foot; e. g.

$\acute{\text{U}} \text{u u} | \acute{\text{U}} \text{uu} | \acute{\text{U}} \text{u u} | \acute{\text{U}} \text{uu} | \acute{\text{U}} \text{u u} | \acute{\text{U}} -$
ἄνδρα μοι ἔννεπε, Μοῦσα, || πολύτροπον, δς μάλα πολλά.

(c) A third caesura is the masculine after the arsis of the fourth foot; this is usually preceded by a masculine caesura in the second foot; e. g.

$\acute{\text{U}} \text{u u} | \acute{\text{U}} - \acute{\text{U}} | \acute{\text{U}} - \acute{\text{U}} | \acute{\text{U}} - \acute{\text{U}} | \acute{\text{U}} \text{u u} | \acute{\text{U}} -$
ἀρνύμενος || ἦν τε ψυχὴν || καὶ νύστον ἐταίρων.

4. Beside these principal caesuras there are still other subordinate ones.

5. Beside the caesura, the Diaeresis (*διαίρεσις*) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diaereses: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.

- (a) ἥσθιον · | αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἥμαρ
- (b) ἀλλ' δτε δὴ ἔτος | ἡλιθε, περιπλομένων ἐνιαυτῶν
- (c) ἔννημαρ μὲν ἄννα στρατὸν | ὥχετο κῆλα θεοῖο
- (d) ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, | δς μάλα πολλά.

§ 190. *Quantity* (Comp. § 9).

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the vowels ε or ο, followed by another vowel or a single consonant, is short by nature; e. g. τέκνος, θεός, βόη.

2. A syllable which has the vowel η or ω, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature; e. g. ἥρως, οὐρανός; ἄκων (instead of ἀέκων), ἐτίμα (from ἐτίμας), πᾶς, σῖτος, ψῦχος, νῦν.

3. A syllable which has a doubtful vowel, α, ι, υ, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g. ἀειδοντες, δαιμονίη, φῦή, μάχη, φίλος, ἀργυρεος.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. ἱκέσθαι, ἐκατόμβη, δέξασθαι, ἔχθιστος, φύλλον.

Exceptions to No. 3.

(a) α of nouns of the first Dec., which have the Gen. in -ας, is long in all the Cases in which it occurs; e. g. ἡμέρα, φιλία, -ας, -ᾶ, -ᾶν, etc.

(b) α in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing. λέαινα, Dual λεαίνα.

(c) α is long in the Gen. Sing. in -αο and Gen. Pl. in -άων; e. g. Ἀτρείδαο, ἀγοράων.

(d) the ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl.; e. g. Nom. ταμίας, Gen. σκίας, Acc. Pl. δόξας.

(e) α of masculine and feminine participles in -ας is long; so also other words in -ας where ντ or ν have been dropped; e. g. ἀκούσας (ἀκουσαντς), ἀκούσασα, ιστάς, βάς; γίγας (γιγαντς), μέλας (μελανς).

(f) α in the third Pers. Pl. Perf. Ind. Act.; e. g. τετύφασι.

(g) υ is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -υμι, also in the masculine and feminine Sing. of the participle; e. g. δεικνῦμι, ἐδείκνυν, δεικνύς, δεικνύσα.—Other exceptions may be learned by observation.

5. In Homer, a mute and liquid commonly make a syllable long by position.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the next word begins with a consonant; e. g. καὶ κύθι | σὸν Τρῶ | ας; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid; e. g. ἀδμή | την, ἦν | οὐπων | πὸ ξυγδν | ἥγαγεν | ἀνήρ. A mute and liquid, in this case, always makes the syllable in the arsis long, while the syllable in the thesis may be either long or short, according to the necessities of the verse; e. g. μή μοι | δῶρ' ἔρα | τὰ πρόφε | ρε χρυ | σέης Ἀφρο | δίτης; on the contrary, in the thesis, αὐτὰρ δ (ο) | πλησίον | ἔστη | κει.

7. A long vowel or diphthong at the end of a word, is usually made short in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. ἡμένη | ἐν βέν | θεσσιν; — νίες, δ | μὲν Κτεύ | τον, δ' ἄρ' | Εύρυτον | Ἀκτορί | ωνος; — αὐτὰρ δ | ἔγνω | ἥσιν ἐ | νὶ φρεσὶ | φώνη | σέν τε (ἥσιν = Φῆσιν).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. ἐπειή (υυ-), ἔμπαιος (-υυ-), ολος (υυ-), Βέβληαι.

9. The arsis can make a short syllable long, both at the beginning of a word, e. g. ὁσπίδος | ἀκάμα | τον πῦρ, and also at the end,—in which case it is generally followed by a liquid, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. καὶ πεδί | ἀ λω | τεῦντα; — θυγατέ | ρα ἥν (= Φήν).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. ὑπο | δέξι | η.

§ 191. *Hiatus.*

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ' Οὖν | σῆι, or in the thesis, in which case the long vowel or diphthong is short; e. g. οἴκοι ἔ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παιδὶ ἄμνυνεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἄνα, εἰ μέμονάς γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third foot of the verse; e. g. κεινὴ | δὲ τρυφύ | λεια || ἄμ' | ἐσπετο | χειρὶ πα | χείη;
- (e) In the diaeresis (§ 189, 5) after the first and fourth foot of the verse; e. g. ἔγχεϊ | Ιδομενῆος; — πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι | οὐλον Όνειρον;
- (f) When the first word has the apostrophe; e. g. δένδρε' ἔθαλλεν;
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

§ 192. *The Homeric Dialect.*

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

§ 193. *Digamma or Labial Breathing F.*

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form *F*, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial *β*, e. g. *βία*, arising from *Fίς* (later *ἰς*), *vis*; in some instances, it was softened into the vowel *v*, and after other vowels coalesced with these and formed the diphthongs *av*, *ev*, *ηv*, *ov*, *wv*, e. g. *ναῦς* instead of *νάϜς*, *navis*, *βοῦς* (*βόϜς*), *bōvs*, *bōs*, Gen. *bō-vis*; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before *ρ*, it was not indicated by any character; e. g. *Fίς*, *vis*, *ἴς*; *εἰλέω*, *volvo*, *δϜις*, *ovis*, *Frόδον*, *ρόδον*; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper*; e. g. *ξσπερος*, *vesperus*, *ξν̄μι*, *vestio*.

3. In the Homeric poems, the character denoting the breathing *F*, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. *ἄγνιμι*, *ἀνδάνω*, *ἔαρ* (*ver*), the forms of *'ΕΙΔΩ* (*video*), *ἔοικα*, *είμα* (*vestimentum*), *ἔρνιμι* (*restio*), *είπεῖν*, *ἔκηλος*, *ἔος* and *ὅς* (*suus*), *οὐ* (*sui*), *ἔσπερος* (*vesperus*), *οίκος* (*vicus*), *οἴρος* (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. *πρὸ δέθεν* (= *πρὸ Fέθεν*); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. *λίπεν δέ έ* (= *δέ Fε*), instead of *δ' έ*; (c) the *ν ἐφελκυστικόν* is wanting before words which have the digamma; e. g. *δαιέ οι* (= *δαιέ Foi*), instead of *δαιέν οι*; (d) *ού* instead of *ούκ* is found before the digamma; e. g. *ἐπεὶ οῦ ἐθέν έστι χερείων* (= *οῦ Fεθεν*), instead of *οὔχ έθεν*; (e) in compounds neither elision nor crasis takes place; e. g. *διαειπέμεν* (= *διαFειπέμεν*), instead of *διειπέμεν*, *ἀγῆς*, instead of *ἀϜαγῆς*; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. *κύλλετ τε στίλβων καὶ είμασι* (= *καὶ Fείμασι*).

§ 194. *Change of Vowels.*

Contraction.—Diaeresis.—Crasis.—Synizesis.—Apocope.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. *ἄέκων* and *ἄκων*. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of *οη* into *ω* takes place in the verbs *βοᾶν*, *to cry*, and *νοεῖν*, *to think*; e. g. *βώσας*, instead of *βοήσας*, *ἄγνώσα-σκεν*, instead of *ἄγνοήσασκεν*; so also, *δγδώκοντα*, instead of *δγδόηκοντα*.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. πάϊς, ἀὐτμή, *breath* (from ὥσω), ἔτσκω, ἐϋκτίμενος, δῖς (ὅψις, ovis), δῖομαι (comp. opinor).

3. The use of crasis is limited to a few cases, particularly: κάγώ, τύλλα, ούμός, ούνεκα, ὡριστος, ωύτός, instead of καὶ ἐγώ, τὰ ἄλλα, δέ ἐμός, δέ ὡριστος, δέ αύτός.

4. Synizesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a) In the middle of words, most frequently in the following combination of vowels: εα, εᾳ, εαι, εας; εο, εοι, εου; εω, εῳ; e. g. στήθεα, ἡμέας, θεοί, χρυσέοις, τεθνεῶτι; much more seldom in αε, ια, ιαι, ιη, ιῃ, ιο; e. g. ἀεθλεύων, πόλιας, πόλιος; οο only in δγδοον; νοι only in δακρύσισι; ηι in δηίοιο, δηίων, δηίοισι, ιια;

(b) Between two words in the following combination of vowels: η̄ a, η̄ ε, η̄ η, η̄ ει, η̄ ου, η̄ οι; ει ου; ω̄ a, ω̄ ου; the first word is one of the following: ḡ, ḫ, δḡ, μḡ and ἐπεί, or a word with the inflection-endings η, φ; e. g. ḡ ού, δḡ ἀφνειότατος, μḡ ἄλλοι, εἰλαπίνη ḡὲ γύμος, ἀσβέστω ούδ' ούον.

5. Elision (§ 6, 3) occurs very frequently, namely:

- (a) The α in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending -σα; e. g. ἀλειψ' ἐμέ; usually in the particle ἄρα;
- (b) The ε in the personal pronouns ἐμέ, με, σέ, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. δέ, τέ, τότε, etc. (but never in ίδέ);
- (c) The ι in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. χαιρε δὲ τῷ ὅρνιθ' Ὀδυσεύς; in ἄμμι, ὑμμι and σφι; in adverbs of place in -θι, except those derived from substantives; in εἴκοσι; finally, in all the endings of the verb;
- (d) The ο in ἀπό and ὑπό (but never in πρό), in δύο, in Neut. pronouns (except τό), and in all endings of the verb;
- (e) αι in the endings of the verb, μαι, ται, σθαι;
- (f) οι in μοι, to me, and in the particle τοι.

6. Apocope (ἀποκοπή), i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions ἀνά, κατά, παρά, seldom in ἀπό and ὑπό, and in the conjunction ἄρα.—Αν before β, π, φ, μ, is changed into ἄμ (§ 8, 4); e. g. ἄμ βωμοῖσι, ἄμ πέλαγος, ἄμ φόνον, ἄμμενω; κάτη assimilates its τ to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. κὰδ δύναμιν, κὰκ κεφαλῆς, κὰγ γόνυ, κὰπ φάλαρα; examples of ἀπό and ὑπό are ἀππέμψει, ὑββάλλειν, instead of ἀπέμψει, ὑποβάλλειν.

§ 195. Change of Consonants.

1. Δ and Θ remain before μ (contrary to § 8, 2); e. g. ίδμεν, κεκορυθμένος, instead of ίσμεν, κεκορυσμένος.

2. The metathesis of ρ with a preceding vowel, occurs not unfrequently; e. g. *κραδίη*, instead of *καρδία*, *heart*, *κύρτερος* and *κράτερος*, *βάρδιστος* (from *βραδύς*); also in the second Aor.: *ἔπραθον*, *ἔδραθον*, *ἔδρακον* (from *πέρθω*, *δαρθύνω*, *δέρκομαι*).

3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:

- (a) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g. *ἔλλαβον*, *ἔμμαθον*, *ἔννεον*, *ἔσσενα*;
- (b) In composition, also, the liquids and σ are doubled; e. g. *νεόλλουτος* (from *νέος* and *λοίω*);
- (c) The σ in the inflection of the Dat. in $\sigma\iota$, and of the Fut. and Aor.; e. g. *νέκυσσιν*, *φρύσσομαι*, *κάλεσσα*;
- (d) The σ in the middle of several words; e. g. *ὅσσον*, *τόσσον*, *ὑπίσσω*, etc.

Of the mutes, π is doubled in the interrogatives which begin with $\delta\pi$; e. g. *δππως*, etc.;— κ in *πέλεκκον*, *πελεκκάω*;— τ in *ὅττι*, *ὅττεο*, *ὅττεν*;— δ in *ἔδδεισε*, *ἀδδεές*, *ἄδδην*.

REMARK. The doubling of ρ , when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g. *ἔρεζον* (from *ρέζω*), *χρυσόρυτος*. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. *'Οδυσσεύς*, *'Αχιλεύς*, *φάρυγος*, instead of *'Οδυσσεύς*, *'Αχιλλεύς*, *φάρυγγος*.

DECLENSIONS.

§ 196. *Suffix φι(ν)*.

In addition to the marks for the Cases, the Homeric dialect has the suffix *φι(ν)*, which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

- I. Dec. only in the Sing.: *ἀγέληφι*, *ἀπὸ νευρῆφιν*;
- II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (-όφι): *θεόφιν* (for *θεῶν*), *of the gods*, *ἀπὸ δστεόφιν* (for *ἀστέων*), *of bones*.
- III. Dec. almost exclusively in the Pl.: *ὄρεσφι(ν)*, *upon the mountains*, *ἐκ στήθεσφι* (comp. § 44), *ναῦφι*.

§ 197. *First Declension.*

1. Instead of the long *a*, *η* is used through all the Cases of the Sing.; e. g. *Πηνελοπείης*, *Πηνελοπείη* from *Πηνελόπεια*, *φρητρή*, *Βορέης*, *Βορέη*, *Βορέην*.

Exceptions: *θεᾶς*, *goddess*, *-ᾶς*, *-ᾶ*, *-άν*; *Νανσικάδα*, *Φείδα*; *Αἰνείας*, *Ἐρμείας*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα*.

2. Substantives in *-εια* and *-οια*, derived from adjectives in *-ης* and *-ους*, and also some other feminines, change short *a* of the Attic dialect into *η*; e. g.

ἀληθείη, ἀναιδείη, εὐπλοίη, κνίσση, instead of ἀλήθεια, ἀναίδεια, εὐπλοία, κνίσση.

3. The Nom. Sing. of masculines, in a great number of words, have the ending -*ā* (like the Lat.), instead of -ης, according to the necessities of the verse; e. g. *Ιππότā*, *αιχμητā*, *μητίετα*, *εύρυοπα*. The Voc. retains in all these the ending -*ā*.

4. The Gen. Sing. of masculines has the following endings: -*ā o*, -*ω* (contracted from -*ao*) and -*εω*; the last ending -*εω* is always pronounced with synizesis, and in relation to the accent, *ω* is considered short (§ 30, Rem. 2); e. g. 'Ερμείας, Gen. 'Ερμείδο and 'Ερμείω; Βορέης, Gen. Βορέου and Βορέω; 'Ατρείδης, Gen. 'Ατρείδο and 'Ατρείδεω.

5. The Gen. Pl. of masculines and feminines, has the endings: -*άων*, -*ών* and -*έων* (*έων* is regularly pronounced with synizesis); e. g. *κλισιάων*, *κλισιῶν*, *πυλάων*, *πυλέων*.

6. The Dat. Pl.: -*ησι*(*v*), -*ης*, and -*αις* (only in *Θεᾶς* and *ἄκταις*); e. g. *κλισίησι*(*v*), *πέτρης πρὸς μεγάλησι*.

§ 198. Second Declension. (ι. η. ρ.)

1. Gen. Sing.: -*ον* and -*οιο*; e. g. *Ὥμον*, *Ὥμοιο* from *Ὥμος*, δ, shoulder.

2. Gen. and Dat. Dual: -*οιιν* (instead of -*οιι*); e. g. *Ὥμοιιν*.

3. Dat. Pl.: -*οισι*(*r*) and -*οις*; e. g. *Ὥμοισιν*, *Ὥμοις*.

4. Attic Declension. Gen. Sing.: -*ῶο*, instead of -*ω*; e. g. *Πηνελεῶο*, from *Πηνέλεως*. In γῆλως, sister-in-law, 'Αθως and Κῶς, the -*ως* produced by contraction, is resolved by *ο*; e. g. *γαλόως*, *Αθόως*, *Κόως*.

5. Contracted forms of the second Dec., occur but seldom, viz. *νοῦς*, *χειμύρρινς* and *χειμύρροις*, *Πάνθονς*, *Πάνθον*, *Πάνθω*. With those in -*εος*, -*εον*, Homer either lengthens the *ε* into *ει*, or employs synizesis, as the nature of the verse requires; e. g. *χρύσειος*.

§ 199. Third Declension.

+ 1. Dat. Pl.: -*σι*(*v*), -*σσι*(*r*), -*εσι*(*v*) and -*εσσι*(*v*). The endings -*εσι* and -*εσσι*, like the other Case-endings, are always appended to the pure stem; e. g. *κύν-εσσι* (from *κυών*, Gen. *κυν-ός*), *τεκύ-εσσι* (from *νέκυς*, *υ-ος*), *χείρ-εσσι*. In neuters, which have a radical *σ* in the Nom. (§ 42, 1. and § 44), this *σ* is dropped; e. g. *ἐπέ-εσσι* (instead of *ἐπέσ-εσσι*, from *τὸ ἐπος*, instead of *ἐπες*), *δεπά-εσσιν* (from *τὸ δέπας*); *ν* is dropped in stems ending in *αν*, *εν*, *ον* (§ 41); e. g. *βό-εσσι* (instead of *βό-εσσι*, *bov-ibus*), *ἰππή-εσσι*.—The ending -*σσι* is appended almost exclusively to stems, which end in a vowel; e. g. *νέκυ-εσσι* (from *νέκυς*, *υ-ος*).

+ 2. Gen. and Dat. Dual: -*οιιν* (as in Dec. II.); e. g. *ποδοῖν*.

+ 3. The Acc. Sing. of those in -*υς* sometimes has the ending -*α*; e. g. *εἰρέα* *πόντον*, *ἰχθύα*, *νέα*, instead of *εἰρύν*, *ἰχθύν*, *ναῦν*.

4. The words γέλως, *laughter*, *ἰδρώς*, *sweat*, and ἔρως, *love*, which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα, γέλω, instead of γέλωτι; *ἰδρῶ*, *ἰδρῶ*, instead of *ἰδρῶτα*, *ἰδρῶτι*; ἔρω, instead of ἔρωτι.

5. Those in *-ις*, Gen. *-ιδος*, especially proper names, often have the inflection *-ιος*, etc., and in the Dat. always; e. g. *μήνιος*, *Θέτιος*, *Θέτι*.

6. The neuter *οὐς*, *ώτος*, *ear* (§ 39), in Homer has the form *οὐας*, *οῦατος*, Pl. *οῦατα*; the neuters *στέαρ*, *fat*, *οὐθαρ*, *breast*, and *πεῖραρ*, *issue*, have *-ῦτος* in the Gen.: *στέατος*, *οῦθατα*, *πείρατα*, *πείρασι*. In the neuters *τέρας*, *κέρας* and *κρέας* (§ 39), the *τ* is dropped; e. g. *τέραα*, *-άων*, *-άεσσι*; Dat. *κέρᾳ*, Pl. *κέρα*, *κεράων*, *κερύεσσι* and *κέρασι*; Pl. *κρέα*, *κρεάων*, *κρεῶν* and *κρέασιν*.

7. In the words mentioned under § 36, Homer can either retain or omit *ε*, as the verse may require; e. g. *ἀνήρ*, *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc. (but only *ἀνδρῶν*, *ἀνδράσι* and *ἀνδρέσσι*); *γαστήρ*, *-έρος*, *-έρι* and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος* and *-ητρος*, *Δημητέρα*; *θυγάτηρ*, *θυγατέρος* and *θύγατρος*, etc., *θυγατέρεσσι*, but *θυγατρῶν*; *πατήρ* and *μῆτηρ*, *-έρος* and *-τρος*, etc.

8. The word *ἰχώρη*, *blood of the gods*, in the Acc. has *ἰχῶ*, instead of *ἰχώρα*, and *κυκεών*, *δ*, *mixed drink*, in the Acc. has *κυκεῶ* or *κυκειῶ*.

9. To § 41* belong *-ανς*, *-ενς*, *-ονς*. Of *γραῦς*, there occur in Homer only Nom. *γρηνᾶς*, *γρηνῖς*, Dat. *γρητὶ*, and the Voc. *γρηνῦ* and *γρηνῦ*. The word *βοῦς* does not admit contraction, thus: *βόες*, *βόας*; Dat. Pl. *βό-εσσι*, see No. 1.

10. § 41. In common nouns in *-εύς* and in the proper name *'Αχιλλεύς*, *η* is used instead of *ε*, in all the forms in which *ν* (F) of the stem is dropped; e. g. *βασιλεύς*, Voc. *-εῦ*, Dat. Pl. *-εῦσι* (except *ἀριστήεσσιν* for *ἀριστεύς*), but *βασιλῆος*, *-ῆι*, *-ῆα*, *-ῆες*, *-ῆας* (*α* in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: *'Οδυσσεύς*, *'Οδυσσῆος* and *'Οδυσῆς* and *'Οδυσσέος*, also *'Οδυσσεῦς* (contracted), *'Οδυσῆϊ* and *'Οδυσεῖ*, *'Οδυσσῆα* and *'Οδυσσέα*, also *'Οδυσῆ*; *Πηλεύς*, *Πηλῆος* and *-έος*, *-ῆι* and *-έι*, *-ῆα*; the others, as *'Ατρεύς*, *Τυδεύς*, generally retain *ε*, and contract *-εος* in the Gen. by synizesis, and sometimes *-εα* in the Acc. into *-η*, thus: *Τυδέος*, *-έῃ*, *-έα* and *-ῆ*.

11. § 42. *-ης* and *-ες*, Gen. *-εος*. The Gen. Sing. remains uncontracted; the Nom. Pl. is *-εες* and *-εις*; the Gen. Pl. remains uncontracted (except when the ending *-εων* is preceded by a vowel, in which case contraction takes place; e. g. *ζαχρηῶν* from *ζαχρηέων*, which is from *ζαχρηής*, *impetuous*), also the Acc. Pl. *-εας*. *'Αρης* is thus declined: *'Αρηος* and *-εος*, Dat. *'Αρηΐ*, *'Αρη*, *'Αρεΐ*, Acc. *'Αρη* and *'Αρην*; Voc. *'Αρες* and *'Αρες*.

12. § 42. Proper names in *-κλῆς* contract *εε* into *η*; e. g. *'Ηρακλέης*, *-κλῆος*, *-ῆι*, *-ῆα*, Voc. *'Ηράκλεις*; but adjectives in *-έης*, have both *ει* and *η*; e. g. *ἀκλεής*, *ἀκληεῖς*, *ἀγακλῆος*, but *ἐϋκλείας* (Acc. Pl.) from *ἐϋκλεής*, *ἐϋρρεής*, Gen. *ἐϋρρεῖος* from *ἐϋρρεής*. So the forms *δυσκλέη*, *ἴπερδέα*, instead of *-εέα*, occur.

13. § 43. *-ως*, Gen. *-ωος*. In Homer the contracted forms *ἥρω* Dat., and *Μίνω* Acc., occur. Of the words in *-ώς* and *-ω*, Gen. *-όος*, only *χρώς* and its compounds, are uncontracted: *χροός*, *χροΐ*, *χρόα*.

14. § 44. (a) *-ας*, Gen. *-αος*; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g. *γήραϊ* and *γήρᾳ*. But the Nom. and Acc. Pl., are always contracted; e. g. *δέπα*.—(b) *-ος*, Gen. *-εος*; according to the necessities of the verse, both the uncontracted and contracted forms

* These numbers refer to the sections in the first part of the Grammar.—TR.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract -εος into -ευς; e.g. Ἐρέβευς, θάρσευς,) Dat. θέρεϊ and θέρει, κύλλεϊ and κύλλει; Nom. and Acc. plurals in -εα, commonly remain uncontracted, but must be pronounced with synizesis; e.g. νείκεα, βέλεα.—In σπέος, κλέος, δέος, χρέος, ε is sometimes lengthened into ει, sometimes into η, thus: Gen. σπείους, Dat. σπήῃ, Acc. σπέος and σπεῖος, Gen. Pl. σπείων, Dual σπέσσι and σπήεσσι; χρέος and χρεῖος; κλέα and κλεῖα.

15. § 45. -ις, Gen. -ιος; -ος, Gen. -υος. The Dat. Sing. is contracted; e.g. ὄιζυϊ, πληθυϊ, νέκυι; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e.g. ίχθυς, instead of ίχθύας, δρῦς; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e.g. ίχθύες (dissyllable). The Dat. Pl. ends in -ίσσι and -ίεσσι (dissyllable); e.g. ίχθύσσιν and ίχθύεσσιν.

16. § 46. -ις and -ϊ, Gen. -ιος (Att. -εως); -ος and -υ, Gen. -υος (Att. -εως). (a) Words in -ις retain the ι of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl., e.g. πόλις, -ιος, -ϊ, Pl. -ιες, -ιων, -ισι, -ιας and -ις. The Dat. Sing. has also the endings -εϊ and -ει; e.g. πόσεϊ and πόσει, from πόσις; in some words the ι of the stem is changed into ε in other Cases also; e.g. ἐπύλξεις (Acc.), ἐπύλξεσιν, especially in πόλις, which, moreover, as the verse requires, can lengthen ε into η, thus: Gen. πόλιως, πόλεος and πόληος, etc., and in δϊς, οvis, Dat. Pl. δίεσσιν, οίεσιν, δεσιν.—(b) Words in -ος, which in the Attic Gen. end in -εως, have -εος, and in the Dat. Sing. both the uncontracted and contracted forms; e.g. εὐρεϊ, πήχει, πλατεϊ; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

§ 200. *Anomalous Words* (Comp. § 47).

1. Γόνυ (τὸ, knee) and δόρυ (τὸ, spear):

Sing.	γούνατος and γοννός	δούρατος and δουρός, δούρατι and δουρί
Pl. N.	γούνατα and γοῦνα	δούρατα and δουρα; Dual δοῦρε
G.	γούνων	δούρων
D.	γούνασι (-σσι) and γούνεσσι	δούρασι and δουρεσσι.

2. Κάρα (τὸ, head).

Sing. N. κάρη	Gen. κάρητος	καρήατος	κρατός	κράατος
	Dat. κάρητι	καρήατι	κρατί	κράατι
	Acc. κάρη (κράτα, <i>Masc.</i> , Od. 8, 92).			
Plur. N. κάρα		καρήατα (and κάρηνα)		
G. κράτων		(" καρήνων)		
D. κρασί				
A. κράατα		(" κάρηνα).		

3. Ναῦς (ἡ, ship):

Sing. N. νηῦς	Plur. νῆες and νέες
G. νηός and νεός	νηῶν and νεῶν
D. νηΐ	νηνσί, νήεσσι, νέεσσι
A. νῆα and νέα	νῆας and νέας.

4. Χείρ (ἡ, hand), Dat. χερί, Acc. χέρα, Dat. Pl. χείρεσσιν and χείρεσσιν.

§ 201. *Adjectives.*

1. The adjectives *βαθύς* and *ώκις* have sometimes the feminine form -έα or -έη: *βαθέης*, *βαθέην*, *ώκεα*. Some adjectives in -ίς are also of common gender; e. g. "Ηρη θῆλυς ἑοῦσα, ἡδὺς ἀϋτμή.

2. Adjectives in -ήεις, -ήεσσα, -ήεν often occur in the contracted form: -ής, -ήσσα, -ήν; e. g. *τιμῆς*; those in -όεις, -όεσσα, -όεν contract οε into εν; e. g. *πεδία λωτεῦντα*.

3. Πολύς (§ 48) is thus inflected:

Nom. Sing. *πολύς* and *πουλύς*; *πολύ*; and *πολλός*, *πολλόν*; Gen. *πολέος*; Acc. *πολύν* and *πουλύν*; — Nom. Pl. *πολέες* and *πολεῖς*; Gen. *πολέων*; Dat. *πολέσι*, *πολέσσι* and *πολέεσσι*; Acc. *πολέας* and *πολεῖς*.

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§ 202. *Comparison.*

1. The endings -ώτερος and -ώτατος are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. διζύρώτατος, κακοξεινώτερος. Adjectives in -ίς and -ρος, have the Comparative in -ίων and -ιστος, though sometimes also the regular form; e. g. γλυκύς, γλυκίων; βαθύς, βάθιστος; οἰκτρος οἰκτιστος and οἰκτρότατος.

2. Anomalous forms (§ 52).

ἀγαθός, Com. ἄρειων, λωΐων and λωΐτερος, Sup. κύρτιστος
 κακός, Com. κακώτερος, χειρότερος, χερείων, χερειότερος, Sup. ἥκιστος
 δλίγος, Com. δλίζων; — δηδιος, Com. δητερος, Sup. δηστος and δητατος
 βραδύς, Com. βράσσων, Sup. βάρδιστος; — μακρός, Com. μάσσων
 παχύς, Com. πάσσων.

§ 203. *Pronouns.*

1. Sing. Nom.	ἐγώ, before a vowel, ἐγών	σύ, τύνη	
Gen.	ἐμέο, ἐμεῦ, μεῦ (μεν)	σεό, σεῦ (σεν)	ξο, εῦ (εν)
	ἐμεῖο, ἐμέθεν	σεῖο, σέθεν, τεοῖο	ελο, έθεν
Dat.	ἐμοί, μοι	σοί, τοι, τεῖν	έοι, οι (οι)
Acc.	ἐμέ, με	σέ (σε)	ἔε, ἔ (έ), μιν
Dual Nom.	νῶι	σφῶιν, σφῶι, σφώ	
G. and D.	νῶιν	σφῶιν, σφῶν	σφωῖν (σφωῖν)
Acc.	νῶι and νώ	σφῶι and σφώ	σφωέ (σφωε)
Plur. Nom.	ἱμεῖς, ὄμμεις	ὑμεῖς, ὄμμεις	
Gen.	ἱμέων, ἱμείων	ὑμέων, ὄμείων	σφέων (σφεων), σφῶν (σφων), σφείων
Dat.	ἱμῖν, ἡμῖν, ὄμμι(ν)	ὑμῖν, ὄμμι(ν)	σφίσι(ν) [σφισι(ν)], σφί(ν) [σφι(ν)]
Acc.	ἱμέας, ἡμας, ὄμμε	ὑμέας, ὄμμε	σφέας (σφεας), σφᾶς (σφας), σφε.

2. The compound forms of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun αὐτός separately; e. g. ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἐ αὐτήν, οι αὐτῆς.

3. Possessive pronouns: τεός, -ή, -όν, instead of σός; ἐός, -ή, -όν and δς, ή,



δν, suus, -a, -um; ἀμός, -ή, -όν, instead of ἡμέτερος; νωίτερος, -ā, -ov, of us both, ὑμός, -ή, -όν, instead of ἡμέτερος; σφωίτερος, -ā, -ov, of you both; σφύς, -ή, -όν, instead of σφέτερος.

4. Demonstrative pronouns: *τοῖο* and *τεῦ*, instead of *τοῦ*; *τοὶ* and *ταῖ*, instead of *οι* and *αἱ*; *τύων*, instead of *τῶν*; *τοὶσι*, instead of *τοῖς*; *ταῖσι*, *τῆσι* and *τῆς*, instead of *ταῖς*;—οὐδὲ Dat. Pl. τοὶσδεσι and ταῖσδεσαι, instead of τοὶσδε.

5. Relative pronouns: *ὅ*, instead of *ὅς*; *οἴο*, *δου* instead of *οὐ*, *ἢς* instead of *ἥς*, *ἢτι* and *ἢς* instead of *αἷς*.

6. Indefinite and interrogative pronouns: (a) Gen. *τέο*, *τεῦ*, instead of *τινός*; Dat. *τέω*, *τῷ*, instead of *τινί*; Pl. *ἄσσα*, instead of *τινύ*; Gen. *τέων*, instead of *τινῶν*; Dat. *τέοισι*, instead of *τισί*;—(b) Gen. *τέο*, *τεῦ*, instead of *τίνος*.

(c) <i>δετις</i> : Sing. Nom. <i>δτις</i> , Neut. <i>δτι</i> , <i>δττι</i>	Plur. <i>δτινα</i>
Gen. <i>δτευ</i> , <i>δτεο</i> , <i>δττεο</i> , <i>δττευ</i>	<i>δτεων</i>
Dat. <i>δτεψ</i> , <i>δτψ</i>	<i>δτέοισι</i>
Acc. <i>δτινα</i> , Neut. <i>δτι</i> , <i>δττι</i>	<i>δτινας</i> , <i>δτινα</i> and <i>δσσα</i> .

§ 204. Numerals.

The collateral form of *μία* is *ἰα*, *ἶης*, *ἶη*, *ἶαν*, and of *ἐνί*, the form *ἰῶ*. *Δνο*, *δնω* are indeclinable; collateral forms of these are *δοιώ*, *δοιοί*, *δοιάι*, *δοιά*, etc. *Πίσυρες*, *-a*, instead of *τέσσαρες*, *-a*. *Δυώδεκα* and *δυοκαίδεκα* and *δώδεκα*. *Ἐείκοσι*, instead of *εἴκοσι*. *Ογδώκοντα* and *ἐννήκοντα*, instead of *ὸγδοήκ.*, *ἐνενήκ.* *Ἐννεάχιλοι* and *δεκάχιλοι*, instead of *ἐννακιςχίλιοι* and *μύριοι*. The endings *-άκοντα* and *-ακόσιοι* become *-ήκοντα*, *-ηκόσιοι*. Ordinals: *τρίτατος*, *τέτρατος*, *έβδόματος*, *όγδόστατος*, *ἐνατος* and *είνατος*.

THE VERB.

§ 205. Augment.—Reduplication.

1. The augment is prefixed or omitted, as the verse requires; e. g. *λῦσε*, *θέσαν*, *δρᾶτο*, *ἔλε*. In the Perf. the temporal augment is omitted only in single words; e. g. *ἄνωγα*.

2. Words which have the digamma, always take the syllabic augment; e. g. *ἀνδάνω*, *ἔνδον*; *εῖδομαι*, *ἔεισάμην*, and also in the Part. *ἔεισάμενος*. The *ε* seems to be lengthened on account of the verse, in *εἰοικνία* and *εῦαδε* (*ἔαδε* from *ἀνδάνω*).

3. The verbs *οἴνοχοέω* and *ἀνδάνω*, take the syllabic and temporal augment at the same time, viz. *ἔωνοχόει*, yet more frequently *ῳροχ.*, *ἔήνδανε* and *ἰνδανε*.

4. The reduplication of *ρ* occurs in *ῥερυπωμένος* from *ῥυπών*, *to make foul*. On the contrary, the Perfects *ἔμμορα* from *μείρομαι*, and *ἔσσυμαι* from *σεύνω*, are formed according to the analogy of verbs beginning with *ρ*.—*Κτύομαι* makes *ἔκτημαι* in the Perf.

5. The second Aor. Act. and Mid. also, frequently takes the reduplication; this remains through all the modes, also in the Inf. and Part. The simple augment *ε* is but seldom prefixed to this in the Ind.; thus, e. g. *κύμνω*, *to become weary*, second Aor. Subj. *κεκάμω*; *κέλοματ*, *to command*, *ἔκεκλόμην*; *λαγχάνω*,

to obtain, λέλαχον; λαμβάνω, *to receive*, λελαβέσθαι; φρύζω, *to say*, πέφραδον, ἐπέφραδον.

6. The following are examples of the Homeric Perfects with the Attic reduplication (§ 89); e. g. ἀλύομαι, *to wander*, ἀλ-ἀλημαι; ἈΧΩ (ἀκαχίζω), *to grieve*, ἀκ-ήχεμαι, ἀκ-άχημαι; ἔρείπω, *to demolish*, ἔρ-έριπτο; ἔριζω, *to contend*, ἔρ-ήριζμαι.

7. Homeric Aorists with the Attic reduplication (§ 89, Rem.): ἀλέξω, *to ward off*, ἥλ-ἀλκον, ἀλ-ἀλκεῖν, ἀλαλκών; ἐν-ίπτω, *to chide*, ἐν-ένιπτον; δρ-νυμι, *to excite*, ὕρ-օρε; and with the reduplication in the middle: ἔρύκω, *to restrain*, ἥρτ-κα-κον, Inf. ἔρυκακέειν and ἐνίπτω, ἥντ-πα-πεν.

§ 206. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. Several subjunctives have the ending -μι; e. g. κτείνωμι, instead of κτείνω, ἐθέλωμι, ἴδωμι, τύχωμι, ἵκωμι, ἀγάγωμι.

2. Second Pers. Sing. Act. The ending -σθα (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in -μι; e. g. τίθησθα, διδοῖσθα; also frequently in the Subj. of other verbs; e. g. ἐθέλησθα, εἴπησθα, more seldom in the Opt.; e. g. κλαίοισθα, βύλοισθα.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending -σι(ν); e. g. ἐθέλησι(ν), ἄγησι, ἀλύλκησι, δώησι (instead of δῶ), μεθίσι; the Opt. only in παραφθαίσι.

4. Personal-endings of the Plup. Active:

First Pers. Sing. -εα (so always); e. g. πεποίθεα, ἐτεθήπεα, ἥδεα, instead of ἐπεποίθειν, etc.

Second " " -εας; e. g. ἐτεθήπεας, instead of ἐτεθήπεις

Third " " -εε(ν); e. g. ἐγεγόνεε, καταλελοίπεε, ἐβεβρώκεεν.

REM. 1. The third Pers. Sing. Plup. Act. in ει, and also the same Pers. of the Impf. in ει, occurs in Homer before a vowel, with ν ἐφελκυστικόν; ἐστή-κειν, βεβλήκειν, ἥσκειν, Impf. from ἀσκέω. Comp. § 143.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: -τον and -σθον, instead of -την and -σθην; e. g. διώκετον, θωρίσσεσθον, instead of διωκέτην, θωρησσέσθην.

6. The second Pers. Sing. Mid. appears either in the uncontracted form, -εαι, -ηαι, -εο, -ηο; e. g. λείπεαι, λιλαίεαι, ἀφίκηαι, ἔρυσσεαι, ἐπαύρηαι, ὑπελύσαο, ξεγίναο, or in the contracted form -η (from -εαι, -ηαι), -εν (from -εο), -ω (from -ηο); e. g. ἀφίκη, ἐπλεν, ἔρχεν, ἔκρέμω. The endings -εεαι and -εο are also lengthened into -ειαι and -ειο, or one ε is dropped; e. g. μυθεῖαι, νεῖαι, ἔρειο, σπεῖο; —μυθέαι (instead of μυθέεαι), πωλέαι, ἔκλεο, ἐπώλεο.—In the Perf. and Plup. Mid. or Pass., σ is sometimes dropped, viz. μέμναι (and μέμνη, formed from μέμνε-σ-αι), βέβληαι, ἔσσονο.

7. The first Pers. Dual and Pl. Mid. ends in -μεσθον and -μεθον, -μεσθα and -μεθα; e. g. φραζόμεσθα and -μεθα.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending -αται, -ατο, instead of -νται, -ντο; e. g. ἀκηχέαται, πεφοβήατο, ἰστάλατο, τετράφαται, ὄρησαίατο, γενοίατο.

9. The third Pers. Pl. Aor. Pass. has the ending *-εν* (instead of *-ησαν*) ; e.g. *τρύφεν*, instead of *ἔτρυφησαν*.

10. The long mode-vowels of the Subj., viz. *ω* and *η*, are frequently shortened into *ε* and *ο*, as the verse may require; e.g. *ἴομεν*, instead of *ἴωμεν*, *στρέφεται*, instead of *στρέφηται*.

11. The Inf. Act. has the endings *-έμεναι*, *-έμεν* and *-είν* (*ε* being the mode-vowel and *-μεναι* the ending); e.g. *τυπτέμεναι*, *τυπτέμεν*, *τύπτειν*; verbs in *-άω* and *-έω* have *-ήμεναι* (the *η* arising from the contraction of the mode-vowel *ε* and the final vowel of the stem); e.g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*); with the ending *-ήμεναι*, that of the Pass. Aorists corresponds; e.g. *τυπήμεναι*, instead of *τυπῆναι*. In the Pres. of verbs in *-μι*, the endings *-μεναι* and *-μεν* are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e.g. *τιθέ-μεναι*, *τιθέ-μεν*; *ἰστά-μεναι*; *διδύ-μεναι*; *δεικνύ-μεναι*; *θέ-μεν*, *δό-μεναι*; there is an exception in the case of the second Aor. Inf. Act. of verbs in *a* and *υ*, which, as in the Ind., retain the long vowel; e.g. *στή-μεναι*, *δύ-μεναι*.

12. The Impf. and Aor. Ind. take the endings *-σκον*, *-ες*, *-ε(ν)*, in the Mid. *-σκόμην*, *-ου* (*-εο*, *-εν*), *-ετο*, when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e.g. *δινεύ-ε-σκον*, *βοσκ-έ-σκοντο*, *νικά-σκομεν*, *καλέ-ε-σκε*, *ἔλασ-α-σκεν*, *δό-σκε*, *δύ-σκε*, *στά-σκε*.

REMARK. 2. In verbs in *-ω*, the mode-vowel of the Ind. is used before these endings; in those in *-άω*, *-άεσκον* is abridged into *-άσκον*, which as the verse may require, can be lengthened into *-άσκον*; e.g. *ναιετάσκον*; those in *-έω* have *-έεσκον*, seldom *-εσκον* (e.g. *καλέσκετο*), also *-είεσκον* (e.g. *νεκείεσκον*); in verbs in *-μι* the mode-vowel is omitted.

§ 207. Contraction and Resolution in Verbs.

1. A. Verbs in *-άω*. In these, the uncontracted form occurs only in single words and forms; e.g. *πέραον*, *κατεσκίαον*; always in *ύλάω* and those verbs which have a long *a* for their characteristic; e.g. *διψάων*, *πεινάων*, *ἔχραε* (from *χρά-ω*, to attack). In some verbs, *a* is changed into *ε*, viz. *μενοίνεον*, from *μενοινάω*, *ἡντεον*, from *ἀντάω*, *δμόκλεον*, from *δμοκλάω*.

2. Instead of the uncontracted and contracted forms, there is a *resolution* of the contracted syllable, by a similar vowel, *α* (*ᾳ*) being resolved into *ἄα* (*ἄᾳ*) or *ᾶα* (*ᾶᾳ*), and *ω* into *οω* or *ώω*; e.g. *όρύασθαι* (instead of *όράσθαι*); *μενοινάᾳ* (instead of *μενοινᾶ*); *δρόω* (instead of *δρῶ*); *δρώωσι* (instead of *δρῶσι*).

REMARK. In the Dual-forms, *προσαυδήτην*, *συλήτην*, *συναντήτην*, *φοιτήτην* (from verbs in *-άω*), *αε* is contracted into *η*, and in *δμαρτήτην* and *ἀπειλήτην* (from verbs in *-έω*), *εε* is contracted into *η*, instead of *ει*.

3. When *ντ* comes after a contracted syllable, the short vowel may follow such contracted syllable; e.g. *ἡβώντο*, instead of *ἡβῶντα*, *γελώντες*; in the Opt. also, the protracted *ωοι*, instead of *ω* is found in *ἡβώοιμι*, instead of *ἡβάοιμι* (= *ἡβῶμι*).

4. B. Verbs in *-έω*. Contraction does not take place in all the forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *η*, *οι* and *ον*; e.g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be pronounced with synizesis. In others,

contraction is omitted or takes place, as the verse may require; e. g. φιλένι, ἔρεω, δτρυνέοντα; αίρεύμην, γένεν. Sometimes ε is lengthened into ει; e. g. ἐτελείετο, μιγεῖη (instead of μιγῆ, second Aor. Pass.).

5. C. Verbs in -ώω. These follow either the common rules of contraction, e. g. γοννοῦμαι, or they are not contracted, but lengthen ο into ω, so that the forms of verbs in -ώω resemble those of verbs in -άω; e. g. ἰδρῶσιται, ἰδρώσουσα, ὑπνώσοντας (comp. ηγώσιτα); or they become wholly analogous to verbs in -άω, since they resolve -οῖσι (third Pers. Pl. Pres.) into -ώωσι, -οῖντο into -ώντο, -οῖεν into -ώφεν; e. g. (ἀρή-ονται) ἀροῦσι ἀρώωσι (comp. ὄρόωσι); (δηϊόντο) δηϊοῦντο δηϊόωντο (comp. ὄρόωντο); (δηϊόιεν) δηϊοῖεν δηϊόωφεν (comp. ὄρόφεν).

§ 208. Formation of the Tenses.

1. The Attic Fut. (§ 83) occurs in verbs in -ίω; e. g. κτεριοῦσι. In verbs in -έω, the ending -έω is often used instead of -έσω; e. g. κορέεις, instead of κορέσεις, μαχέονται, instead of μαχέσονται; in verbs in -άω, after dropping σ, a corresponding short vowel is placed before the vowel formed by contraction; e. g. ἀντιώ, ἐλόωσι, δαμάᾳ; of verbs in -ώω, ἔριονται and ταρίονται occur.

2. (The following) liquid verbs form the Fut. and first Aor. with the ending -σω and -σα: κείρω, to shear off (κέρσαι), κέλλω, to land (κέλσαι), εῖλω, to press (έλσαι), κύρω, to fall upon (κίρσω), ΑΡΩ (άρορίσκω), to fit (άρσαι), ὄρνυμι (όρσω, ὄρσα), to excite, διαφθέρω, to destroy (διαφθέρσαι), φίρω, to mix (φίρσω).

3. (The following) verbs form the Fut. without the tense-characteristic σ: βέομαι or βείομαι (second Pers. βέη), I shall live, δίω, I shall find, κείω or κέω, I shall lie down.

4. (The following) form the first Aor. without the tense-characteristic σ: χέω, to pour out, ἔχεναι; σείω, to put in motion, ἔστεναι; ἀλέομαι and ἀλεύομαι, to avoid, ἡλείνατο, ἀλεύμενος, ἀλέασθαι; κπίω, to burn, ἔκηα and ἔκεια.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: βαίνω, to go, ἐβίσετο, Imp. βίσεο; δέομαι, to plunge into, ἐδύσετο, Imp. δύσεο, Part. δυσόμενος; ὥγω, to lead, ὥξετε, ὥξέμεν; ίκνέομαι, to come, ίξον; ἐλέγμην, I laid myself down to sleep, Imp. λέξο, λέξεο; ὄρνυμι, to incite, Imp. δρσεο(εν); φέρω, to bear, οίσε, οίσέμεναι; ὄείδω, to sing, Imp. ὄείσεο.

6. In the first Aor. Pass. of some verbs, ν is prefixed before the ending -θην, as the verse may require, viz. διακρινθῆτε, κρινθείς, ἐκλίνθη (§ 111, 6), ίδρυνθη (from ίδριω), ἀμπτνίνθη (from πνέω).

7. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g. ξφακον, instead of ξδαρκον (from δέρκομαι), ξπραΐνον (from πέρηθω), ξδραΐνον (from δαρθάνω), ημβροτον, instead of ημαρτον (from ἀμαρτάνω). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. ἀγρόμενος, from ἀγερόμην (ἀγείρω, to assemble); ξγρετο, from ἔγερόμην (ἔγείρω, to awaken); πέφνον, ξπεφνον (ΦΕΝΩ, to put to death).

8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume ε (§ 124) in forming the tenses, or are subject to metathesis; e. g. χαίρω κεχάρηκα (from ΧΑΙΡΕΩ); βάλλω βέβληκα (from ΒΛΛ-). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the κ in single persons and modes, and regularly in

the Part.; thus these forms become analogous to those of the second Perf.; e. g. κεκμηώς, from κάμνω; κεχαρηώς, from χαίρω, βεβάως, from βαίνω (ΒΑΩ).

§ 209. *Conjugation in -μι.*

1. Even in Homer, the forms of -έω and -όω (§ 130, Rem. 3) occur in the second and third Pers. Sing. Pres. and Impf.; e. g. ἐτίθει, δίδοῖς, δίδοῖ.—Also a reduplicated Fut. of δίδωμι occurs: διδώσομεν and διδώσειν.

2. Verbs in -νμι form an Opt. both in the Act. and Mid.; e. g. ἐκδύμεν (instead of ἐκδύημεν), from ἐκδύω, φύη (instead of φυίη), from φύω; δαινῦτο; so also φθίο; φθῖτο, Opt. of ἐφθίμην, from φθίω.

3. The third Pers. Pl. Impf. and second Aor. in -ε-σαν, -η-σαν, -ο-σαν, -ω-σαν, -ν-σαν, is shortened into -εν, -ῆν, -ον, -ῦν; e. g. ἐτιθεν, instead of ἐτίθεσαν, θεν, instead of ἐθεσαν; ἔστεν, instead of ἔστησαν; ἔδιδον, instead of ἐδίδοσαν; ἔδον, instead of ἐδοσαν; ἔφυν, instead of ἐφύσαν.

4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects ε, and uses the uncontracted form; e. g. δαιννο (instead of δαινυσο), μάρναο, φάο, σύνθεο, ἐνθεο.

5. The short stem-vowel is lengthened before the personal-endings beginning with μ and ν, as the verse may require; e. g. τιθήμενος, διδούνται (instead of διδύνται), δίδωθι, ἐληθι.

6. In the second Aor. Subj., the following forms are used, as the verse may require:

		contracted:	resolved and lengthened forms:
Sing.	1.	στῶ	στέω, στείω
	2.	στῆς	στήης
	3.	στῆ	στήη, ἐμβήη, φήη, φθήη
Dual		στῆτον	παροστήετον
Plur.	1.	στῶμεν	στέωμεν, στείομεν, καταβείομεν
	2.	στῆτε	στήετε
	3.	στῶσι(ν)	στέωσι(ν), περιστήωσι(ν)
Sing.	1.	θῶ	θέω, θείω, δαμείω
	2.	θῆς	θέης, θήγης, θείης
	3.	θῆ	θέη, θήη, ἀνήη, μεθείη
Dual		θῆτον	θείετον
Plur.	1.	θῶμεν	θέωμεν, θείομεν
	2.	θῆτε	δαμείετε
	3.	θῶσι(ν)	θέωσι(ν), θείωσι(ν)
Sing.	3.	δῶ	δώησι(ν), δώη
Plur.	1.	δῶμεν	δώομεν
	3.	δῶσι(ν)	δώωσι(ν).

REMARK. Instead of ἔστησαν (Aor. I.), the shortened form ἔστεσαν occurs, and instead of ἔστητε (Pers.), the lengthened form ἔστητε.

§ 210. *Eἰμί (ΕΣ-), to be.*

Pres. Ind.	2. ἔσσι. Pl. 1. εἰμέν. 3. ἔασι(ν)
Subj.	1. μετείω. 3. ἔη, ἔησι(ν), ἔτι(ν), εἴη. Pl. 3. ἔωσι(ν)
Imp.	2. ἔσσο. Inf. ἔμψεναι, ἔμεναι, ἔμεν. Part. ἔών, ἔοντα.
Impf. Ind.	1. ἔα, ἔη, ἔον, ἔσκον. 2. ἔησθα. 3. ἔην, ἔην, ἔηην. Dual 3. ἔστηην. Pl. 3. ἔσαν, εἴσατο (instead of ἔντο, from ἔμην).—Opt. 2. ἔοις. 3. ἔοι. Pl. 2. εἴτε. 3. είεν.
Fut. Ind.	1. ἔσομαι (ἔσσομαι), etc. 3. ἔσταται αὐτὸν ἔσεσται.

§ 211. *Eīμi (I-), to go.*

s. Ind.	2. εἰσθα. Subj. 2. ἵησθα. Inf. ἴμεναι, ἴμεν.
f. Ind.	1. ἥια, ἥιον. 2. ἰες. 3. ἥε, ἰε(ν). Pl. 1. ἥμεν. 3. ἥσαν, ἥσαν, ἥιον, ἵσαν.—Opt. ἰοι, ἰείη.
Ind.	1. εἰσομαι. Aor. Ind. 3. εἰσατο and ἐείσατο. Dual 3. ἐεισάσθην.

VERBS IN -ω, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PERS. ND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS -μι.

§ 212. (1) *Second Aor. Act. and Mid. (Comp. § 142).*

A. The Characteristic is a Vowel: *a*, *e*, *i*, *o*, *u*.

λω, *to throw*, second Aor. Act. (ΒΛΑ-, ἔβλην) ξυμβλήτην, Inf. ξυμβλήμεναι instead of -ηναι); second Aor. Mid. (ἔβλήμην) ἔβλητο, ξύμβληντο, Subj. οὐμβληται, βλήεται, Opt. βλεῖο (from ΒΛΕ-), Inf. βλῆσθαι, Part. βλήμενος. Hence the Fut. βλήσομαι.

ἴω or γηρύσκω, *to grow old*, second Aor. Act. third Pers. Sing. ἐγήρα, Part. γράς.

ἰω, *to kill*, second Aor. Act. ἔκταν, Pl. ἔκταμεν, third Pers. Pl. ἔκταν, Subj. 1. κτέωμεν, Inf. κτάμεναι, κτάμεν, Part. κτάς; second Aor. Mid. with passive sense, ὑπέκτατο, κτάσθαι, κτάμενος.

ἴω, *to wound*, second Aor. Act. third Pers. Sing. οὐτα, Inf. οὐτάμεναι, οὐτάεν; second Aor. Mid. οὐτάμενος, wounded.

ἴζω, *to approach*, second Aor. Mid. ἔπλήμην, πλῆτο, πλῆντο.

ἴθω (πίμπλημι), *to fill*, second Aor. Mid. ἔπλητο, Opt. πλείμην (from ΠΛΕ-), Part. πλῆσο.

σσω, *to shrink with fear*, second Aor. Act. third Pers. Dual καταπτήτην.

νω, *to anticipate*, second Aor. Mid. φθάμενος.

REMARK. From ἔβην come the forms βάτην (third Pers. Dual), and ὑπέραν (third Pers. Pl.), with a short stem-vowel.

2, Epic stem of διδύσκω, *to teach*, second Aor. Act. (ΔΑΕ-) ἔδάην, I learned, Subj. δαείω, Inf. δαήμεναι.

·νω, *to destroy and vanish*, second Aor. Mid. ἔφθίμην, Opt. φθίμην, φθῖτο, Part. φθίσθω, Inf. φθίσθαι, Part. φθίμενος.

ἴώσκω, *to eat*, second Aor. Act. ἔβρων.

ἴω, *to swim*, second Aor. Act. ἔπλων, Part. πλώς, Gen. -ῶντος.

ἴω, *to hear*, second Aor. Act. Imp. κλῦθι, κλῦτε, κέκλῦθι, κέκλῦτε.

ἴω, *to loose*, second Aor. Mid. λύτο, λύντο.

ἴω, *to breathe*, second Aor. Mid. (ΠΝΥ-) ἄμπνυτο, instead of ἀνέπνυτο, he took breath.

ἴω, *to put in motion*, second Aor. Mid. ἔσσυμην, I strove, ἔσσονο, σύτο.

ἴω, *to pour*, second Aor. Mid. χύντο, χύμενος.

B. The Characteristic is a Consonant.

ομαι, *to leap*, second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ληται.

οίσκω ('ΑΡΩ), *to fit*, second Aor. Mid. ἄρμενος, fitted to.

ἴω, *to seize*, arising from Εέλτο (from ἐλεῖν, second Aor. of αἱρέω).

δέχομαι, *to take*, second Aor. Mid. ἔδεκτο, Imp. δέξο, Inf. δέχθαι; the first Pers. ἔδέγμην and the Part. δέγμενος, like the Perf. δέδεγμαι, signify *to expect*.
ἔλελιξω, *to whirl*, second Aor. Mid. ἔλελικτο.

ἰκνέομαι, *to come*, second Aor. Mid. ἰκτο, ἰκμενος and ἰκμενος, *favorable*.
λέγομαι, *to lie down*, *select*, *to count over*, second Aor. Mid. ἔλέγμην, ᔁλεκτο, λέκτο.
μιαίνω, *to soil*, μιάνθην (third Pers. Dual, instead of ἔμιάν-σθην).

μίγνυμι, *to mix*, second Aor. Mid. μίκτο.

ὅρνυμι, *to excite*, second Aor. Mid. ὥρτο, Imp. ὥρσο, ὥρσεο, Inf. ὥρθαι, Part. ὥρμενος.

πύλλω, *to brandish*, *hurl*, second Aor. Mid. πύλτο, *he sprang*.

πέρθω, *to destroy*, second Aor. Mid. πέρθαι, instead of πέρθ-σθαι.

πῆγνυμι, *to make firm*, *to fix*, second Aor. Mid. πῆκτο, κατέπηκτο.

§ 213. (2) *Perf. and Plup. Active.*

(a) The Stem ends in a Vowel.

γίγνομαι, *to become*, Perf. Pl. γέγαμεν, -άτε, -άσι(ν), Inf. γεγάμεν, Part. γεγαός;
 Plup. ἐκγεγάτην.

βαίνω, *to go*, Perf. Pl. βέβαμεν, etc.; Plup. βέβασαν.

δείδω, *to fear*, Inf. δειδίμεν, instead of δειδιέναι, Imp. δείδιθι, δείδιτε; Plup.
 ἐδείδιμεν, ἐδείδισαν.

ἔρχομαι, *to come*, εἰλήλουθμεν.

θνήσκω, *to die*, Perf. Pl. τέθναμεν, τεθνᾶσι, Imp. τέθναθι, Inf. τεθνάμεν and
 τεθνάμεναι, Part. τεθνηώς, -ῶτος, τεθνεῶτι; Plup. Opt. τεθναίην.

ΤΑΛΑΩ, *to dare*, Perf. Pl. τέτλαμεν, Imp. τέτλαθι, Inf. τετλάμεν, Part. τετληώς.

ΜΑΩ, *to desire*, Perf. Pl. μέματον, -άμεν, -άτε, -άσι, Imp. μεμάτω, Part. μεμάός,
 -ῶτος and -ότος; Plup. μέμασαν.

(b) The Stem ends in a Consonant.

PRELIMINARY REMARK. The *τ* of the inflection-ending, when it comes immediately after the stem-consonant, is changed into *θ*, in some Perfects.

ἄνωγα, *to command*, ἄνωγμεν, Imp. ἄνωχθι, ἄνώχθω, ἄνωχθε.

ἔγρηγορα, *I awoke* (from ἔγείρω, *I awaken*), Imp. ἔγρηγορθε, Inf. ἔγρηγόρθαι;
 hence ἔγρηγόρθασι, instead of ἔγρηγόρασι.

πέποιθα, *I trust* (from πείθω, *to persuade*), Plup. ἐπέπιθμεν.

οἶδα, *I know* (from ΕΙΔΩ, *video*), ἴδμεν, instead of ἴσμεν, Inf. ἴδμεναι.

ἴσικα, *I am like* (from ΕΙΚΩ), second and third Pers. Dual ἴσικτον; third Pers
 Plup. Dual ἴσικτην; hence, Perf. Mid. or Pass. ἴσικτο.

πάσχω, *to suffer*, Perf. πέποσθε, instead of πεπόνθατε.

§ 214. (3) *Present and Imperfect.*

ἀνύω, *to accomplish*, Opt. Impf. ἀνῦτο(ἄ).

τανύω, *to expand*, *to stretch*, τάνυται (instead of τανύεται).

ἔρνω and *εἰρνώ*, *to draw*, εἰρνάται, instead of εἰρνυται, Inf. ἔρνσθαι, εἰρνσθαι,
 in the sense of *to protect*, *to guard*.

ἔδω, *to eat*, Inf. ἔδμεναι.

φέρω, *to bear*, Imp. φέρτε, instead of φέρετε.

I. GREEK AND ENGLISH VOCABULARY,

WHICH ALSO

CONTAINS ALL THE ANOMALOUS VERBS AND ANOMALOUS FORMS MENTIONED IN TREATING OF THE VERB.

The numbers 1, 2, 3, after an adjective, denote that it has one, two or three endings.—Other numbers placed after a definition, denote the page, where the word is more fully defined.—Abbreviations: w. a., with the Accusative; w. d., with the Dative; w. g., with the Genitive; Char., Characteristic.—The numerals and prepositions are not inserted here; the definitions of these may be found in the sections where they are treated.

A.	<i>ἀγνυμι</i> , to break [§ 140, 1].	<i>ἀδω</i> , to sing, 34.
'Αβίωτος 2, insupportable.	<i>ἀγορά</i> , ḫ, market-place.	<i>ἀεί</i> , always.
ἀβλάζεια, innocence, 88.	<i>ἀγοραῖος</i> , ὁ, trafficker.	<i>ἀεικής</i> , -ές, unseemly, 108.
ἀγαθόν, advantage, 27.	<i>ἀγορεύω</i> , to say.	<i>ἀετός</i> , ὁ, eagle.
ἀγαθός 3, good.	<i>ἀγρεύω</i> , to catch.	<i>ἀηδής</i> , -ές, unpleasant, 171.
ἀγύλλω, to adorn, 56.	<i>ἀγρός</i> , ὁ, a field.	<i>ἀηδίζομαι</i> , to be disgusted
ἀγαλμα, τό, statue.	<i>ἀγχίνους</i> 2, shrewd.	with [§ 87, 1].
ἀγαμαι, to wonder [§ 135, p. 165].	<i>ἀγω</i> , to lead, 23 [Aor., § 89, Mid. or Pass. <i>ἡγμαι</i>].	<i>ἀήρ</i> , -έρος, ὁ, air.
'Αγαμέμνων, -ονος, δ,	Rem.; Perf. <i>ἡχα</i> , Perf.	<i>ἀθάνατος</i> 2, immortal.
Agamemnon.	<i>ἀγών</i> , -ῶνος, δ, contest.	<i>ἀθέατος</i> , not to be seen.
ἀγαν, too much, 36.	<i>ἀδαήμων</i> , -ον, inexperienced, 112.	'Αθῆναι, -ῶν, <i>ai</i> , Athens.
ἀγανακτέω, to be displeased, 147.	<i>ἀδελφή</i> , ḫ, sister.	<i>ἀθλητής</i> , -οῦ, ὁ, wrestler.
ἀγαπάω, to love; w. d., to be contented with.	<i>ἀδελφοκτόνος</i> , ὁ, murderer of a brother.	<i>ἀθλιος</i> , troublesome, 161.
ἀγγελία, ḫ, message, 138.	<i>ἀδελφός</i> , ὁ, brother.	<i>ἀθλίως</i> , miserably, 106.
ἀγγέλλω, to announce.	<i>ἀδηλος</i> 2, uncertain, 29.	<i>ἀθλον</i> , τό, prize, 37.
ἀγγελος, δ, messenger.	<i>ἀδης</i> , -ον, δ, the lower world.	<i>ἀθυμέω</i> , to be dispirited, 107.
ἀγε, age, come now.	<i>ἀδικέω</i> , to do wrong to, 109.	"Αθως, -ω, δ, Athos.
ἀγείρω, to collect [Perf., § 89, (b)].	<i>ἀδικία</i> , ḫ, injustice.	<i>Αἰακός</i> , ὁ, Aeacus.
ἀγέλη, ḫ, herd, 36.	<i>ἀδικος</i> 2, unjust.	<i>αἰδέομαι</i> , to reverence, 109.
ἀγεννής, -ές, ignoble.	<i>ἀδολέσχης</i> , -ον, δ, prater.	<i>αἰδώς</i> , ḫ, shame, 47.
ἀγηρως, -ων, not growing old, 31.	<i>ἀδολεσχία</i> , prating, 22.	<i>Αἴγυπτος</i> , ḫ, Egypt.
ἀγκιστρον, τό, hook.	<i>ἀδυνατέω</i> , to be unable.	<i>ἀίθηρ</i> , ḫ, ether, 36.
	<i>ἀδύνατος</i> 2, impossible.	<i>αἰθρία</i> , ḫ, pure air.
		<i>αἷμα</i> , -ατος, τό, blood.

ἀἰνέω, to praise [§ 98, (b), p. 111].	Ἄλεξανδρος, ἡ, Alexander.	ἄμπελος, ἡ, vine.
ἀἴξ, -γός, ἡ, goat.	ἀλέξω, to ward off [§ 125, 1].	ἀμπέχομαι, to put on, 135 [§ 120, 3].
αἱρετός 3, chosen, 56.	ἀλέω, to grind [§ 98, (b), p. 111].	ἀμύνω, to keep off, 130.
αἱρέω, to take [§ 126, 1].	ἀληθεῖα, ἡ, truth.	ἀμφιγυρέω, to be uncertain [Aug., § 91, 3].
αἱρω, to raise.	ἀληθεύω, to speak the truth.	ἀμφιέννυμι, to clothe [§ 139, (b), 1; Aug., § 91, 3].
αἰσθάνομαι, to perceive, 100 [§ 121, (a), 1].	ἀληθής, -ές, true.	ἀμφισβητέω, to dispute [Aug., § 91, 2].
αἰσχρός 3, disgraceful.	ἀληθινός 3, true.	ἀμφω, both [§ 68, Rem. 2].
αἰσχρῶς, disgracefully.	ἀληθῶς, truly, 163.	ἄν, with Subj., instead of έύν, if.
αἰσχύνω, to shame, 131.	ἄλις, enough.	ἀναβαίνω, to go up.
Αἴσων, -ονος, ὁ, Aeson.	ἄλισκομαι, to be taken [§ 122, 1].	ἀνάβασις, a going up, 72.
αἰτέω τινά τι, to ask.	ἄλκη, ἡ, strength.	ἀναγιγνώσκω, to read.
Αἴτνη, ἡ; Aetna.	Ἄλκιβιάδης, -ου, ὁ, Alcibiades.	ἀναγκάζω, to compel.
αἰχμάλωτος, captured.	ἄλκιμος 3, strong.	ἀναγκαῖος, necessary.
αἱψα, quickly.	ἄλλα, but.	ἀνάγκη, necessity, 59.
αἶων, ὁ, age, 34.	ἄλλήλων, of one another [§ 58].	ἀναζεύγνυμι, to yoke again, 171.
ἀκέομαι, to heal [§ 98, (b)].	ἄλλοθεν, from another place.	ἀνακαίω, to burn, 171.
ἀκινάκης, -ον, ὁ, a Persian sword.	ἄλλος, -η, -ο, another, alias, 58.	ἀνακρύζω, to cry out.
ἀκμάζω, to be at the prime.	ἄλλοτριος, another's, 158.	ἀνακύπτω, to peep up, 49.
ἀκμή, point, 106.	ἄλλοτρίως, adv., foreign.	ἀναλίσκω, to spend [§ 122, 2].
ἀκολάστως, adv., with impunity, 175.	ἄλοάω, to thresh [§ 96, 3].	Ἄναξαγόρας, -ου, ὁ, Anaxagoras. [90.]
ἀκολουθέω, to follow, 112.	ἄλσος, -ους, τό, grove.	ἀναπαίνω, to cause to rest,
ἀκούω, to hear [Pf., § 89, (b); Fut. ἀκούσομαι; Pass. with σ, § 95].	ἄλυπος, without trouble, 141.	ἀναπείθω, to persuade.
ἄκρα, ἡ, summit, 90.	ἄλωσις, -εως, ἡ, capture.	ἀναπέτομαι, to fly up, or away.
ἄκρατής, -ές, immoderate, 46.	ἄμα, at the same time.	ἀναπλέω, to sail upon the high sea; (2) to sail back.
ἄκρατος, unmixed.	ἄμαρτία, ἡ, offence, 122.	ἀναρπάζω, to seize, 133.
ἄκροάομαι, to hear [§ 96, 3].	ἄμαρτύνω, to err, 124 [§ 121, 2].	ἀναρχία, anarchy.
ἄκροατής, -οῦ, ὁ, auditor.	ἄμάρτημα, τό, error, 40.	ἀναστρέφω, to turn round.
ἄκροπολις, -εως, ἡ, citadel.	ἄμαρτία, ἡ, offence, 122.	ἀνατίθημι, to put up, 158.
ἄκρος 3, highest.	ἄμαυρόω, to darken, 107.	ἀνατρέπω, to turn up, 120.
ἄκτις, -ῖνος, ἡ, beam, ray.	ἄμβροσία, ἡ, food of the gods.	ἀναχωρέω, to go back.
ἄκων, -ονσα, -ον, unwilling.	ἄμέλεια, ἡ, carelessness.	ἀνδραποδιστής, -οῦ, ὁ, slave-dealer.
ἄλαλάζω, to shout [§ 105, 2].	ἄμελέω, to neglect.	ἀνδρύποδον, τό, slave.
ἄλαόω, to make blind.	ἄμνημονέω, to be forgetful of.	ἀνδρεία, ἡ, bravery.
ἄλγεινός 3, painful.	ἀμοιβή, exchange, 162.	ἀνδρεῖος 3, brave, 31.
ἄλγέω, to feel pain.	ἀμοιρος 2, without a share in.	ἀνδρείως, adv., bravely.
ἄλγος, -ους, τό, pain.		
ἄλείφω, to anoint [Pf., § 89, (b)].		
ἄλεκτρυνόν, -όνος, ὁ, a cock.		

*Ἀνδρόγεως, -ω, ὁ, An-	ἀξιος 3, w. g., worthy of, ἀποκηρύττω, to cause to drogeus. 28.	be proclaimed, 122.
ἀνελευθερία, disgraceful avarice, 112.	ἀξιώ, to think-worthy, 108.	ἀποκρίνομαι, to answer.
ἀνέλπιστος 2, unexpected.	ἀπαγορεύω, to call.	ἀποκρύπτω, to conceal.
ἀνεμος, ὁ, wind.	ἀπάγω, to lead away.	ἀποκτείνω, to kill.
ἀνερωτάω, to ask.	ἀπαίδευτος 2, uneducated.	ἀπολαύω, w. g., to enjoy.
ἀνευ, w. g., without.	ἀπαλλάττω, to set free	ἀπόλλημα, to ruin, 163.
ἀνευρίσκω, to find.	from.	ἀπόλυτος, deliverance, 108.
ἀνέχομαι, to endure [§ 81, 1].	ἀπαντάω, w. d., to meet.	*Ἀπόλλων, -ωνος, ὁ, Apol-
ἀνέψω, to boil up.	ἀπαξ, once.	Io.
ἀνηκουστέω, w. d., to be disobedient.	ἀπαγ, altogether, 43 [§ 40, Rem.].	ἀποπειρύομαι, w. g., to try.
ἀνήρ, ὁ, man [§ 36].	ἀπειμι, Inf. ἀπεῖναι, to be absent, 167.	ἀπορέω, to be in want.
ἀνθεμον, τό, a flower.	ἀπειμι, Inf. ἀπιέραι, to go away.	ἀπορος 2, difficult; ἐν ἀπό-
ἀνθος, τό, a flower.	ἀπειρος 2, w. g., unac-	ροις είναι, to be in a quainted with, 87.
ἀνθρώπιος, human.	ἀπείρως, adv., inexperi-	στράτῳ, to draw away.
ἀνθρώπιον, τό, man.	ἀπελαύνω, to drive away,	ἀποστέλλω, to send, 130.
ἀνθρώπος, ὁ, man.	155.	ἀποστερέω, to deprive of
ἀνισος 2, unequal.	ἀπέρχομαι, to go away.	ἀποστρέφω, to turn away.
ἀνίστημι, to set up, 158.	ἀπεχθύνομαι, to be hated	ἀποτίθημι, to put away,
ἀνοίγωμι, ἀνοίγω, to open	[§ 121, 3].	161. [135]
[§ 140, 5].	ἀπέχω, to keep off; (2) to	ἀποτίνω, to compensate,
ἀνόμοιος 2 and 3, unlike.	be distant from.	ἀποτρέπω, to turn away,
ἀνομος 2, lawless.	ἀπίρη, ḥ, wagon.	87.
ἀνοιας, -ουν, imprudent, 29.	ἀπιστέω, to disbelieve.	ἀποφαίνω, to show, 131.
ἀνορθόω, to raise up [§ 91, 1].	ἀπιστος 2, unfaithful, 52.	ἀποφεύγω, w. a., to flee
ἀνορύττω, to dig up again.	ἀπλόος 3, simple.	away.
ἀνταλλάττω, to exchange.	ἀποβαίνω, to go away.	ἀπόχρη, it suffices [§ 135, 3].
ἀντάξιος 3, w. g., of equal worth.	ἀποβλέπω, to look upon.	ἀποχρῶμαι, to have enough
*Ἀντίγονος, ὁ, Antigonus.	ἀπογιγνώσκω, to reject, 175.	[§ 97, 3, (a)].
ἀντιδικέω, to defend at law [§ 91, 4].	ἀποδείκνυμι, to show, 160.	ἀπτομαι, to touch, 40.
ἀντιλέγω, to contradict.	ἀποδέχομαι, to receive, 89.	ἀπωθέω, to push away,
*Ἀντισθένης, -ους, ὁ, An-	ἀποδημέω, to be from	142.
tisthenes.	home.	ἄρα; [interrogative, § 187].
ἀντιτάττω, to set oppo-	ἀποδιδράσκω, to run away	ἄρα, igitur, therefore.
site, 158.	from.	ἀργαλέος, troublesome, 159.
ἀνώ, complete [§ 94, 1].	ἀποδίδωμι, to give back,	ἀργύρεος, made of silver.
ἀνω, above.	159.	ἀργύριον, τό, silver.
ἀνώγεων, τό, hall.	ἀποκαλέω, to call back,	ἀργυρος, ὁ, silver.
ἀνωφελής, -ές, useless.	name.	ἀρέσκω, to please [§ 122, 3].
ἀξιόλυγος, worth mention- ing, 161.		ἀρετή, ḥ, virtue.
		ἀρθρόω, to articulate.
		ἀριθμός, ὁ, number, 72.

Ἄριστείδης, -ον, ὁ, Aris-	ἀτρεκέως, <i>adv.</i> , exactly, 147.	βαίνω, to go, 31 [§ 119, 1].
tides.	'Αττική, ἡ, Attica.	βάλλω, to throw [§ 117, 2].
ἀριστεῖν, to be the best,	ἀτυχέω, to be unhappy.	βάρβαρος, barbarian, 72.
16.	ἀτύχημα, τό, misfortune.	βαρύς, -εῖσ, -ύ, heavy, 57.
ἀρκέω, to suffice; Mid. w.	ἀτυχής, -έσ, unfortunate.	βασίλεια, ἡ, queen.
d. [§ 98, (b)].	ἀτυχία, ἡ, misfortune.	βασιλεία, ἡ, royal author-
ἀρκτός, ὁ, ἥ, a bear.	αταίρω, to dry [Aug.,	ity.
ἀρμα, -ατος, τό, chariot.	§ 87, 1].	βασίλεια, τά, palace.
ἀρμόττω, to fit [§ 105, 1].	αὐθις, again.	βασίλειος 2, royal.
ἀρνέομαι, Dep. Pass., to	αὐλός, ὁ, flute.	βασιλεύς, -έως, ὁ, king.
deny.	αὐξάνω, to increase [§ 121,	βασιλεύω, to be a king, 49.
ἀροτροῦ, τό, a plough.	4].	βασκαίνω, to bewitch.
ἀρύω, to plough [§ 98, (c)	αὐξησις, increase.	βαστάζω, to carry [§ 105, 3].
and § 89, (a)].	αὖος 3, dry, 158.	βύτραχος, ὁ, frog.
ἀρπάζω, to plunder.	αὔριον, to-morrow.	βδελυγμία, ἡ, dislike, 171.
ἀρπαξ, rapacious.	αὐτόμολος, ὁ, deserter.	βέβαιος 3 and 2, firm, 50.
ἀρτος, ὁ, bread.	αὐτορουμία, ἡ, freedom, 90.	βῆμα, -ατος, τό, step, 72.
ἀρίω, to draw water [§ 94,	αὐτόγομος 2, free.	βία, ἡ, violence.
1].	αὐτός, self [§ 60].	βιαζόμαι, w. a., to do vio-
ἀρχή, a beginning, 50; τὸν	ἀφαιρέομαι τινά πι, to de-	lence to.
ἀρχήν, from the begin-	prive of.	βίαιος 3, violent.
ning.	ἐφαρῆς, -ές, unknown, 46.	βιβλίον, τό, book.
ἀρχιτέκτων, -ονος, ὁ, ar-	ἀφίσσονία, absence of envy,	βίος, ὁ, life, 28.
chitect.	53.	βιοτεύω, to live.
ἀρχομαι, w. g., to begin.	ἀφθονος 2, unenvious, 64.	βίοτος, livelihood, 120.
ἀρχω, w. g., to rule, 44.	ἀφίημι, to let go, 167.	βιώω, to live [§ 142, 9].
ἀσέβεια, ἡ, impiety.	ἀφικνέομαι, to come [§ 120,	βλαζερός 3, injurious.
ἀσεβέω, w. a., to sin against.	2].	βλάβη, ἡ, injury.
ἀσέλγεια, ἡ, excess.	ἀφίστημι, to put away, 158.	βλακενω, to be lazy.
ἀσθένεια, ἡ, weakness.	'Αφροδίτη, ἡ, Venus.	βλάπτω, to injure [Perf.,
ἀσθενέω, to be weak.	ἀφρων, foolish.	§ 88, 2].
ἀσθενής, -ές, weak.	ἀφυής, -ές, without natu-	βλαστάνω, to sprout [§ 121,
ἀσκέω, to practise, 107.	ral talent.	5].
ἀσπίς, -ίδος, ἡ, shield.	'Αχαιός, ὁ, an Achaian.	βλέπω, to look at, 63 [se-
ἀστεγος 2, houseless, 122.	ἀχαριστία, ἡ, ingratitude.	cond Aor. Pass., § 102,
ἀστραπή, ἡ, lightning.	ἀχύριστος 2, ungrateful, 44.	Rem. 1].
ἀστράπτω, to lighten.	ἀχθομαι, to be indignant	βοήθεια, ἡ, help.
ἀστυ, τό, city [§ 46].	[§ 125, 2].	βοηθέω, w. d., to help, 175.
ἀσυνεσία, ἡ, stupidity.	ἀχθος, -ους, τό, burden.	βοήθημα, -ατος, τό, help.
ἀσύνετος 2, stupid.	'Αχιλλεύς, -έως, ὁ, Achil-	βοηθός, ὁ, helper.
ἀσφαλής, -ές, firm, 48.	les.	Βορρᾶς, -ᾶ, ὁ, Boreas.
ἀσώματος 2, bodiless, 130.	ἀχρηστος 2, useless.	βόσκω, to feed [§ 125, 3].
ἀτάκτως, <i>adv.</i> , without or-	B.	βότρυς, -ύος, ὁ, cluster of
der.	Βαβυλωνία, ἡ, Babylonia.	grapes.
ἀτη, infatuation, 142.	βάθος, -ους, τό, depth.	βούλευμα, advice, 138.
ἀτιμάζω, to despise, 44.	βαθύς, -εῖα, -ύ, deep.	βούλευω, to advise; Mid.,
ἀτιμία, ἡ, dishonor.		to advise one's self

βούλη, ἡ, advice, 28.	γηράσκω, γηράω, to grow old [§ 122, 4].	δοικα and δέδια; Aor. ἔδεισα].
βούλομαι, to wish, 44 [§ 125, 4].	γίγας, -αντος, ὁ, giant.	δείκνυμι, show [§ 133].
βοῦς, ὁ, ἡ, ox.	γίγνομαι, to become, 22 [§ 123].	δεῖλη, ἡ, evening.
βραδύς, -εῖα, -ύ, slow.	γιγνώσκω, to know, 34 [§ 122, 5, and § 142].	δειλός, timid, 32.
βραχύς, -εῖα, -ύ, short.	γλαύξ, -κός, ἡ, owl.	δεινός, fearful, 87.
βροντάω, to thunder.	γλυκύς, -εῖα, -ί, sweet.	δεινῶς, terribly, 100.
βροντή, ἡ, thunder.	γλῶττα, ἡ, tongue, 23.	δεκάς, decad, 141.
βροτός 3, mortal.	γνώμη, ἡ, opinion.	δελφίς, -ῖνος, ὁ, dolphin.
βρῶμα, -ατος, τό, food.	γονεύς, ὁ, parent.	δένδρον, τό, tree.
βρῶσις, -εως, ἡ, eating.	γόννν, -ατος, τό, knee.	δέομαι, w. g., to want [§ 125, 5].
βυνέω, to stop up, [§ 120, 1].	Γοργώ, -οῦς, ἡ, Gorgo.	δέον, τό, duty, 167.
	γράμμα, τό, letter, 63.	δέρκομαι, to see [Perf. δέ-δορκα, § 102, 4].
	γραῦς, ἡ, old woman [§ 41].	δέρω, to flay [Perf., § 102, 4; second Aor. Pass., ἐδάρην].
	γράφω, to write, 16.	δέσποινα, ἡ, mistress of the house.
	Γρύλλος, ὁ, Gryllus.	δεσπότης, -ου, ὁ, master.
Γ.	γνία, ἡ, field.	δεῖρο, hither.
Γάλα, τό, milk [§ 39].	γυμνάζω, to excrcise.	δέχομαι, Dep. Mid., to receive.
γαμετή, ἡ, wife.	γυμνός 3, naked.	δέω, to want, 107 [§ 125, 5]; (2) to bind [§ 98, (b); contracted, § 97, 2].
γαμέω, to marry [§ 124, 1].	γυναικεῖος, belonging to women, 88.	δῆθεν, namely, scilicet, 167.
γάμος, ὁ, marriage.	γυνή, ἡ, woman [§ 47, 2].	δῆλος 3, evident. [110.
Γανυμήδης, -εος, ὁ, Gany- mede.	Δ.	δηλώω, to make evident, Δημητήρ, -τρος, ἡ, Deme- ter or Ceres. [91.
γάρ, for (stands after the first word of the sentence).	Δαιδαλος, ὁ, Daedalus.	δημοκρατία, ἡ, democracy, δῆμος, ὁ, people, 36.
γαστήρ, ἡ, belly.	δαιμόνιον, τό, deity.	Δημοσθένης, -ους, ὁ, De- mosthenes.
γαυρόω, to make proud, 110.	δαίμων, -ονος, ὁ, ἡ, divinity.	δῆτα, certainly.
γέ, at least, 135.	δαίομαι, to distribute.	διαβολή, ἡ, calumny.
γείτων, -ονος, ὁ, neighbor.	δάκνω, to bite [§ 119].	διαγίγνομαι, to live.
γελάω, to laugh [§ 98, (a)].	δάκρυνον, τό, a tear.	διάγω, to carry through, live. [tend.
γέλως, -ωτος, ὁ, laughter.	δακρύω, to weep.	διαγωνίζομαι, w. d., to con- διάδημα, τό, diadem, 159.
γέμω, w. g., to be full.	δακτύλιος, ὁ, ring.	διαιρέω, to divide.
γένεσις, -εως, ἡ, origin.	δάκτυλος, ὁ, finger.	δίαιτα, ἡ, mode of life.
γενναῖος, of noble birth, 138.	δαμάζω, -άω, to tame [§ 117, 2].	διαιτάω, to feed [Aug., § 91, 2].
γενναίως, nobly, 87.	δανείζω, to lend.	
γέρας, τό, reward, 41 [§ 39, Rem.].	δαρθάνω, to sleep [§ 121, 6].	
γέρων, -οντος, ὁ, old man.	δέ, but (stands after the first word of the sentence).	
γεύω, to cause to taste, 90.	δέησις, -εως, ἡ, entreaty.	
γεωμέτρης, -ου, ὁ, geometer.	δεῖ, it is necessary, 107 [§ 125, 5].	
γῆ, ἡ, the earth.	δείδω, to fear [Perf. δέ-	
γηθέω, to rejoice [§ 124, 2].		
γῆρας, τό, old age [§ 39, Rem.].		

διίκειμαι , to be in a state, to be disposed.	διχοστασία , ἡ, quarrel. διψάω , to thirst [contract- ed, § 97, 3, (a)].	ἔγγύς , near. ἔγείρω , to awaken, 39 [§ 89, (b)].
διακονέω , to serve [Aug., § 91, 2].	δίψος , -ους, τό, thirst.	ἔγκαλλωπίζομαι , to be proud of, 172.
διαλύω , to dissolve, 88.	διώκω , to pursue, 16.	ἔγκλημα , τό, accusation.
διαμεῖζομαι , to exchange.	δημάρτιος , -ωός, ὁ, slave.	ἔγκρυτεια , self-control, 161
διαμένω , to remain.	δοκέω , to think, 138 [§ 124, 3].	ἔγκρατής , -ές, continent, 57.
διανέμω , to distribute.	δολόω , to deceive, 108.	ἔγκράμμιον , τό, eulogy.
διαπράττω , to effect.	δόξα , ἡ, report, 23.	ἔγχελυς , -νος, ἡ, eel.
διαρρήγνυμι , to break a- sunder, 172.	δόρυ , τό, spear [§ 39].	ἔγχωρεῖ , it is possible, al- lowable.
διασπέιρω , to scatter, 131.	δούρυφορέω , w. a., to attend as a life-guard.	ἔγχώριος 2, native, 89.
διατάττω , to order, 122.	δουλεία , ἡ, servitude.	ἔθέλω , to wish, 107 [§ 125, 6].
διατελέω , to complete, 161.	δουλεῖω , to be a slave, 37.	ἔθιζω , to accustom [Aug., § 87, 3].
διατίθημι , to put in or- der, 161.	δοῦλος , ὁ, slave.	ἔθνος , -ους, τό, nation, 56.
διατροφή , ἡ, nourishment.	δουλώω , to enslave.	ἔθνος , -ους, τό, custom, 53.
διαφέρω , to differ from, 63.	Δράκων , -οντος, ὁ, Draco.	εἰ , if; in a question, whe- ther.
διαφθείρω , to destroy, 63.	δραπετείω , w. a., to run away.	εἶδος , -ους, τό, form, 48.
διαφορά , ἡ, difference, 159.	δράω , to do, act.	ἘΙΔΩ , see ὄραν.
διάφορος 2, different.	δρεπανηφόρος , scythe-bear- ing, 72.	εἰνε , w. opt., O that.
διδακτός 3, taught.	δρόμος , ὁ, running, 100.	εἰκάζω , to liken [Aug., § 86, Rem.].
διδάσκαλος , ὁ, teacher.	δίναμαι , to be able, 161 [§ 135].	εἰκῆ , inconsiderately, 160.
διδάσκω , to teach.	δύναμις , ἡ, power, 100.	εἰκός ἐστι (r.), it is right.
διδράσκω , to run away [§ 122, 6].	δύνατός 3, possible, pow- erful.	εἰκότως , adv., naturally.
δίδωμι , give [§ 133].	δύνεσθαι , hard to please, 41.	ἘΙΚΩ , see ἔοικα.
διελέγχω , to censure, to make ashamed, con- vince.	δύστηνος 2, unfortunate.	εἰκω , to yield to, 22.
διθύραμβος , ὁ, song.	δυστυχέω , to be unfortu- nate.	εἰκών , -όνος, ἡ, statue.
διίστημι , to separate, 158.	δυσχεραίνω , to be dis- pleased with.	εἰλον , see αἱρέω.
δικάζω , to judge.	δῶμα , -ατος, τό, house.	εἰλῶ , to press, 143 [§ 125, 7].
δίκαιος 3, just.	δῶρον , τό, gift.	εἴμι , to be [§ 137].
δικαιοσύνη , ἡ, justice.	Ε.	εἴμι , to go [§ 137].
δικαίως , justly, 160.	Ἐάν , w. subj., if.	ἘΙΠΩ , see φημί.
δικαστής , -οῦ, ὁ, judge.	Ἐαρ , ἔαρος, τό, spring.	εἴργυνμι , to shut in [§ 140, 2].
δίκη , ἡ, justice, 22.	Ἐαρινός 3, belonging to spring.	εἴργω , w. g., to shut out.
Διογένης , -ους, ὁ, Dioge- nes.	Ἐύω , to permit, 112 [§ 96, 3; Aug., § 87, 3].	ἘΙΠΟΜΑΙ , to inquire [§ 125, 8].
Διόδωρος , ὁ, Diodorus.	Ἐγγίζω , w. d., to come near.	εἰσα , to establish [Aug., § 87, 3].
Διόνυσος , ὁ, Bacchus.	Ἐγγύθεν , from near, near.	εἰσβάλλω , to throw into; (2) intrans., to fall into.
διότι , because.		
δίς , bis, twice.		
δίχα , w. g., apart from.		
διχόμυθος , double-speak- ing, 122.		

εἰσειν , to go into, 167.	ελέφας, ὁ, elephant, 43.	καίω, to kindle [Pass.]
εἰσώθεω , to push in, 142.	ελίσσω, to wind [Aug., with σ, § 95].	
εῖτα , then.	§ 87, 3; Perf. Mid. er	έρδεια, ἡ, want.
εἴτε — εἴτε , whether—or.	Pass. ελήλιγμαι and ελ-	ένδείκνυμι, to show, 163.
εἰωθα , see ἐθίζω.	λιγμαι, § 89].	ένδύω, to put on, 88.
ἔκας , w. g., far.	ἔλκος, τό, a sore, 112.	ένεγείρω, to awaken.
ἔκαστος , -η, -ον, each.	'ΕΛΚΥΩ and έλκω, to	ένεδρεύω, w. a., to lie in
ἔκβαίνω , to go out, 135.	draw [Fut. έλξω; Aor.	draw [Fut. έλξω; Aor.
ἔκβάλλω , to throw out.	ειλκνσα, ειλκνσαι; Aor.	wait for.
ἔκγονος , δ, ἡ, descendant.	Pass. ειλκνσθην; Perf.	'ΕΝΕΚΩ, see φέρω.
ἔκδύω τινά τι , to strip off.	Mid. ορ Pass. ειλκνσ-	ένέχω, to have, hold.
ἔκεινος , -η, -ο, that, he.	μαι; Aug., § 87, 3].	ένθα, there.
ἔκκαιω , to burn out.	'Ελλάς, -άδες, ἥ, Hellas,	ένθάδε, hither.
ἔκκαλύπτω , to disclose.	Greece.	ένθεν, whence.
ἔκκλησια , ἡ, assembly.	'Ελλην, -ηνος, ὁ, a Greek.	ένθυμέομαι, Dep. Pass., to
ἔκκληψιάω , to hold an as-	'Ελληνίς, -ίδος, ἥ, Grecian.	consider.
sembly.	'Ελλήσποντος, ὁ, the Hel-	ένιαυτός, δ, year.
ἔκλεψις (ἥ) ἡλίου, eclipse	lespond.	ένιοι 3, some.
of the sun.	ἔλμινς, -ινθος, ἡ, worm.	ένιότε, sometimes.
ἔκνεω , to swim out.	ἔλπισω, to hope, 88.	ένίστημι, to put into, 158.
ἔκπέμπω , to send out.	ἔλπις, -ίδος, ἡ, hope.	έννατος 3, ninth.
ἔκπέτομαι , to fly away.	ἔλπομαι, to hope [Perf.,	έννυμι, see ἀμφιένι νυτ.
ἔκπίνω , to drink up, 136.	§ 87, 5].	ένοχλέω, w. d., to molest
ἔκπλέω , to sail out.	'ΕΛΩ, see αἱρέω.	[Aug., § 91, 1].
ἔκπλήττω , to amaze; Mid.	ἔλώδης, -ῶδες, marshy.	έιταῦθα, here.
Aor., to be amazed.	ἔμβάλλω, to throw in; (2)	έντελλω, -ομαι, to com-
ἔκπωμα , -στος, τό, drink-	intrans., to fall in or	mission, 131.
ing-cup.	upon.	έντεῦθεν, hence; τὸ έν-
ἔκτος , w. g., without.	ἔμβροχίζω, to ensnare, 167.	τεῦθεν, thenceupon.
* ἔκτωρ , -ορος, δ, Hector.	ἔμέω, to vomit [§ 98, (b)].	έντιθημι, to put in, 159.
ἔκφεύγω , to make known,	ἔμμένω, to remain with,	έντιμος 2, honored.
130.	160.	έντός, w. g., within.
ἔκπορω , to bring forth, 32.	ἔμπεδος, firm, 159.	έντριψις, -εως, ḥ, cosmetic.
ἔκφεύγω , w. a., to flee	ἔμπειρος 2, w. g., expe-	έιτνγχάιω, w. d., to fall
from, escape.	rienced in.	in with.
ἔκώτ , -ονσα, -όν, willing.	ἔμπιπλημι, to fill.	ένύπνιον, τό, dream.
ἔλαφος , ἡ, stag.	ἔμπιπρημι, to set on fire,	έξαίφνης, suddenly.
ἔλαίνω , to drive [§ 119, 2].	165.	έξαλείφω, to wipe off, 120.
ἔλεαιρω , w. a., to pity.	ἔμπιπτω, to fall into.	έξαμαρτάνω, to err greatly.
ἔλέγχω , to examine, 145	ἔμπιπτω, to spit into or on.	έξαμαυρόω, to obscure ut-
[Perf., § 89, (a)].	ἔμφερῆς, -ές, w. d., simi-	terly.
ἔλεέω , w. a., to pity.	lar to.	έξαπατάω, to deceive com-
Ἐλέάη , ἡ, Helen.	ἔμφυτεύω, to implant.	pletely, 106.
ἔλευθερία , ἡ, freedom.	ἔμφυτος 2, implanted.	έξαπίνης, suddenly.
ἔλευθερος , free, 59.	ἔμφύνω, to implant.	έξειμι, έξεστι, licet, it is
ἔλευθερώ , to make free.	έναντιόμαι, to oppose, 110.	lawful, in one's power.
* ἘΛΕΥΘΩ , see ἔρχομαι.	ένάντιος 3, opposite.	έξειμι, έξιέναι, to go out.
		έξειπον (Aor.), to utter, 147.

<i>εξελαύνω</i> , to drive out; (2) to lead out.	<i>ἐπιλανθάνομαι</i> , to forget.	<i>έραστής</i> , δ, lover, 25.
<i>εξετάζω</i> , to examine.	<i>ἐπιμέλεια</i> , ἡ, care.	<i>Ἐρατώ</i> , -οῦς, ἡ, Erato.
<i>εξευρίσκω</i> , to find out.	<i>ἐπιμέλομαι</i> , -οῦμαι, to care for, 25 [§ 124, 17].	<i>έραντο</i> , to love [§ 135, p. 165].
<i>εξῆς</i> , in order.	<i>ἐπινοέω</i> , to think of.	<i>έργαζομαι</i> , to work [Aug., § 87, 3].
<i>εξῆμ</i> , to send out, 167.	<i>ἐπιορκέω</i> , to swear falsely, 138.	<i>έργαστήριον</i> , τό, workshop.
<i>εξισώ</i> , to make equal.		<i>ἔργνυμι</i> , see <i>εἰργνυμι</i> .
<i>εξοκέλλω</i> , to mislead, 130.	<i>ἐπίορκος</i> , δ, perjured.	<i>ἔργον</i> , τό, work, 27.
<i>εξόλλυμι</i> , to ruin utterly.	<i>ἐπιπίπτω</i> , to fall upon.	<i>'ΕΡΓΩ</i> , to do [Perf., § 87 5].
<i>εξορθώ</i> , to make straight,	<i>ἐπισκοπέω</i> , to look upon.	
158. [160.]	<i>ἐπίσταμαι</i> , to know, 161 [§ 135, p. 165].	<i>έρδω</i> , to do.
<i>εξορκέω</i> , to cause to swear,	<i>ἐπιστέλλω</i> , to command.	<i>έρείδω</i> , to prop [Perf., § 89, (b)].
<i>εοικα</i> , to be like [§ 87, 5].	<i>ἐπιστήμη</i> , ἡ, knowledge.	<i>έριζω</i> , to contend with.
<i>εολπα</i> , see <i>ελπομαι</i> .	<i>ἐπιστήμων</i> 2, w. g., acquainted with.	<i>έρις</i> , -ιδος, ἡ, contention, 39.
<i>εοργα</i> , see <i>'ΕΡΓΩ</i> .	<i>ἐπιστολή</i> , ἡ, epistle.	<i>'Ερμῆς</i> , -οῦ, δ, Hermes, Mercury.
<i>εορτάζω</i> , to celebrate a feast [Aug., § 87, 5].	<i>ἐπιτάπτω</i> , to entrust to.	<i>'ΕΠΟΜΑΙ</i> , see <i>'ΕΙΡΟΜΑΙ</i> .
<i>επαγγέλλω</i> , to announce; Mid. to promise.	<i>ἐπιτελέω</i> , to accomplish.	<i>έρπυζω</i> , <i>έρπω</i> , to creep [Aug., § 87, 3].
<i>επάγω</i> , to bring on.	<i>ἐπιτήδειος</i> , sit, 145.	<i>έρρω</i> , to go away [§ 125, 9].
<i>επαινέω</i> , to praise, 107.	<i>ἐπιτηδεύω</i> , to manage, 90.	<i>έρρωμένος</i> , strong.
<i>επαινος</i> , δ, praise.	<i>ἐπιτίθημι</i> , to put upon, 161.	<i>έρρωμένως</i> , strongly.
<i>επαιτιάμοι</i> , to accuse.	<i>ἐπιτρέπω</i> , to entrust to; (2) to permit.	<i>έρνμα</i> , -ατος, τό, defence.
<i>'Επαμινώνδας</i> , -οῦ, δ, Epaminondas.	<i>ἐπιτροπεύω</i> , w. a., to be guardian.	<i>'Ερνμάνθιος</i> , Erymanthian
<i>επάν</i> (<i>ἐπίν</i>), w. subj., if.	<i>ἐπιφέρω</i> , to bring upon, 91.	<i>έρχομαι</i> , to go, come [§ 126, 2].
<i>επανάγω</i> , to lead back.	<i>ἐπιχειρέω</i> , w. d., to put the hand to something.	
<i>επανάκειμαι</i> , to lie upon.	<i>ἐπιχώριος</i> 3, of or belonging to, the country.	<i>έρως</i> , -ωτος, δ, love.
<i>επαναφέρω</i> , to bring back, 141.	<i>ἐπομαι</i> . Comp. <i>έπω</i> .	<i>έρωτάω</i> , to ask.
<i>επαρκέω</i> , w. d., to help.	<i>ἐπόμινυμι</i> , to swear by.	<i>έσθιω</i> , to eat, 16 [§ 126, 3].
<i>επεί</i> , when, since.	<i>έπος</i> , -ους, τό, word.	<i>έσθλής</i> 3, noble, 23.
<i>επειδάν</i> , w. subj., when.	<i>έποτρύνω</i> , to urge on.	<i>έσπέρα</i> , ἡ, evening.
<i>επειδή</i> , since, because.	<i>έπω</i> , to be busily engaged in, occurs in prose in comp. (<i>περιέπω</i> , <i>διέπω</i> , etc.) [Aug., § 87, 3; Aor. Act. <i>έσπον</i> not used in Att. prose]; Mid. <i>έπομαι</i> , to follow [Impf. <i>εἰπόμην</i> ; Fut. <i>έψομαι</i> ; Aor. <i>έσπόμην</i> , <i>έψεσπόμην</i> ; Inf. <i>σπέσθαι</i> ; Imp. <i>σποῦ</i> , <i>έπίσπου</i>].	<i>έστε</i> , until.
<i>επειτα</i> , then, 167.		<i>έστιάω</i> , to entertain [Aug., § 87, 3].
<i>επέρχομαι</i> , to come to.		<i>έσχατος</i> , last, 88.
<i>επιβοηθέω</i> , w. d., to come to the assistance of.		<i>έταιρος</i> , δ, companion, 27.
<i>επιβουλεύω</i> , to plot against.		<i>έτερος</i> 3, the other, alter, 87.
<i>επιβουλή</i> , ἡ, plot.		<i>έτι</i> , besides, 124.
<i>επιδείκνυμι</i> , to showboastfully, 163.		<i>έτοιμος</i> 3, ready.
<i>επιδιώκω</i> , to pursue.		<i>έτοίμως</i> , adv., readily.
<i>επιθυμέω</i> , to desire, 108.		<i>έτος</i> , -ους, τό, year.
<i>επιθυμία</i> , ἡ, desire.		<i>έν</i> , well, <i>εν πράτιω</i> , to do well to.
<i>επικίνδυνος</i> 2, dangerous.		
<i>επικουφίζω</i> , to alleviate.	<i>έραμαι</i> , to love [§ 135, p. 165]	

Εὐβοια, ἡ, Euboea.	εὐχαρις, attractive.	ἱγεινών, -όνος, ὁ, leader.
εὐβουλος, consulting well,	εὐχύριστος 2, winning.	ἱγέομαι, to lead, 133.
147.	εὐχή, ἡ, request, 107.	ἱδέως, <i>adv.</i>, pleasantly, 16.
εὐγενής, of high birth, 141.	εὐχομαι, w. d., to pray, 31.	ἱδη, already.
εὐδαιμονέω, to be fortunate, 136.	ἔφηβος, ὁ, a youth.	ἱδομαι, to rejoice.
εὐδαιμονίζω, to account happy.	ἔφίημι, to send up to, 167.	ἱδονή, ἡ, pleasure.
	ἔφικτέομαι, to arrive at, 136.	ἱδύς, -εῖα, -ύ, sweet.
	ἔφόδιον, τό, travelling	ἱθος, -οντος, τό, custom, 110.
εὐδαιμόνως, fortunately.	money.	ἱκιστα, least of all.
εὐδαιμων, -ονος, fortunate.	Εὐφράτης, -ον, ὁ, Euphra-	ἱκω, I am come.
εὐδιος 2, serene.	ἔχθαίρω, w. a., to hate.	ἱλικία, ἡ, age, 106.
εὐδοκιμέω, to be celebrated.	ἔχθανομαι, see ἀπεχθάνυ- νομαι.	ἱλίκος 3, as great as.
εῦδω, see καθεύδω.		ἱλιος, ὁ, sun.
εὐεξία, ἡ, good condition.	ἔχθρος 3, hostile, 27, 58.	ἱμαι, to sit [§ 141, (b)].
εὐεργεσία, ἡ, beneficence,	ἔχυρός, firm.	ἱμέρα, ἡ, day.
138.	ἔχω, to have; w. adv., 16;	ἱμεροδρόμος, ὁ, courier, 108.
εὐεργετέω, to benefit, 108.	w. inf., to be able [§ 125,	ἱμίθεος, ὁ, demigod.
εὐεστώ, ἡ, prosperity, 47.	11].	ἱν, w. subj., if.
εὐθύνω, to make straight, 23	ἔψω, to boil [§ 125, 12].	ἱνίκα, when.
εὐθύς, <i>adv.</i>, immediately.	ἔως, as long as.	ἱνίοχος, ὁ, guide, 158.
εὐκλεια, ἡ, fame.	ἔως, -ω, ἡ, morning.	ἱπιος 3, mild.
εὐκόλως, <i>adv.</i>, quickly.		Ἡρα, ἡ, Hera or Juno.
εὐκοσμία, ἡ, good order, 24.	Z.	Ἡρακλῆς, -έους, ὁ, Hercules.
εὐλαβέομαι, w. a., Dep.	Ζάω, to live [Con., § 97,	
Pass., to be cautious.	3, (a)]. Comp. βιόω.	ἥρως, -ωος, ὁ, hero.
εὐμενής, -ές, well-disposed.	ζέννυμι, ζέω, to boil [§ 139,	ἥσυχάζω, to be quiet, still.
εὐμορφία, ἡ, beauty of form.	(b), 2].	ἥσυχία, ἡ, stillness, 24.
εὐνομία, ἡ, good administration.	ζεύγνυμι, to yoke, 172	ἥσυχος 2, quiet.
	[§ 140, 3].	ἱττα, ἡ, defeat.
εὐνοος 2, well-disposed, 29.	Ζεύς, ὁ [§ 47, 3], Zeus or	ἱττάομαι, w. g., to be defeated, inferior to.
εὐπετῶς, <i>adv.</i>, easily.	Jupiter.	
εὐπορος, w. g., abounding in.	ζηλόω, to strive after, 108.	O.
	[des. ζημία, ἡ, injury.	Θάλαττα, ἡ, sea.
Εύριπίδης, -ους, ὁ, Euripides.	ζημιόω, to punish.	θαλία, ἡ, feast.
εύρισκω, to find [§ 122, 7].	ζητέω, to seek, 108.	θάλλω, to bloom, 34.
εύρος, -ους, τό, breadth.	ζωή, ἡ, life.	θάλπος, -ους, τό, heat.
εύρυς, -εῖα, -ύ, broad.	ζώννυμι, to gird [§ 139,	θάρατος, ὁ, death.
εύσεβέω, w. a., to reverence.	(c), 1].	θάπτω, to bury. [108.
	ζῶον, τό, animal, 58.	θαρράλεως, <i>adv.</i>, boldly,
εὐσεβής, -ές, pious.		θαρρέω, to be of good courage; θ. τινά, to have confidence in; θ. τι, to endure something.
εὐτακτος 2, well-ordered.	H. II.	θαυμάζω, w. g., to wonder, 16.
εὐτυχέω, to be fortunate, 107.	'H, or; ἢ — ἢ, aut — aut.	θαυμαστός 3, wonderful.
εὐτυχής, -ές, fortunate.	ἢ, where.	
εὐτυχία, ἡ, good fortune.	ἡβύσκω, ἡβάω, to come to manhood [§ 122, 8].	
εὐφραίνω, to rejoice, 28.	ἡβη, ἡ, youth. [way.	
εὐφροσύνη, ἡ, mirth.	ἡγεμονεύω, to point out the	

θεάομαι, Dep. Mid., to see.	θωπεύω and θώπτω, w. a.,	ἰσχυρός 3, strong.
θεατής, -οῦ, ὁ, spectator.	to flatter.	ἰσχύω, to be strong, 59
θεῖον, τό, deity.		ἴσως, perhaps.
θεῖος 3, godlike.	I.	ἰχνος, -ους, τό, track.
θέλγω, to charm, 122.	Ιάομαι, Dep. Mid., to heal.	ἰχθύς, -ύος, ὁ, fish.
θέλω, to wish, 107 [§ 125,	ἰατρική, ἡ, medicine.	ἼΩ, see εἰμι, to go.
6].	ἰατρός, ὁ, physician.	
θεμέλιον, τό, foundation.	Ἰβηρία, ἡ, Spain.	K.
Θεμιστοκλῆς, -έους, ὁ, Themistocles.	ἰδέα, ἡ, appearance, 106.	Καθαίρω, to purify, 130.
θεός, ὁ, God.	ἰδιος 3, own, peculiar.	καθέζομαι, to sit down
θερύπαινα, ἡ, female ser- vant.	ἰδιώτης, -ον, ὁ, private man; (2) layman.	[Aug., § 91, 3; Fut. κα- θεδοῦμαι]. [10].
θεραπεία, ἡ, care.	ἰδρύω, to build, 90 [§ 94, 1].	καθεύδω, to sleep [§ 125,
θεραπεύω, to honor, 22.	ἰδρώς, -ῶτος, ὁ, sweat.	κύθημαι, to sit [Aug., § 91, 3].
θερύπων, -οντος, ὁ, ser- vant.	ἱερεύς, -έως, ὁ, priest.	καθίζω, to set [§ 125, 13].
θέρος, -ους, τό, summer.	ἱερόν, τό, victim.	καθίημι, to let down, 167.
θέω, to run [Fut., § 116, 3; Con., § 97, 1]. The other tenses from τρέ- χω, which sec.	ἱερός 3, w. g., sacred to.	καθίστημι, to establish, 158.
Θῆβαι, αἱ, Thebes.	ἱκετεύω, to supplicate, 88.	καί, and, even; καὶ — καί, both — and (et — et), 38.
θήρ, -ός, ὁ, wild beast.	ἱκέτης, -ον, ὁ, suppliant.	καινός 3, new.
θηρευτής, -οῦ, ὁ, huntsman.	ἱκνέομαι, see ἀφικνέομαι.	καίριος, opportune, 112.
θηρεύω, to hunt, 31.	ἱλύσκομαι, to propitiate	καιρός, the right time, 58.
θηρίον, τό, wild beast.	ἱλύνω, to set right, 52.	καίω, to burn [§ 116, 2].
θησαυρός, ὁ, treasure.	ἱλεως, -ων, merciful.	κακία, ἡ, vice.
θησεύς, -έως, ὁ, Theseus.	Ἰλιάς, -δος, ἡ, the Iliad, 53.	κακόροος 2, ill-disposed.
θιγγάνω, to touch [§ 121, 10].	ἱμάτιον, τό, garment.	κακός 3, bad, wicked.
θλύω, to bruise [§ 98, (a)].	ἱμείρω, to desire.	κακότης, ἡ, wickedness, 39.
θνήσκω, to die [§ 122, 9].	ἴνα, that; (2) in order	κακουργέω, w. a., to do evil to one.
θνητός 3, mortal.	ἴνα, that.	κακοῦργος, ὁ, evil-doer.
θόρυβος, ὁ, tumult.	Ἰνδική, ἡ, India. [dia.	κακόω, to treat ill, hurt.
θραίω, to break, 100	Ἰνδοί, οἱ, inhabitants of In-	κακῶς, adv., badly.
[§ 95, Rem. 1].	ἰον, τό, violet.	κάλαμος, ὁ, reed.
θρίξ, τριχός, ἡ, hair.	ἱππεύς, -έως, ὁ, horseman.	καλέω, to call, name [§ 98, (b); Opt. Plur. Mid. or
θρόνος, ὁ, throne, 145.	ἱππεύω, to ride.	Pass., § 116, 4].
θρώσκω, to leap.	ἱππος, ὁ, horse.	Καλλίας, -ου, ὁ, Callias.
θυγάτηρ, -ρος, ἡ, daughter.	ἴσος 3, equal, 49.	κάλλος, -ους, τό, beauty.
θυμός, ὁ, mind, 28.	ἴστημι, to place, 159 [§ 133].	καλοκύγαθία, ἡ, rectitude,
θύρα, ἡ, door.	ἴστορέω τινά τι, to in-	145.
θύρος, ὁ, a thrysus, 159.	quire of.	καλός 3, beautiful, 27.
θυσία, ἡ, sacrifice.	ἱστοριογράφος, ὁ, historian.	καλύπτω, to conceal.
θύω, to sacrifice [§ 94, 2].	ἱστός, ὁ, loom.	καλῶς, adv., well.
θώξ, θώός, ὁ, ἡ, jackall.	ἱσχναίνω, to make emacia- ted [§ 111, Rem. 2].	κάμηλος, ὁ, ἡ, camel.

κάνειν , even if, 107.	κέντρον , τό, sting, 159.	κλέψη, -ωπός, δ, thief.
κάνεον , τό, basket.	κέραμος , δ, clay.	κνύω, to scrape [Cont., § 97, 3].
κάπρος , δ, wild boar.	κεράννυμι , to mix [§ 139, (a), 1].	κοῖζω, to squeak [Char., § 105, 2].
καρδία , ἡ, heart.	κερδάινω , to gain, 130	
καρπόομαι , to enjoy the fruits of.	[§ 111, Aor. II; Perf. κοιλαίνω, to hollow out κεκέρδακα].	[§ 111, Rem. 2].
καρπός , δ, fruit.	κέρδος , -ους, τό, gain.	κοινός , common, 131; τὸ κοινόν, commonwealth.
κάρτα , very.	κευθμών , -ῶνος, δ, lair.	κοινωνία , ἡ, communion, 108.
καρτερέω , to be patient.	κεύθω , to conceal.	
καρτερός 3, strong, 167.	κεφαλή , ἡ, head.	
Κάστωρ , -ορος, δ, Castor.	κεχρημένος , wanting, 120.	κοίρανος , δ, ruler.
κατάβασις , ἡ, retreat, 72.	κῆπος , δ, garden.	κολάζω, to punish.
καταγελάω , w. g., to laugh at.	[sleep, 138.] κῆρ , κῆρος, τό, heart.	κολακεία, ἡ, flattery.
καταδαρθύνω , to fall a-	κηρός , δ, wax.	κολακείω, w. a., to flatter.
καταδύω , to go down, 88.	κήρυξ , -ῦκος, δ, herald.	κόλαξ, -ακος, δ, flatterer.
κατακαίω , to burn down.	κηρύττω , to make known (by a herald).	κολαστίς, -οῦ, δ, punisher
κατακλαίω , to bewail.	κιθύρα , ἡ, lyre.	κολούω, to curtail [Pass. with σ, § 95].
κατακλείω , to shut, 90.	Κιλικία , ἡ, Cilicia.	κόλπος, δ, bosom, 133.
κατακρύπτω , to hide.	κινδυνεύω , to incur danger.	κομίζω, to bring.
καταλύμπω , shine upon.		κόπτω, to cut, 120.
καταλείπω , to leave behind, 120.	κινδύνος , δ, danger.	κύραξ, -ακος, δ, crow.
καταλύω , to loosen, 88.	κῖς , κιός, δ, corn-worm.	κορέννυμι, to satisfy [§ 139, (b), 3].
κατανέμω , to distribute.	κίστη , ἡ, chest.	Κορίνθιος , δ, Corinthian.
καταπαύω , to put a stop to.	κιττός , δ, ivy.	κόρυνς, -υθος, ἡ, helmet.
καταπετρώω , to stone to death.	κίχρημι , to lend [§ 135, 1].	κοσμέω, to adorn.
	[122.] κλάζω , to sound [§ 105, 4; Fut. Perf. κεκλάγξω and -γξομαι].	κόσμος, δ, ornament, 51.
καταπλήττω , to astonish,		κούφος 3, light, 39.
κατασκευάζω , to prepare.		κράζω, to cry out, 122 [§ 105, 2; Fut. κεκράξομαι].
κατατίθημι , to lay down, 161.	κλαίω , to weep, 133 [§ 125, 14].	κράνος , -ονς, τό, helmet.
καταφλέγω , to burn down,	κλάω , to break [§ 98, (a)].	κρατέω , w. g., to have power over, 107.
καταφρούνεω , to despise.	κλείς , ἡ, key [§ 47, 5]:	κρατήρ , -ῆρος, mixing bowl.
καταφυγή , ἡ, refuge.	Κλειώ , -οῦς, ἡ, Clio.	κράτος , -ους, τό, strength.
κατεργάζομαι , to accom-	κλείω , to shut, 28 [Pass. with σ, § 95, Rem. 1].	κραυγή , ἡ, shout, 167.
plish.		κρέας , τό, flesh, 41 [§ 39, Rem.].
κατέχω , to restrain, 23.	κλέος , -ους, τό, fame, 48.	κρέμαμαι and κρεμάννυμι , to hang [§ 139, (a), 2].
κατήγορος , δ, accuser.	κλέπτης , -ου, δ, thief.	κρίνω , to judge, 48 [§ 111, 6].
κάτοπτρον , τό, mirror.	κλέπτω , to steal [Fut. κλέψομαι; second Aor. Pass. ἐκλάπην; Perf., κρέμαμαι and κρεμάννυμι, § 102, 5].	[sa.]
κάτω , below.		Κρισαῖος , belonging to Cri-
καῦμα , -ατος, τό, heat.		Κελτίθηρες , Celtiberians. Κλωθώ , -οῦς, ἡ, Clotho. κριτής , -οῦ, δ, judge.
κάω , see καίω .		
κείμαι , to lie down [§ 141, (a)].	κλίνω , to bend [§ 111, 6].	
κελεύω , to order, bid [§ 95].	κλοπή , ἡ, theft.	
Κελτίθηρες , Celtiberians.	κλόπιμος , thievish, 122.	

Κριτίας, -ου, ὁ, Critias.	Λακεδαιμόνιος, ὁ, Lace-	λόφος, ὁ, crest.
Κροῖσος, ὁ, Croesus.	daemonian.	λοχάω, w. a., to lie in wait.
κροκύδειλος, ὁ, crocodile.	λαγώς, -ώ, ὁ, hare.	λυγρός 3, sad.
κρόμυον, τό, onion.	λαῖλαψ, -απος, ἥ, storm.	Λυδία, ἡ, Lydia.
Κρότων, -ωνος, ὁ, Crotona.	λαλέω, to talk.	Λυκούργος, ὁ, Lycurgus.
κροίω, to knock, 100 [Pass.	λάλος 2, talkative.	λυμαίνομαι, w. a., to abuse,
with σ, § 95, Rem. 1].	λαμβάνω, to take, 31	maltreat.
κρύπτως 3, concealed, 130.	[§ 121, 12].	λέμη, ἵ, disgrace.
κρύπτω, to conceal, 121.	λαμπρός 3, brilliant, 23.	λυπέω, to distress.
κρώζω, to croak [§ 105, 2].	λανθάνω, to be concealed	λύπη, ἱ, sorrow.
κτάομαι, to acquire, 112	from, 89 [§ 121, 13].	λυπηρός 3, sad, 47.
[Redup., § 88, Rem. 1;	λάρυγξ, -υγγος, ὁ, throat.	λύρα, ἡ, lyre.
Subj. Perf. and Opt.	λέαινα, ἡ, lioness.	λυρικός 3, lyric.
Plup., § 116, 4].	λεαίνω, to grind, 43.	Λίσανδρος, ὁ, Lysander.
κτείνω, to kill, usually ἀπο-	λέγω, to say, name; λέγο-	Λισίας, -ου, ὁ, Lysias.
κτείνω [Perf. Act., § 111,	μαι [§ 88, Rem. 2]; (2)	λνσιτελέω, w. d., to be
5. Instead of ἐκταμαι	to collect [§ 88, 4; Aor.	useful to.
and ἐκτάθην, τέθνηκα	Pass. ἐλέχθην and ἐλέ-	λίχνος, ὁ, lamp, 172.
and ἀπέθανον ὑπό τινος	γην].	λύω, to loose, 22 [§ 94, 2].
are usual].	λεία, ἱ, booty, 145.	λωβάεμαι, w. a., maltreat
κτείς, -ενός, ὁ, comb.	λειμών, -ῶνος, ὁ, meadow.	
κτενίζω, to comb.	λείπω, to leave, leave be-	M.
κτῆμα, -ατος, τό, posses-	hind [Aor. ἐλιπον; Pf.	Μαθητής, -οῦ, ὁ, a pupil, 28.
sion.	λέλοιπα, § 102, 4].	Μαιανδρος, ὁ, Macander.
κτῆσις, ἡ, possession, 51.	Λεωνίδας, -οι, ὁ, Leonidas.	μάκαρ, -αρος, happy.
κτίζω, to found, 31.	λεπτός 3, thin.	μακαρίζω, to esteem happy.
κυβερνήτης, ὁ, pilot.	λευκάνω, to whiten [§ 111,	μακάριος 3, happy, 108.
κύβος, ὁ, a die, cube.	Rem. 2].	Μακεδονία, ἡ, Macedonia.
Κύδνος, ὁ, Cydnus.	λείω, to stone [Pass. with	Μακεδονικός, Macedonian.
κυλίω, to roll [Pass. with	σ, § 95].	Μακεδών, -όνος, ὁ, a Mace-
σ, § 95].	λέων, -οντος, ὁ, lion.	donian.
κύπελλον, τό, goblet.	λεώς, ὁ, people.	μακράν, far, 131.
κυριεύω, to be master of, 88.	λῆρος, ὁ, loquacity.	μακρός 3, long.
κύριος, w. g., having pow-	ληστής, -οῦ, ὁ, robber.	μαλακίζω, to render ef-
er over.	λίαρ, very, 122.	feminate, 124.
[clos. Κύκλωψ, -ωπος, ὁ, Cy-	Λιβύη, ἡ, Libya	μαλακός 3, soft.
Κύρος, ὁ, Cyrus.	λίθος, ὁ, stone.	μαλθακός 3, soft, 172.
κύων, κυνός, ὁ, ἡ, dog.	λιμήν, -ένος, ὁ, harbor.	μάλιστα, especially, 107.
κωλύω, to hinder.	λίμνη, ἡ, marsh, 158.	μᾶλλον, rather, 64.
κώμη, ἡ, village.	λιμός, ὁ, hunger.	Μαρδάνη, ἡ, Mandane.
κωτίλλω, to chatter, 172.	λογίζομαι, to think, 112.	μανθάνω, to learn, 24
κωτίλος 3, loquacious	λόγιος 3, eloquent, 112.	[§ 121, 14].
κωφός 3, dumb.	λόγος, ὁ, word, 27.	Μαντίνεια, ἡ, Mantinea.
	λοιδορέω, to scold, 109.	μάντις, -εως, ὁ, prophet, 88.
Λ.	λοιμός, ὁ, pestilence, 158.	μαραίνω, to make wither.
Λαγχάνω, to acquire [§ 121,	λοιπός 3, remaining. [5].	μαρτυρέω, μαρτύρομαι, to
11].	λούνω, to wash [Cont., § 97,	bear testimony [§ 124, 4].

μαρτυρία, ἡ, testimony.	μεταβάλλω, to change, 130.	μιμέομαι, to imitate.
μάρτυς, -τυρος, ὁ, witness.	μεταβολή, ἡ, change.	μιμητής, -οῦ, ὁ, imitator.
μαστιγώ, to scourge.	μεταδίδωμι, to give a share	Μίνως (Gen. Μίνωος and Μίνω), ὁ, Minos.
μαστίζω, to whip [Char., of, 159.]		
§ 105, 2].	[38. μεταλλάττω, to change.	μιμνήσκω, to remind
μάστιξ, -ιγος, ἡ, scourge,	μεταξύ, w. g., between.	[§ 122, 11].
μάχη, ἡ, battle.	μεταπέμπομαι, to send for.	μίσγω, w. g., to mix with
μάχομαι, to fight, 16 [§ 125, 15].	μετατίθημι, to change, 159.	μισέω, to hate.
μέγας, -άλη, -α, great [§ 48].	μεταφέρω, to remove,	μισθός, ὁ, reward.
μέγεθος, -ους, τό, greatness.	change.	μισθόω, to let out.
μέθη, ἡ, drunkenness.	μεταχειρίζομαι, to take in hand, 65.	μνᾶ, -ᾶς, ἡ, mina [§ 26].
μεθήμων, -ονος, negligent,	μετέπειτα, afterwards.	μνήμη, ἡ, memory.
65.	μετέχω, to take part in.	μνημονεύω, to remember.
μεθίημι, to let go, 168.	μέτριος 3, moderate.	μνηστήρ, -ῆρος, ὁ, suitor.
μεθύω, to be drunk, 136.	μετρίως, adv., moderately.	μόλις, with difficulty.
Μεθώνη, ἡ, Methone.	μέτρον, τό, measure, 28.	μοναρχία, ἡ, monarchy.
μειράκιον, τό, young boy.	μέχρι, until.	μόνον, only, 64.
μέλας, -αινα, -αρ, black.	μή, not, 16; after expres-	μοῖρα, ἡ, fate, 141.
μέλει, it concerns, 24	sions of fear, 91.	μόρσιμος 2, fated.
[§ 125, 17].	μηδαμοῦ, nowhere; μ. εἰλ-	Μοῦσα, ἡ, a Muse.
μελέτη, ἡ, care.	ναι, to be of no value.	μουσική, ἡ, music, 87.
μέλι, -ιτος, τό, honey.	Μήδεια, ἡ, Medea.	μοχθηρός 3, miserable, base.
μέλιττα, ἡ, a bee.	μηδείς, -εμία, -έν, no one	μόχθος, ὁ, toil, distress.
μέλλω, to be about to, 88	[§ 68, Rem. 1].	μοχλός, ὁ, bolt, 28.
[§ 125, 16].	μηδέποτε, never, 112.	μύζω, to suck [§ 125, 18].
μέλομαι, to have a care for	Μῆδος, ὁ, a Mede.	μῦθος, ὁ, word, 40.
[§ 125, 17].	μῆκος, -ους, τό, length.	μνᾶ, ἡ, fly.
μέλος, -ους, τό, song, 121.	μήν, -νός, ὁ, month.	μυρίος 3, innumerable.
μέμφομαι, w. a., to blame;	μῆνις, -ιος or -ιδος, ἡ, an-	μύρμηξ, -κος, ὁ, ant.
w. d., to reproach.	ger. [with.	μύρον, τό, perfumery, 145.
μέμψις, -εως, ἡ, reproach.	μηνίω, w. d., to be angry	μῦς, -ῦός, ἡ, mouse.
μέν—δέ, truly—but, 38.	μήποτε, never.	μύχατος 3, inmost, 121.
Μενέλεως, -εω, ὁ, Menelaus.	μήπω, not yet.	μύω, to close [formation
ill-will towards.	μήτε — μήτε, neither —	of tense, § 94, 1].
μενεναίνω, w. d., to bear	nor.	μωρός 3, foolish, a fool.
ill-will towards.	μήτηρ, -τρος, ἡ, mother.	
μένω, to remain; w. a., to	μηχανάομαι, Dep. Mid.,	N.
await; second Perf. μέ-	to contrive.	Ναί, truly.
μονα, to desire [§ 111, 5].	μιαίνω, to pollute [§ 111,	ναίω, to dwell.
μερίζω, to divide.	Rem. 2].	Νάξιος, ὁ, Naxian.
μέριμνα, ἡ, care.	μίγνυμι, to mix [§ 140, 4].	νάσσω, to press together
μέρος, -ους, τό, part.	Μιθριδάτης, -ον, ὁ, Mithridates.	[Char., § 105, 1].
μεσημβρία, ἡ, mid-day.	μικρός 3, small. [des.	ναυαγία, ἡ, shipwreck.
μέσος 3, middle.	Μιλτιάδης, -ον, ὁ, Miltiades.	ναυμαχία, ἡ, sea-fight.
μεσότης, mediocrity, 57.	Μίλων, -ωνος, ὁ, Milo.	ναυτής, -οῦ, ὁ, sailor.
μεστός 3, w. g., full.		

<i>ναυτικός</i> 3, nautical, 161;	E.	οἰνοχόος, ὁ, cup-bearer.
τὸ ναυτικόν, a fleet.	Ξενία, ἡ, hospitality.	οἴμαι, to think [§ 125, 20].
<i>νεανίας</i> , -ου, ὁ, a youth.	Ξένος, ὁ, guest, 122.	οἷος, such as; w. inf., instead of ὅτε, so that.
<i>Νεῖλος</i> , ὁ, Nile.	Ξενοφάνης, -ους, ὁ, Xenophanes. [phon.]	οἶς, οἶος, ὁ, ἵ, sheep. [21].
<i>νεκρός</i> 3, dead, 175.	Ξενοφῶν, -ῶντος, ὁ, Xenophon.	οἴχομαι, to depart [§ 125, 'ΟΙΩ, see φέρω.
<i>νέκταρ</i> , -άρος, τό, nectar.	Ξέω, to scrape [formation of tense, § 98, (b)].	ὅλβιος 3, happy.
<i>νέκυς</i> , -νος, ὁ, corpse, 49.	Ξηράνω, to dry.	ὅλβος, ὁ, riches, 124.
<i>Νεμέα</i> , ἡ, Nemea.	Ξίφος, -ους, τό, sword.	ὅλιγαρχία, oligarchy, 161.
<i>νεμω</i> , to divide, 145 [Fut. <i>νεμῶ</i> and <i>νεμήσω</i> ; Aor. <i>ἔνειμα</i> ; Perf. <i>νενέμηκα</i> ; Aor. Pass. <i>ἐνεμῆθην</i> and <i>-έθην</i>].	Ξύλον, τό, wood.	ὅλιγοι, few.
<i>νέος</i> 3, young, 28.	Ξυρέω and <i>ξύρομαι</i> , to shave [§ 124, 5].	ὅλιγος 3, little, 53.
<i>νεύτης</i> , -ητος, ἡ, youth.	Ξύω, to scrape [Pass. with σ, § 95].	ὅλισθάνω, to slip [§ 121, 7].
<i>Νέστωρ</i> , -ορος, ὁ, Nestor.	O.	ὅλλυμι, to destroy [§ 138, B].
<i>νεφέλη</i> , ἡ, cloud, 158.	'Οδύζω, to bite [Char., § 105, 2].	ὅλολίξω, to howl [Char., § 105, 2].
<i>νέφος</i> , -ους, τό, cloud.	ὅδε, this.	ὅλος 3, whole.
<i>νέω</i> , to swim [§ 116, 3].	ὅδός, ἡ, way.	ὅλοφύρομαι, to pity.
<i>νεώς</i> , -ώ, ὁ, temple.	ὅδος, -όντος, δ, tooth.	*Ομηρος, ὁ, Homer.
<i>νή</i> , yes, truly.	ὅδύρομαι, to mourn, 16.	ὅμιλεω, w. d., to associate with, 131.
<i>νήμα</i> , -ατος, τό, yarn, 136.	'Οδυσσεύς, -έως, δ, Ulysses.	ὅμιλια, ἡ, intercourse with.
<i>νηνεμία</i> , ἡ, a calm.	ὅζω, to smell of [§ 125, 19].	ὅμινμι, to swear [§ 138, B].
<i>νῆσος</i> , ἡ, island.	ὅθεν, whence.	ὅμινω, to swear.
<i>νίζω</i> , to wash.	οἰ, whither.	ὅμογάστριος, δ, brother.
<i>νικάω</i> , to conquer, 106.	οἰακίζω, to steer [Aug., § 87, 1].	ὅμόγλωττος 2, speaking the same language.
<i>νική</i> , ἡ, victory.	οἴδα, I know [§ 143].	ὅμοιότης, -τητος, likeness.
<i>νίπτω</i> , to wash.	οἴγνυμι, οἴγω, see ἀνοίγ.	ὅμοιως, in like manner, 108.
<i>νίφει</i> , it snows.	οἰκεῖος 3, belonging to, own, intimate.	ὅμολογέω, to agree with, admit.
<i>νοέω</i> , to think. [57.]	οἰκέτης, -ου, δ, servant.	ὅμόργνυμι, to wipe off [§ 140, 6].
<i>νόημα</i> , -ατος, τό, thought,	οἰκέω, to dwell, 112.	ὅνειρος, δ, dream.
<i>νομάς</i> , -άδος, δ, ἡ, nomad.	οἰκησις, -εως, ἡ, dwelling.	ὅνησις, -εως, ἡ, advantage.
<i>νομεῖς</i> , -έως, δ, shepherd, 44.	οἰκία, ἡ, house. [112.]	ὅνινημι, to benefit [§ 135, 4].
<i>νομή</i> , ἡ, pasture.	οἰκοδομέω, to build a house,	ὅνομα, -ατος, τό, name.
<i>νομίζω</i> , to think, 56.	οἰκος, ὁ, house.	ὄνομάζω, to name.
<i>νόμιμος</i> 3, customary.	οἰκουρέω, to guard a house	ὅντως, really.
<i>νόμος</i> , δ, law.	[§ 87, 2].	ὅξύς, -εῖα, -ύ, sharp, sour.
<i>νόος</i> , δ, mind, 29.	οἰκτείρω, w. a., to pity.	ὅπαζω, to bestow, 124.
<i>νοσέω</i> , to be sick.	οἴμαι, see οἴμαι.	ὅπη, whither, where.
<i>νύπος</i> , ἡ, disease, 28.	οἰμώζω, to lament [Char., § 105, 2].	ὅπίσω, back, 138.
<i>νότος</i> , δ, south-wind.	οἰκτρός 3, pitiable, 58.	ὅπλίζω, to arm.
<i>Νύμφη</i> , ἡ, a Nymph.	οἶνος, δ, wine.	ὅπλίτης, -ου, δ, heavy-armed man.
<i>νῦν</i> , now.		
<i>νύξ</i> , νυκτός, ἡ, night.		
<i>νυστάζω</i> , to nod [Char., § 105, 3].		

δπλον, τό, weapon.	δετις, ἥτις, ὁ τι, whoever,	παιδίον, τό, little child,
δποι, whither.	67 [§ 62].	παίζω, to play,
δποῖος 3, qualis, of what sort.	δσφραίνομαι, w. g., to smell [as. § 121, 8].	17 [§ 116, 3].
δπόσος 3, quantus, as great	δταν, w. subj., when,	παῖς, -δός, δ, ἡ, child,
δποσοζον 3, how great,	δτε, when.	39.
how long, soever.	ὅτι, that, because.	παίω, to strike.
δπόταν, w. subj., when.	οὐ, not, 17; οὐ, where.	πύλαι, formerly, long ago;
δπότε, when, since.	ούδαμῆ, nowhere.	οἱ πύλαι, the ancients.
δπότερος 3, which of two.	ούδέ, neither, 57.	παλαίω, to wrestle [Pass.
δπου, where.	ούδείς, -εμία, -έν, no one	W. σ, according to § 95].
ΟΠΤΩ, see δράω.	[§ 68, Rem. 1].	παλαιός 3, ancient.
δπως, how, 109.	ούδέποτε, never.	πάλιν, again, 159.
δρασις, -εως, ἡ, sight.	οὐκ, not, 16.	πανταχοῦ, everywhere, in all respects. [kind.
δράω, to see [§ 126, 4].	ούκέτι, no longer, 165.	παντοδαπός 3, of every
δργαίνω, to enrage [§ 111, Rem. 2].	οὖν, therefore.	πάντως, wholly, 160.
δργή, ἡ, anger.	ούποτε, never, 131.	πάνυ, altogether, very.
δργίζομαι, Dep. Pass., to be angry.	Ούρανίδαι, οἱ, gods, inhabitants of Olympus.	πάππος, δ, grand-father.
δρέγω, to stretch, 122.	ούράνιος 3, heavenly.	παραγγέλλω, to order.
δρεξις, a striving after, 108.	οὺς, ὡτός, τό, ear [§ 39].	παραδίδωμι, give over to, commit. [edly.
δρθός 3, straight, 57. [108.	ούσια, possession, 64.	παραδόξως, adv., unexpect-
δρθώ, to make straight,	οὔτε—οὔτε, neither—nor.	παραθήκη, ἡ, something entrusted, 122.
δρθριος 3, early.	οῦτω(ς), thus, 87 [§ 7].	παραινέω, w. d., to advise, to exhort.
δρίζω, to fix, limit, 124.	οὐχ, not, 28.	παρακαλέω, to call to, to exhort. [147.
δρκιον, τό, oath.	όφείλω, to owe [§ 125, 22].	παρακαταθήκη, ἡ, pledge,
δρκος, δ, oath.	δφέλλω, to nourish, 53.	παραλαμβάνω, to receive.
δρмáω, to rush, 106.	όφις, -εως, δ, eye.	παράνομος 2, contrary to law.
δρмή, ἡ, impulse, 57.	όφις, -εως, δ, snake.	παραπέτομαι, to fly away.
δρнιθодήρας, -α, δ, bird-catcher, 24.	όφλισκύνω, to owe [§ 121, 9].	παραπλάζω, mislead, 122.
δρнις, -ιθος, δ, ἡ, bird.	όχέω, to bear, endure.	παραπλήσιος 3, like.
δρними, to rouse.	όχλος, δ, the common people (plebs).	παρаскену́зω, to prepare, 168.
δрос, -овс, τό, mountain.	όψ, ὄπος, ἡ, voice.	
δртнх, -гос, δ, quail.	όψε, late.	
δрнттв, to dig [Fut. δρύξω; Pf. δρώρυχа; Pf. Mid. or Pass. δρώρυγμаи, § 89, (a)].	όψιος 3, late.	παρаскенастикός 3, w.gen., skilled in preparing.
δрхнфмнц, δ, dance.	όψις, -εως, ἡ, sight, visage,	πаратеинω, to stretch out.
δсис 3, holy.	όψофу́гос 2, dainty.	πарати́фни, to place beside, provide.
δсмή, ἡ, smell.		
δсис, as great as, 67.		
δспер, ἡπερ, δπερ, whoever, 108.		
δстéон, -оун, τό, bone.		
	II.	
	Παγίς, -ίδος, ἡ, trap, 49.	πаратрéхω, to run by or past. [past.
	πάγκакоs, thoroughly bad.	
	πάθоs, -овс, suffering, 53.	πарофéрω, to carry by or
	πаиáн, -инос, δ, war-song.	πáреими, inf. πареинai, to be present; πáрести(v), it is lawful, in one's power.
	πаидеia, ἡ, education, 87.	
	πаидеун, to educate, 16.	

πάρειμι, inf. παριέναι, to go by, near.	πέμπω, to send [§ 102, 5].	πῆ; whither? where?
παρέρχομαι, to go by.	πένης, -ητος, δ, ἥ, poor.	πηγή, ἡ, fountain.
παρέχω, to offer, grant, 27; Mid., 58.	πενητεύω, to be poor.	πῆγνυμι, to fix, make firm [§ 140, 8].
παρίημι, to let pass, neglect, 168. [158.]	πενθέω, to grieve.	πῆχυς, -εως, δ, cubit, 51.
παρίστημι, to place beside,	πενθικῶς ἔχω, w. g., to be sad about something.	πικρός 3, bitter.
παροινέω, to riot [Aug., § 91, 1].	ΠΕΝΘΩ, see πάσχω.	πιέζω, to press.
παροξύνω, to encourage.	πενία, ἡ, poverty.	πίμπλημι, to fill [§ 135, 5].
παρφῆσία, ἡ, frankness, 163.	πενιχρός 3, poor.	πίμπρημι, to burn [§ 135, 6].
πᾶς, every, all.	πένομαι, to be poor.	πίνω, to drink [§ 119, 3].
πάσσω, to scatter [Char., § 105, 1].	πεπαίνω, to make ripe, 130 [§ 111, Rem. 2].	πιπίσκω, to give to drink [§ 122, 13].
πάσχω, to suffer, 141 [§ 122, 12].	πεπρωμένη, ἡ, fate.	πιπράσκω, to sell [§ 122, 14].
πατήρ, -ρός, δ, father.	πέπων, -ονος, ripe.	πίπτω, to fall [§ 123].
πάτριος 2, belonging to the country.	περαίνω, to complete, 131 [§ 111, Rem. 2].	πιστεύω, to trust, 25.
πατρίς, -ίδος, ἡ, native country.	περαῖος 3, beyond.	πίστις, -εως, ἡ, belief, 133.
Πάτροκλος, δ, Patroclus.	πέρας, -ατος, τό, end, 147.	πιστός 3, trustworthy, 27.
πάτρως, -ωος, δ, uncle, 47.	περάω, to transport [§ 98, (a)].	πίων, -ονος, fat.
παύω, to cause to cease, 124 [Aor. Pass. ἐπαύ- σθην; Pf. Mid. or Pass. περιάγω, to lead round.	περιάγω, to lead round.	πλάζω, to cause to wander [Char., § 105, 4].
περιβάλλω, to throw round.	περίδρομος 2, running round.	πλάστική, ἡ, sculpture, 160.
περιπλοος, -ους, δ, voyage	περικλῆς, -έους, δ, Peri-	Πλάταια, ἡ, Plataea.
Perf. πεπάύσομαι, will cease].	περιορύω, to overlook, 100 feet.	πλέθρον, τό, measure of
πέδη, ἡ, fetter.	περιτητος 3, most.	πλεῖστος 3, most.
πεδίον, τό, a plain.	περίπλοος, -ους, δ, voyage round.	πλέκω, to knit, weave.
πείθω, to persuade, 124; Mid., 22 [Αορ. ἐπείσθην, I obeyed].	περιρρέω, to flow round,	πλεονάκις, oftener.
πειθώ, -οῦς, ἡ, persuasiveness.	περιστέλλω, to clothe, 130.	πλεονέκτης, -ους, avaricious.
πεινάω, to hunger [Cont., § 97, 3].	περιτίθμι, to put or set round.	πλεονεξία, ἡ, avarice.
πειρίομαι, Dep. Pass., to περιφέρω, to carry about.	[121.]	πλευρά, ἡ, side.
πέλαγος, -ους, τό, sea.	Περσεφόνη, ἡ, Proserpine.	πλέω, to sail [§ 116, 3; Cont., § 97, 1].
Πελοποννησιακός, Peloponnesian.	Πέρσης, -ου, δ, a Persian.	πληγή, ἡ, a blow, wound.
Πελοπόννησος, ἡ, Peloponnesus.	Περσικός, Persian.	πλῆθος, -ους, τό, multitude, 72.
Πέλοψ, -οπος, δ, Pelops.	πετάννυμι, to expand [§ 139, (a), 3].	πλήν, w. g., except, 145.
πελταστής, δ, shieldsmen.	πέτομαι, to fly [§ 125, 23].	πλήρης, -ες, w. g., full, satisfied with.
	πέτρα, ἡ, rock.	πλησία, to approach.
	ΠΕΥΘΟΜΑΙ, see πυνθάνομαι.	πλησίος 3, near, 109.
		πλήττω, to strike, 131 [Πιέπληγα, I have struck; Aor. Pass. ἐπλήγη; but in composition, Επιλάγην, e.g. ἐξεπλάγη].

, brick.	<i>πολυτελής</i> , -ές, costly, 163.	<i>προδότης</i> , -οῦ, δ, betrayer.
λοῦς, δ, voyage.	<i>πολυφιλία</i> , ἡ, multitude	<i>προεῖπον</i> (Aor.), to say before, command.
, rich.	of friends.	
to be or become	<i>πολυχειρία</i> , ἡ, multitude of hands, of workmen.	<i>προέρχομαι</i> , to go before.
to enrich, 64.	<i>πονέω</i> , to toil, 107 [§ 98,(b)].	<i>προθυμία</i> , ἡ, willingness.
, riches, 39.	<i>πονηρός</i> 3, wicked, 48.	<i>πρόνθυμος</i> 2, willing.
wash [§ 111, 6].	<i>πόνος</i> , δ, toil, 28.	<i>προθύμως</i> , adv., willingly.
breathe, blow	<i>πορεύω</i> , to lead forward,	[90.] <i>προλείπω</i> , to forsake, 121.
; Cont., § 97, 1].	<i>πορθέω</i> , to destroy.	<i>πρόμαχος</i> , δ, fighting in front, champion.
hence?	<i>ποριστικός</i> 3, w. g., skilled in procuring.	<i>προνοέω</i> , to consider beforehand, 142.
make, do; εὖ	<i>πορφύρεος</i> (<i>ουνές</i>) 3, purple.	<i>πρόνοια</i> , ἡ, foresight, 87.
07.	<i>Ποσείδών</i> , -ῶνος, δ, Poseidon, Neptune.	<i>πρόοιδα</i> , to know beforehand.
νῦ, δ, poet.		hand.
, variegated, 40.	<i>πόσις</i> , -εως, ἡ, drinking, 51.	<i>προσαγορεύω</i> , to call, name.
οἶς, δ, shepherd.	<i>πόσος</i> ; 3, how great?	<i>προσβάλλω</i> , w. g., to smell of something.
of what kind?	<i>ποταμός</i> , δ, river.	
w. d., to carry	<i>ποτέ</i> , once, 43.	<i>προσβλέπω</i> , to look at.
, hostile, 88.	<i>πότερος</i> , which of two, 165.	<i>προσδοκάω</i> , to expect, 107.
3, warlike.	<i>ποτόν</i> , τό, drink.	<i>πρόσεμι</i> , inf. <i>προσεῖναι</i> , to be present, 47.
, war.	<i>ποὺς</i> , ποδός, δ, foot.	<i>πρόσειμι</i> , inf. <i>προσιέναι</i> , to go to, 168.
to besiege.	<i>πρᾶγμα</i> , -ατος, τό, an action, 40.	<i>προσελαύνω</i> , to advance towards.
ἢ, siege.	<i>πρακτικός</i> 3, capable of accomplishing, obtaining.	<i>προσέρχομαι</i> , to come to.
; ἢ, city, 51.	<i>πρᾶξις</i> , -εως, ἡ, an action.	<i>προσήκει</i> , it is becoming, 24.
; the state, civil	<i>πρᾶος</i> 3, mild, 53.	<i>προσήκων</i> , becoming, 138.
0.	<i>πράττω</i> , to do, act; <i>πράττω</i> , πράττομαι <i>τινα ὑργίριον</i> , to demand of one; w. adv., 89.	<i>προσημαίνω</i> , to reveal, 165. [§ 24].
to govern the Mid., to live as a		<i>πρόσθεν</i> , before; w. g.
to govern the		
οὐ, δ, citizen.	<i>πρέπει</i> , it is becoming, 24.	<i>προσθετός</i> 3, artificial, 175.
3, relating to	<i>πρέσβεις</i> , οἱ, ambassadors.	<i>προσκυνέω</i> , w. a., to worship.
ε, 165.	<i>πρεσβευτής</i> , -οῦ, δ, ambassador, 121.	
often.	<i>πρέσβυς</i> , -εια, -ν, old.	<i>πρόσοδος</i> , ἡ, approach, 54.
σιος 3, many ore.	<i>πρίασθαι</i> , to buy [§ 135,	<i>προσπίπτω</i> , to fall upon, - occur, 87.
any. [lux. p. 165].		<i>προσπνέω</i> , to breathe upon.
ις, -ους, δ, Pol- <i>πρίν</i> , before; w. inf., 106;		<i>προσποιέω</i> , to add to, 109.
νία, ἡ, the rule .	<i>πρὶν ἄν</i> , w. subj., 88.	<i>προστίθημι</i> , to add.
2, loquacious.	<i>πρίω</i> , to saw [Pass. with σ, § 95].	<i>προσφέρω</i> , to bring to, 30.
2, laborious.	<i>προαιρέομαι</i> , to prefer.	<i>πρότερος</i> 3, before, sooner.
ch, 53 [§ 48].	<i>πρόβατον</i> , τό, sheep.	<i>προτίθημι</i> , to put before, 159.
ζ, ἡ, costliness,	<i>πρόγονος</i> , δ, ancestor.	<i>προτρέπω</i> , to turn to, 41.
	<i>προδίδωμι</i> , to betray.	<i>προφητεύω</i> , to prophesy.

<i>πρυτανεῖον</i> , τό, court of justice at Athens.	ρόπαλον, τό, a club.	σκέλλω, to dry up [§ 142, 3].
<i>πρώιος</i> 3, early.	ρυθμός, ὁ, rhythm.	σκῆπτρον, τό, sceptre.
<i>πρῶτος</i> 3, first.	ρυστάζω, to drag [Char., § 105, 2].	σκιά, ἡ, shadow.
<i>πταίρω</i> , to sneeze.	ρύννυμι, to strengthen [§ 139, (c), 2].	σκληρός 3, dry, 121.
<i>πταίω</i> , to strike against [Pass with σ, § 95].		σκολιός 3, crooked, 23.
<i>πτερόν</i> , τό, wing.		σκοπέω, -έομαι, to behold, consider.
<i>πτέρυξ</i> , -γος, ἡ, wing.		σκότος, ὁ and τό, darkness.
<i>πτίσσω</i> , to pound [Char., § 105, 1].		σκώπτω, to joke, 59.
<i>πτωχός</i> , very poor, 56.		σμάω, to smcar [Cont., § 97, 3; Aor. Pass. ἐσμήχθην].
<i>Πυθαγόρας</i> , -ου, ὁ, Pythagoras. pact.		σοφία, ἡ, wisdom. [46.]
<i>πυκνός</i> 3, numerous, com-		σοφιστής, -οῦ, ὁ, sophist,
<i>πύλη</i> , ἡ, gate.		Σοφοκλῆς, -έους, ὁ, Sophocles.
<i>πυνθάνομαι</i> , to inquire [§ 121, 15].		σοφός 3, wise.
<i>πῦρ</i> , πυρός, τό, fire.		σπανίζω, w. g., to be in want.
<i>πύργος</i> , ὁ, tower.		σπάνις, -εως, ἡ, need, 51.
<i>πυρόω</i> , to burn.		σπανίως, adv., rarely, 160.
<i>πώ</i> (enclitic), yet.		Σπάρτη, ἡ, Sparta.
<i>πωλέω</i> , to sell.		Σπαρτιάτης, -ον, ὁ, Spartan.
<i>πώποτε</i> , ever.		Σπαρτιατικός, Spartan.
<i>πῶς</i> ; how?	[§ 139, (b), 4; second Aor., § 142].	σπάω, to draw [§ 98, (a)].
		σπείρω, to sow [Pf. ἐσπόρα; Aor. Pass. ἐσπάρην].
P.		
<i>Πάδιος</i> 3, easy.	σέβας, τό, respect, 47.	σπένδω, to pour libations; Mid., to make a treaty.
<i>φαδίως</i> , αὖτον, easily.	σέβομαι, to honor, 31.	σπεύδω, to hasten, 17.
<i>φεῦμα</i> , -ατος, τό, stream.	σεισμός, ὁ, earthquake.	σπουδάζω, to hasten, be zealous, 131.
<i>φέω</i> , to flow [§ 116, 3].	σείω, to shake [Pass. with σ, § 95].	σπουδαιός 3, zealous, 34.
<i>ΦΕΩ</i> , see φημί.	σέλας, -αος, τό, splendor.	σπουδαιώς, adv., zealously, 63.
<i>φήγνυμι</i> , to tear, break [§ 140, 9].	σήμα, τό, sign, monument.	σπουδή, ἡ, zeal.
<i>φῆμα</i> , -ατος, τό, word.	σημαίνω, to give a sign.	σταγῶν, -όνος, ἡ, drop, 52.
<i>φήτωρ</i> , -ορος, ὁ, orator.	σημεῖον, τό, sign.	στάδιον, τό, stadium, 131.
<i>φίγος</i> , -ους, τό, cold.	σιγάω, to be silent.	σταθμός, ὁ, a station, 72.
<i>φίγόω</i> , to be cold [Cont., § 97, 3, (b)].	σιγή, ἡ, silence.	στάζω, σταλάζω, to trickle [Char., § 105, 2].
<i>φίπτέω</i> , to throw.	σίδηρος, ὁ, iron.	στασιάζω, to revolt, be at variance, 87.
<i>φίπτω</i> , to throw.	σίναπι, -εος, τό, mustard.	στάσις, -εως, ἡ, faction, 51.
<i>φίς</i> , φινός, ἡ, nose.	σῖτος, ὁ, corn.	στάχνη, -ος, ὁ, ear of corn.
<i>φίψ</i> , φιπός, ἡ, reed.	σιωπάω, to be silent.	στέγη, ἡ, roof, house.
<i>φοδοδάκτυλος</i> 2, rosy-fingered.	σκύφος, -οις, τό, trench.	
<i>φύδον</i> , τό, rose.	σκεδάζω, to scatter, 124.	
<i>φοιά</i> , ἡ, pomegranate.	σκεδάννυμι, to scatter [§ 139, (a), 4].	

στέλλω , to send [second Aor. Pass., § 102, 2, and § 114].	τῷ, to be conscious; σ. σύνειμι, inf. συνιέναι, w. τινὶ, to pardon.	σ. σύνειμι, inf. συνιέναι, w. d., to come or assemble with. [qual.]
στενάζω , to sigh [Char., § 105, 2].	συγγνώμων, -οι, w. g., par- doning; (2) agreeing with.	συνεξόμοιόω, to make e- συνεπιδίδωμι, to give up, 162.
στέργω , w. a., to love; w. d., to be contented with.	συγγράφω, to describe, 72. συγκινέω, to confound, 106	συνεργός, ὁ, helper.
στερέω τινά τι , to deprive one of something [§ 122, 16].	συγχαίρω, to rejoice with, συγχέω, to pour together, [of. 133.]	σύνεσις, -εως, ἡ, under- standing.
στέρομαι , to be deprived [§ 122, 15].	συκῆ, ἡ, fig-tree.	συνεπός 3, sensible, 72.
στερίσκω , to deprive of [§ 122, 15].	σῦκον, τό, fig.	συνίθεια, ἥ, intercourse, 22.
στέφανος , ὁ, crown.	συλλάμβάνω, to take with, συλλάμβάνω, to deprive one of something.	συνθάπτω, to bury with.
στήλη , ἡ, pillar.	συλλογος, ὁ, assembly.	συνθῆκη, ἡ, treaty.
στηρίζω , to make firm [Char., § 105, 2].	σύμβαίνω, to go with, 136.	συνίστημι, to put together.
στίζω , to prick [Char., § 105, 2].	συλλέγω, to collect.	συννέω, to spin with, 162.
στολή , ἡ, robe.	σύλλογος, ὁ, assembly.	σύνοιδα, to know with;
στόμα , -ατος, τό, mouth.	συμβαίνω, to advise.	ἐμαντῷ, to be conscious.
στορέννυμι , στόρνυμι, to spread out [§ 139, (b), 5].	σύμβολος, ὁ, adviser.	συντάττω, to arrange, 122.
στράτευμα , -ατος, τό, army, 72.	συμμαχία, ἡ, alliance, aid.	συντρέχω, to run with one.
στρατεύω , to make an expedition, 89.	σύμμαχος, ὁ, ally, 106.	συντυγχάνω, to meet with, happen.
στρατηγός , ὁ, a general.	σύμπατος, all together, 72.	σῦριξ, -ιγγος, ἡ, flute.
στρατιά , ἡ, army.	συμπάτηνω, to join together, 172.	συρίζω (συρίττω), to whis- tle [Char., § 105, 2].
στρατιώτης , -ου, ὁ, soldier.	συμπίπτω, to fall with, 142.	Σύρος, ὁ, a Syrian.
στρατοπεδεύρματι , to encamp.	συμπονέω, to work with, 107.	σύρω, to draw.
στρατύπεδον , τό, encamp- ment, encamped army.	συμψέρω, to carry with, συμφορά, ἡ, an event, 138.	σῖς, συός, ὁ, ἡ, boar, sow.
στρατός , ὁ, army.	συναγωνίζομαι, to contend with.	συσκηνέω, to tent with, eat with.
στρεβλῶ , to torture.	συναίρομαι, w. g., to take part in.	σφύζω, σφύττω, to kill [Char., § 105, 2].
στρέφω , to turn [Aor. Pass. ἐστρέφην, ἐστρέφθην; Perf. Mid. or Pass., § 102, 6].	συναπύλλημι, to destroy together, 163.	σφαῖρα, ἡ, ball.
στρώννυμι , to spread out [§ 139, (c), 3].	[124. συναρμόζω, to fit together, σύνδειπνος, ὁ, table-com- panion.	σφάλλω, to deceive, 113.
στυγέω , to hate.	σύνδεσμος, ὁ, band; con- junction. [142. συνδιατρίβω, to live with,	σφύδρα, very, 147.
Συβαρίτης , -ους, ὁ, Sybarite.	σύνειμι, inf. συνείναι, to be with.	σφυρός 3, violent.
συγγιγνώσκω , to think with, agree with; ἐμαν-	σύνειμι, inf. συνείναι, to be with.	σφίζω, to throb [Char., § 105, 2].
		σφίρα, ἡ, hammer.
		σχίω, to loose [§ 98, (a)].
		σχιζεῖν 3, lazy.
		σώζω, to save, 52 [Perf. Mid. or Pass. σέσωσμαι; Aor. Pass. ἐσώθην].
		Σωκράτης, -ους, ὁ, Socrates.
		σῶμα, -ατος, τό, the body.
		σωτήρ, -ῆρος, ὁ, preserver

σωτηρία, ἡ, preservation.	τέττιξ, -ιγος, δ, grasshopper.	Mid. -άμην ; Pass. ἐτρέφην ; έτραπον, -όμην, ἐτράπην ; Pf. Act. τέτροφα ; Pf. Mid. or Pass. τέτραμμαι, § 102, 5, 6].
σωφρούειν, to be of sound mind, 165.	τεχνάμαι, Dep. Mid., to contrive.	τρέφω, to nourish, 25 [Fut. θρέψω ; Aor. ἐθρεψα ; Pf. τέτροφα, § 105, 2 ; Pf. Mid. or Pass. τέτραμμαι, ibid., 6 ; Aor. Pass. ἐτράφην (seldom ἐτρέψθην)].
σωφροσύνη, ἡ, modesty, 69.	τέχνη, ἡ, art.	τρέχω, to run [§ 126, 5].
σώφρων, wise, 36.	τεχνίτης, -ον, δ, artist.	τρέω, to tremble [§ 98, (b)].
T.	τήκω, to melt, 133.	τρίβω, to rub.
Τύλαιντον, τό, talent (a weight).	Τηλέμαχος, δ, Telemachus.	τρίγρης, -ῆρονς, ἡ, trireme.
τύλαρος, ὁ, little basket.	τηλικοῦτος, so large, 67.	τρίζω, to chirp [Char., § 105, 2].
τύλας, -αινα, -αν, wretched.	τηλοῦ, far.	τρίπονς, -οδος, tripod, 145.
Τύνταλος, ὁ, Tantalus.	τιάρα, ἡ, turban.	Τροιζήν, -ῆνος, ἡ, Troezen.
τύξις, -εως, ἡ, order, 121.	τίθημι, to place, 159 ; νόμους τίθεσθαι, to make laws [§ 133].	τρόπαιον, τό, trophy.
ταπεινός 3, low, humble.	τιθήνη, ἡ, nurse.	τρόπος, δ, way, manner, 67.
ταπεινώ, to humble.	τίκτω, to beget [Fut. τέξομαι ; Aor. ἐτεκον ; Perf. τέτοκα].	τρυφή, ἡ, luxury, 22.
ταρύττω, to throw into confusion, 122.	τιμάω, to honor.	τρυφητής, -οῦ, δ, luxurios, 24.
ταραχή, ἡ, confusion, 122.	τιμή, ἡ, honor.	τρώγω, to gnaw [Fut. τρώξομαι ; Aor. ἐτραγον].
τύττω, to arrange, 122.	τίμιος 3, honored, 56.	τυγχάνω, to obtain [§ 121, 16].
ταῦρος, δ, bull. [40.	τιμωρέω, to help, 168.	τύμβος, δ, tomb.
ταυτολογία, ἡ, tautology,	τιμωρία, ἡ, punishment.	τύπτω, to strike.
τύφρος, ἡ, grave.	τίνω, to expiate, pay [§ 119, 4].	τυραννίς, -ίδος, ἡ, tyranny.
τύχα, quickly, 131.	τιτρώσκω, to wound [§ 122, 16].	τύραννος, δ, tyrant, 91.
ταχέως, quickly.	τλῆναι, to bear [§ 135, 7].	τύρβη, ἡ, crowd, bustle.
τάχος, -ους, τό, quickness.	τοί, indeed, 136.	τυφλόω, to make blind.
ταώς, ταώ, δ, peacock.	τοίνυν, hence, therefore.	τύχη, ἡ, fortune, 23.
τέ—και, both—and, 44.	τοῖος 3, of such a nature.	Υ.
Τεγέα, ἡ, Tegea.	τοιοῦτος 3, such [§ 60].	Τύκινθος, δ, hyacinth.
τείνω, to stretch [Pf. τέτυκα ; Pf. Mid. or Pass. § 118].	τολμάω, to dare, 106.	ὑβρίζειν, w. a., to be haughtiness towards one, to maltreat. [51.
τείρω, to wear out, tire, 22.	τόξευμα, -ατος, τό, arrow.	ὑβρις, -εως, ἡ, insolence, insolent man. [health.
τείχος, -ους, τό, wall.	τοξική, ἡ, archery.	ὑγιαίνω, to be in good
τεκμαίρω, to limit.	τόξον, τό, bow.	
τέκνον, τό, child.	τόπος, δ, place.	
τελευταῖος 3, last.	τοσοῦτος 3, so great [§ 60].	
τελευτάω, to end, die.	τότε, then.	
τελευτή, ἡ, end, death.	τραγικός 3, tragic.	
τελέω, to accomplish, 107 [§ 98, (b)].	τράγος, ὁ, goat.	
τέλος, -ους, τό, end, 131.	τραγῳδία, ἡ, tragedy.	
τέμνω, to cut, divide, 130 [§ 119].	τράπεζα, ἡ, table.	
τέρας, -ατος, τό, wonder.	τρέπω, to turn ; Mid., to turn myself; (2) for myself, i. e. to put to flight [Aor. ἐτρεψα ; ὑγιαίνω, to be in good	
τέρπω, to delight, 34.		
τετραίνω, to bore [§ 111, Rem. 2].		

ὑδωρ, τοῦ, water [§ 47].	φύσκω, to assert [§ 122, 17].	φρύξω, to say, tell, 124.
ὕει, it rains.	φαῦλος, bad, evil.	φρῆν, -ενός, ἡ, mind, 36.
υἱές, ὁ, son.	ψείδομαι, Dep. Mid., w. g.,	φρονέω, to think, 107.
ὑπακούειν, w. d., to obey.	to spare.	φροντίζω, to care for, 27.
ὑπάρχω, to be at hand, to be, 41.	φέναξ, -άκος, ὁ, impostor.	φροντίς, -ίδος, ἡ, concern, 39.
ὑπεξίστημι, to remove; recydes.	Φερεκῦδης, -ους, ὁ, Phe-	Φρυγία, ἡ, Phrygia.
Mid., to go or come out from.	φέρω, to bear, 23 [§ 126, 6].	Φρύξ, -ῦγος, δ, a Phrygian.
ὑπεραποθνήσκω, w. gen., to die for one.	φεύγω, to flee, 17 [§ 116, 3].	φυλακή, ἡ, guard, watch.
ὑπεράχθομαι, to be much grieved.	φημί, to say [§ 126, 7; inflection, § 135, 8].	φύλαξ, -κος, ὁ, a guard, 51.
ὑπερβάλλω, to throw beyond, exceed.	φθάνω, to anticipate, 136 [§ 119, 5].	φυλάττω, to guard, 36;
ὑπερβασία, ἡ, trespass.	φθείρω, to destroy [§ 111, Pf. Act. ἔφθορα; Pf.	Mid., w. a., to guard against something, 122.
ὑπερήφανος 2, haughty, 110.	ματ; Fut. Pass. φθαρή-	φύσημα, -ατος, τό, breath.
ὑπεροράω, to look over, to despise.	σομαι and second Aor.	φυτεύω, to plant.
ὑπέρφρων, haughty, 36.	Pass. ἔφθάρην, in the sense of to perish].	φύω, to bring forth, 88 [§ 142, 10].
ὑπηρετέω, w. d., to aid, serve.	φθόνος, ὁ, envy.	φωνέω, to produce a sound, speak.
ὑπισχνέομαι, to promise [§ 120, 3].	φιάλη, ἡ, drinking-cup.	φωνή, ἡ, voice.
ὑπνος, ὁ, sleep.	φιλέω, to love.	φώρ, φωρός, δ, thief.
ὑπογραφή, ἡ, paint, painting.	φιλία, ἡ, friendship.	φῶς, φωτός, τό, light.
ὑπόδημα, -ατος, τό, sandal, 108.	φίλιος 3, friendly.	
ὑπόθεσις, -εως, ἡ, hypothesis.	φιλοκερδῆς, -ές, fond of gain.	X.
ὑπομένω, w. a., to await, endure.	φιλομαθῆς, -ές, fond of learning.	Χαίνω, to yawn, 130.
ὑποφέρω, to endure.	φιλόξενος 2, hospitable.	χαίρω, to rejoice, 17 [§ 123, 24].
ὑποχωρέω, to go back.	φιλοσοφέω, to philosophize.	χαλάνω, to loosen [§ 98, (a)].
ὑστεραῖος 3, following.	φίλος, δ, a friend, dear.	[22.]
ὑστερος 3, later, following.	φιλοχρημοσύνη, ἡ, avarice.	χαλεπός 3, troublesome,
ὑφαίνω, to weave [Perf. ὑφαγκα; Perf. Mid. or Pass. ὑφασματι].	φλύζω, to bubble [Char., § 105, 2].	χαλεπῶς, adv., with difficulty.
ὑψος, -ους, τό, height, 48.	φοβέω, to frighten, 109.	χαλινός, δ, bridle.
ὑψώ, to elevate.	φόβος, δ, fear.	χαλκός, δ, brass.
Φ.	φοινίκεος (οῦς) 3, purple.	χάλκεος 3, brazen.
ΦΑΓΩ, see ἐσθίω.	φοιτάω, to go to and fro.	χαρίεις, graceful.
φαίνω, to show, 121.	φονεύς, -έως, δ, murderer.	χαριέντως, gracefully.
φανερός, evident, 168.	φονεύω, to murder.	χαρίζομαι, to gratify, 37.
φάρμακον, τό, remedy.	φόνος, δ, murder.	χάρις, -ῖτος, ἡ, favor, 39.
	φορβή, ἡ, pasture, food.	χάσκω, to yawn [§ 122, 18].
	φορέω, to carry.	χειμών, -ῶνος, δ, winter.
	φόρμιγξ, -ιγγος, ἡ, harp.	χείρ, -ρός, ἡ, hand [§ 35, Rem. 2].
		χειρόομαι, to subdue, 110.
		χελιδών, -όνος, ἡ, swallow.
		χέω, to pour [§ 116, 3].

χηρόω, to deprive of, 113.	χρίω, to anoint [Pass. with σ, § 94, 1].	ψεύστης, -ου, δ, liar.
χθές, yesterday.	χρόνος, δ, time.	ψῆψ, ψηνός, δ, warp.
χθών, -ύνος, ἥ, the earth, χρόνος, δ, time.	χρυσίον, τό, gold.	ψήφισμα, -ατος, τό, free , 160.
133.	χρυσός, δ, gold.	ψυχή, ἥ, the soul.
χιτών, -ώνος, δ, coat.	χρυσός, δ, gold.	ψύξος, -ους, τό, cold.
χιων, -ύνος, ἥ, snow.	χρύσεος (οῦς); -έα (ἥ), -εον (οὖν), golden.	
χορέος, χοώς, ὁ, measure, 44.	χρῶμα, -ατος, τό, skin.	Ω.
χοιρεῖος 3, of swine.	χρώνυμι, to color [§ 139, (e)].	Ωιδή (φύη), ἥ, song.
χολέωμαι, to be angry at.	χώρα, ἥ, country, region.	ἀθέω, to push [§ 124, 6].
χόλος, δ, anger, 172.	χωρίς, w. g., separately,	ἀκύς, -εῖα, -ύ, quick.
χορέω, to dance.	apart from.	ἀμος, δ, shoulder.
χορός, δ, dance.	χωρισμός, δ, separation.	ἀνέομαι, to buy [Aug., § 87],
χόω, to heap up [Pass. with σ, § 95].		4. Comp. πρίασθαι].
χρέομαι, to use [§ 96. Rem.; Cont., § 97, 3, (a)].		ἄνιος 3, for sale; τὰ ἄνια, wares.
χράω, to give an oracle [§ 96, Rem.; Cont., § 97, 3, (a)].		ός, as, when, how, because;
χρεία, ἥ, need, 22. [2].	Ψαύω, w.g., to touch [Pass. with σ, § 95].	ός τύχιστα, as soon as possible; with indefinite numbers; — that; in order that [§ 181].
χρή, it is necessary [§ 135,	ψύω, to rub [Pass. with σ; Cont., § 97, 3, (a)].	ἄσπερ, as, just as.
χρήσιμω, w.g., to be in want.	ψέγω, to blame.	ώστε, so that.
χρῆμα, -ατος, τό, & thing, property, 41.	ψευδής, -ές, false.	ώφελεια, ἥ, advantage.
χρήσιμος, useful, 56.	ψευδορκος 2, perjured; τό ψεύδορκον, perjury.	ώφελέω, w. a., to benefit.
χρησμοσύνη, poverty, 39.	ψεύδω, to deceive, 47; Mid., 89.	ώφέλιμος 2, useful.
χρηστός 3, useful, 41.		Ὥψ, ὡπός, ἥ, eye, countenance.

II. ENGLISH AND GREEK VOCABULARY.

The numerals after a Greek word, denote the page where the meaning of the word is more fully given, or where another word of the same signification may be found. For the proper use of the prepositions, the student will depend principally upon the definitions given in §§ 163—167.

A.	able, to be, δύναμαι, λσχθω, abroad, to travel, ἀπόδημεω.
Abandon, ἐκλείπω, προλείπω, καταλείπω, ἐπιλείπω, ἀφιημι.	οίός τε εἰμί, ἔχω.
ability, δύναμις, -εως, ἥ.	abolish, λύω.
abide by, παραμένω, ἐμμένω.	abounding in, εὐπορος 2.
	about, περί, ἀμφί.
	Abradatas, Ἀβραδάτας, -ον, δ.
	absence, in the, ἀπών.
	absent, ἀπών.
	absent, to be, ἀπειμι.
	abstain from, ἀπέχομαι.
	abundance, ἀφθονία, ἥ.

accompany, ἔπομαι.	adorn, κοσμέω, ἀγάλλω, Alcestis, Ἀλκηστις, -ιος
accomplish, ἐξεργάζομαι,	ἀσκέω. and -ιδος, ἡ.
τελέω, διατ., περαίνω, to accomplish, as	adorn with (invest), ἀμ- Alcibiades, Ἀλκιβιάδης, -ον, δ.
ἀνύω; to effect, διαπρύττομαι.	φιέννυμί τινά τι.
a journey, κατανύω;	= Adranum, Ἄδρανον, τό.
to effect, διαπρύττομαι.	adult, τέλειος 3.
according to, in accordance with, κατύ.	advance, προβαίνω, δρόμω. alike, δμοίως.
account of, ον, διά, ἐπί,	advantage, ὠφέλεια, ἡ, δν- all, πᾶς, δπᾶς.
ἐνεκα, ὑπέρ.	ησις, -εως, ἡ.
account, on this, διά τοῦτο.	—, an, ἀγαθόν, τό; ad- alleviate, ἐπικουφίζω ; to
accuse of, γρύφομαι, κατη-	vantages, τὰ ἀγαθά. πεύω.
γορέω, διώκω.	—, for the, of, πρός.
accuser, κατήγορος, δ.	advantageous, χρήσιμος 3, alliance, συμμαχία, ἡ.
accustom, ἐθίζω.	χρηστός 3, ὠφέλιμος.
Acheron, Ἀχέρων, -οντος, δ.	advice, βουλή, ἡ, βουλεύ- allow, ἔταω.
Acherusian, Ἀχερούσιος.	μα, τό.
achieve, ἐξεργάζομαι, δια-	advise, βουλεύω, συμβου- allowable, to be, ἔξεστι.
πρύττομαι.	λεύω τινί.
Achilles, Ἀχιλλεύς, -έως, δ.	adviser, σύμβουλος, δ.
acquainted with, to be, οίδα, ἐπίσταμαι.	Aeolus, Αἴολος, δ.
acquire, κτάνομαι, προς-	Aeschines, Αἰσχίνης, -ου, δ.
ποιέω, λαγχάνω.	Aetna, Αἴτνη, ἡ.
acquisition, κτῆσις, -εως, ἡ.	Aeson, Αἴσων, -οιος, δ.
acquit, ἀπολύειν.	Aethiopian, αν, Αἰθιοψ, —ιοπος, δ.
Acropolis, Ἀκρόπολις, -εως, ἡ.	Affirm, φημί.
across, passage, πάροδος, ἡ.	affliction, πάθος, -ους, τό.
act, an, πρᾶξις, -εως, ἡ,	afford, παρέχω, παρέχομαι.
πρᾶγμα, τό; = work, πρέ-	afraid, to be, φοβέομαι.
ἔργον, τό.	after, μετύ.
act, to, πράττω, δράω.	afterwards, ἕπειτα, μετέ-
action, see act.	πειτα.
add, προσποιέω, προστί-	again, αὖθις, πάλιν.
θημι, ἐπιτίθημι.	against, ὑντί, πρός, ἐπί.
administer, διοικέω, πολι-	Agamemnon, Ἀγαμέμνων,
τεύω; to be an admin-	-ονος, δ.
istrator, οίκεω; to ad-	Agesilaus, Ἀγησίλαος,
minister the govern-	-άον, δ.
ment, διοικέω τὴν πόλιν.	agreeable, ἡδύς, -εῖα, -ύ.
administration, good, εὐ-	agriculture, γεωργία, ἡ.
νομία, ἡ.	aid, to render, βοηθέω, w.d.
admire, θαυμάζω, ἄγαμαι,	Ajax, Αἴας, -αντος, δ.
108.	alarm, to, καταπλήττω.
	Anaxagoras, Ἀναξαγόρας, -ου, δ.
	[οι.]
	ancestors, προγεγενημένοι,
	ancient, παλαίος 3.
	and, καί.
	anger, ὀργή, ἡ, χόλος, δ.
	angry, to be, δργίζομαι,
	ἐν δργῇ ᔁχω.
	angry with, to be, ἀχθο-
	μαι, 88.
	[τό.]
	animal, ζῶον, τό, θηρίον,
	announce, ἀγγέλλω, 88.
	annually, κατ' ἐνιαυτόν.
	anoint, ἀλείφω, χρίω.

another, ἄλλος.	arrange, διατάττω, συν-	attack, an, προσβολή, ἡ.
ant, μύρμηξ, -ηκος, δ.	τύπτω, 124, 159.	attack, to, ἐπιτίθεμαι, 161.
Antisthenes, Ἀντισθένης,	arrogant, υβριστής, -οῦ,	attempt, to, πειρύομαι;
-ους, δ.	ὑπέρφρων.	= do, ποιέω.
any one, τὶς.	arrow, τόξευμα, τό.	attend to, ἐπιμελέομαι,
any thing, τὶ.	Arsamus, Ἀρσαμος, δ.	φροντίζω.
any where, πού; in a sen-	art, τέχνη, ἡ.	Attica, Ἀττίκη, ἡ.
tence with a negative, οὐδαμοῦ.	Artaxerxes, Ἀρταξέρξης,	attractive, εὐχαρις, -ῖος.
anywhere, see care.	-ον, δ.	auditor, ἀκροατής, -οῦ, δ.
Apollo, Ἀπόλλων, -ωνος, δ.	artificer, ἐργάστης, -ον, δ,	audible, ἀκουστός 3.
appear, φαίνομαι, 138.	ἐργάτης, -ον, δ.	author, αἴτιος, δ. [ἡ.]
appetite, γαστήρ, -έρος, ἡ.	artist, τεχνίτης, -ον, δ.	authority, royal, βασιλεία,
appoint, ἀποδείκνυμι; =	as, ὡς, ὡςπερ.	avail, δύναμαι, ἴσχυω.
appoint something to	as long as, ἕως.	avarice, πλεονεξία, ἡ, φε-
one, δρίζω, 124.	as much, τοσοῦτος.	λοχρημοσύνη, ἡ.
Apollodorus, Ἀπολλόδω-	as soon as, ὡς τάχιστα.	avaricious, πλεονέκτης, -ον
ρος, δ.	as well as, καί — καί.	avert, ἀλέξω, ἀμύνω, ἀπο-
apprehend, συλλαμβάνω.	ascend the throne, εἰς βασι-	τρέπω.
approach, to, πλησιάζω,	λείαν καταστῆναι.	avoid, φεύγω.
πρόσειμι.	ascertain, πυνθάνομαι.	await, προσδοκάω, ὑπομέ-
approbation, δοκιμασία, ἡ.	ashamed, to be, αἰδέομαι,	νω, w. a.
approve of, ἐπαινέω, 89.	αἰσχύνομαι.	awake, to be, ἐγρηγορέναι.
Arabia, Ἐραβία, ἡ.	Asia, Ἀσία, ἡ.	awaken, ἐγείρω, ἀνίστημι;
Arabians, Ἐραβεῖς, οἱ.	ask, ἐρωτάω, αἰτέω, 88.	= to afford, παρέχω,
Araspas, Ἀράσπας, -ον, δ.	aspire after, ὁρέγομαι, w.g.,	ὅπαζω.
Arcadian, Ἀρκάς, -άδος, δ.	διώκειν, w. a.	away, to lead, ἀπάγω.
Archestratus, Ἀρχέστρα-	assert, φημί.	B.
τος, δ.	assist, παραστῆναι, συμ-	Babylon, Βαβυλών, -ῶνος,
archer, τοξότης, -ον, δ.	πονέω, 175; = to de-	ἡ.
archery, τοξική, ἡ.	fend, ἀμύνω.	back, ὀπίσω; go back,
ardor, σπουδή, ἡ, θυμός, δ.	assign to, δίδωμι.	ἀναχωρέω.
argument, λόγος, δ.	associate with, διμιλέω,	bad, κακός, πονηρός, φαῦ-
Ariaeus, Ἀριαῖος, δ.	σύνειμι.	λος, 32. [τό.]
arise (= to be), γίγνομαι.	assured, to be (think), νο-	bad, the (abstract), κακόν,
Aristides, Ἀριστείδης, -ον,	μίζω, ἥγεομαι.	ball, σφαῖρα, ἡ.
δ.	Assyria, Ἀσσυρία, ἡ.	banish, ἐκβάλλω.
Aristippus, Ἀρίστιππος, δ.	Assyrian, Ἀσσύριος, δ.	banter, παίζω.
Aristogiton, Ἀριστογεί-	astonish, καταπλήττω.	barbarian, a, βάρβαρος, δ.
των, -ονος, δ.	Astyages, Ἀστυάγης, -ονς,	base, ταπεινός, κακός, πο-
Aristotle, Ἀριστοτέλης,	δ.	νηρός.
-ους, δ.	at, παρά.	Basias, Βασίας, -ον, δ.
armament, στόλος, δ.	Athenian, Ἀθηναῖος, δ.	basket, κάνεον, τό.
arms (weapons), δπλα, τά.	Athens, Ἀθῆναι, αἱ.	bathe oneself, λούομαι.
army, στρατιά, ἡ, στρα-	Athos, Ἀθως, -ω, δ.	battle, μάχη, ἡ.
τός, δ.	Atlantis, Ἀτλαντίς, -ίδος,	be, to, εἰμί, γίγνομαι, ἔχω
around, περί, ἀμφί.	ἡ.	w. adj. or adv.

be with, σύνειμι.	benefit, εὐεργεσία, ἡ, χά-	bolt, μοχλός, δ.
bear (carry), φέρω, φορέω,	ρις, -ιτος, ἡ; to confer	booty, λεία, ἡ.
βαστάζω; = endure,	α, εὐεργετέω w. a.	bore through, τρυπάω.
τλήμι; = bring forth,	bereave, στερέω, ἀποστ.	borders, μεθόρια, τά.
produce, φύω, ἀναφέω,	τινά τινος, ἀφαιρέομαι.	born, to be, φῦναι, γίγνομαι
τίκτω.	beside, πρός w. d.	both, ἄμφω.
beast (wild), θηρίον, τό.	besides, ἔτι, πλήν, 145.	both — and, καί — καί, τέ
beat, κρούω, 100.	besiege, πολιορκέω.	— καί.
beautiful, καλός 3; beau-	best, to be the, ἀριστεύω.	boundary, πέρας, -ατος,
tiful persons, οἱ καλοί.	bestow, δίδωμι, διπάζω.	τό, μεθόρια, τά.
—, the, καλόν, τό.	betimes, εὐθύς.	bow, τόξον, τό.
beautifully, καλῶς.	betray, προδίδωμι.	bowl, mixing, κρατήρ,
beauty, καλόν, τό, κάλλος,	betrayer, προδότης, -ου, δ.	-ῆρος, δ.
-ους, τό.	between, μεταξύ.	boy, παῖς, δ.
because, ὅτι, διότι.	beware of, φυλάττομαι	bracelet, ψελλίον, τό.
because of, διά.	w. a., εὐλαβέομαι τι.	Brasidas, Βρασίδας, -ου, δ.
become, γίγνομαι.	beyond, prep., ὑπέρ.	brass, χαλκός, δ. [41.
becomes, it, προσήκει.	beyond desert, παρ' ἀξίαν.	brave, ἀνδρεῖος, γενναῖος,
becoming, προσήκων.	bid, κελεύω w. a. and inf.	bravely, ἀνδρείως, γεν-
—, it is, προσήκει.	bind, δέω.	ναῖς. [ἡ.
befitting, προσήκων.	bird, ὄρνις, -ιθος, δ, ἡ.	bravery, ἀνδρία, ἡ, ἀρετή,
before, πρό.	birth, γένος, -ους, τό.	bread, ἄρτος, δ.
— (conj.), πρίν, πρότε-	bite, δάκνω.	break, βῆγνυμι, διαρή., κα-
ρον.	black, μέλας 3.	τάγνυμι, 100.
beforehand, to observe, προνοέω.	blame, to, ἐλέγχω, ψέγω.	— up an encampment,
beg off, ἔξαιτέομαι.	blessing, α, ἀγαθόν, τό,	ἀναζεύγνυμι, δρμάω.
beget, τίκτω.	εὐεργεσία, ἡ.	— in pieces, διαρρήγ-
begin, ἀρχομαι.	blind, adj., τυφλός 3.	νυμι.
beginning, ἀρχή, ἡ.	—, to make, τυφλώ.	breathe; πνέω, ἐμπνέω.
behalf of, in, ὑπέρ.	blood, αἷμα, τό.	bridge, to throw a, over,
behind, ὀπίσω; to leave	bloom, ἀκμή, ἡ.	ζεύγνυμι w. a.
behind, καταλείπω.	bloom, to, θύλλω.	bridle, χαλινός, δ.
being, to come into, γίγ-	blow, to, πνέω.	brilliant, λαμπρός 3.
νομαι.	blow, α, πληγή, ἡ.	bring, ὕγω, φέρω. κομίζω.
believe (trust), πείθομαι;	blush, to, ἐρυθραίνομαι,	— forward, as a charge,
= think, ἡγέομαι, νο-	w. Aor. and Fut. Pass.	κατηγορέω.
μίζω, δοκεῖ w. d.	boar, κάπρος, δ.	— on, ἐπάγω.
believe in gods, θεοὺς νο-	boastful display of, to	— to, προσφέρω.
μίζω. [μαι.	make, ἐπιδείκνυμι.	— up (= educate), πατ-
believed, to be, πιστεύο-	body, the, σῶμα, τό.	δεύω, τρέφω.
belly, γαστήρ, -ερός, ἡ.	—, in a (= together),	brother, ἀδελφός, δ.
beloved, to be, see to love.	σύμπας.	brute, βόσκημα, τό.
benefactor, εὐεργέτης, -ου,	Boeotia, Βοιωτία, ἡ.	build, ἰδρύω, κτίζω, 112.
δ.	boil, to, ἔψω, ζέννυμι.	bull, ταυρός, δ.
beneficence, εὐεργεσία, ἡ.	boldly, θαρραλέως.	burden, ἄχθος, -ους, τό.
benefit, to, ὠφελέω, δύνινημι.	boldness (of speech), παρ-	burdensome, βαρύς, χαλ-
	ρησία, ἡ.	πός, ἀργαλέος, 22.

burn, καίω, πίμπρημι, 171.	cause (= affairs), πρᾶγ-	citizen, πολῖτης, δ.
burn down, κατακαίω, κα-	μα, τό.	city, πόλις, ἡ.
ταφλέγω, ἐμπίπρημι.	cauterize, καίω, ἀποκ.	clear, to (= free from wild
bury, θάπτω.	cease, παύομαι, διαλείπω.	beasts), ἐξημερώ; =
business, ἔργον, τό, πρᾶγ-	Cecrops, Κέκροψ, -οπος, δ.	purify, καθαίρω.
μα, τό.	Celaenae, Κελαιναί, al.	Clearchus, Κλέαρχος, δ.
but, δέ, ἀλλά.	celebrate (= praise), ἐπαι-	cleave to, ἔχομαι w. g.
but also, ἀλλὰ καί.	νέω.	Cleonymus, Κλεώνυμος, δ.
by, ὑπό, διά, παρά, πρός.	— in song, φῶ, ὑμνέω.	Cleopompus, Κλεόπομπος,
	celestial, οὐράνιος 3.	δ.
C.	cell, οἰκίδιον, τό.	Clitus, Κλεῖτος, δ.
Cadmus, Κάδμος, δ.	censure, ψέγω, μέμφομαι	close (adj.), ἐγγύς.
calamity, ἀτυχία, ἡ, κα-	τι, ἐγκαλέω.	—, to, κλείω.
κόν, τό.	centre, μέσος 3, μεσότης,	clothes, ἐσθῆς, -ῆτος, ἡ.
call, to, καλέω, ἀπαγορεύω,	-ητος, ἡ.	cluster (of grapes), βό-
29; = name, ὄνομάζω.	certainly not, or never, οὐ	τρυς, δ.
call to mind, μνημονεύω	μή [§ 177, 9].	cold, ψῦκος, τό, βίγος, τό.
τι.	Chaerecrates, Χαιρεκρά-	— (adj.), ψυκρός 3.
Callixenus, Καλλίξενος, δ.	της, -ους, δ.	collect, συλλέγω, συνιστη-
calumny, διαβολή, ἡ.	Chaldaeans, Χαλδαῖοι, οἱ.	μι.
can (be able), δύναμαι.	Chalcidian, Χαλκιδεύς,	colony, ἀποικία, ἡ.
capacity, δύναμις, ἡ; in	-έως, δ.	combatant, ἀθλητής, δ.
a private, ιδίᾳ; in a	chance, τύχη, ἡ.	combat, μάχη, ἡ; to en-
public, δημοσίᾳ.	change, to, μεταλλάττω,	gage in single combat,
Carduchians, Καρδοῦχοι,	μεταβύλλω, 58, 159.	μονομαχέω w. d.
οἱ, adj., -ιος.	character, τρόπος, δ, ἥθος,	come, ἔρχομαι, ἀφικνέο-
care, ἐπιμέλεια, ἡ, φρον-	-ους, τό.	μαι; = I have come,
τίς, -ίδος, ἡ, μέριμνα, ἡ,	character of Deity, τὰ τοῦ	am present, ἦκω.
40.	θεοῦ. [νω.	— in or into, εἰσέρχο-
care, to, care for, take	charge, to take in, λαμβά-	μαι, εἰσειμι.
care for, ἐπιμέλομαι,	charge, to (= attack), ἐπι-	come into existence, γίγ-
φροντίζω, 27.	τίθεμαι w. d.	νομαι.
careful, to be (w. inf.),	chariot, ὕρμα, τό.	— together, συνέρχομαι.
φροντίζω w. g.	charioteer, ἡνίοχος, δ.	— to a knowledge of,
carefully, ἐπιμελῶς.	charm, τερπόν, τό.	γιγνώσκω.
carousal, πόσις, -εως. ἡ.	Charmides, Χαρμίδης, -ου,	command (= office), ἀρ-
carry, φέρω, βαστάζω.	ὅ.	χῆ, ἡ.
— about, περιφέρω.	cheerfully, ἡδέως.	command, to, κελεύω, ἐπι-
— on war, πολεμέω w. d.	Chian, Χῖος, δ,	τάττω, προστ. ; of gen-
— off, ἀπάγω.	child, παῖς, δ, ἡ, τέκνον,	erals, παραγγέλλω.
Carthage, Καρχηδών,	τό. [-ές.	command, to be at one's,
-όνος, ἡ.	choice (adj.), πολυτελής,	πύρειμι.
cast down, to, βίπτω.	choose, αἱρέομαι; = will,	commander, ἐπιτακτήρ,
castle, ἄκρα, ἡ.	βούλεύομαι, ἐθέλω, 48.	-ῆρος, δ; = a general,
Catana, Κατάνη, ἡ.	Cilicia, Κιλικία, ἡ.	στρατηγός, δ; to be a
catch, θηρεύω, ἄγρεύω.	circumference, περίμετρος,	commander, ὄρχω.
Caucasus, Καύκασος, δ.	ἡ.	commend, ἐπαινέω.

common, κοινός 3.	construction (building), οἰκοδόμησις, -εως, ἡ.	courage, ἀρετή, ἡ, θυμός, ἡ.
common origin, συγγενής, -ές.	consult an oracle, μαντεύ-ομαι.	courageously, θιγβαλέως.
companion, ἑταῖρος, ὁ.	consume, ἀναλίσκω.	courier, ἄγγελος, ὁ, ἡμε-ροδρόμος, ὁ.
compare, ὅμοιώ τινί τι, εἰκύζω τινί τι.	contemplate, θεωρέω, σκο-πέω.	course, δρόμος, ὁ; = jour-ney, δδός, ἡ.
comparison with, in, παρά w. a.	contend (fight), μάχομαι;	court, θύραι, αἱ.
compassion upon, to have, κατελεέω τινύ.	as in music, with des-tiny, etc., ἐρίζω w. d.	— of justice, δικαιοσ्तή-ριον, τό.
competent, ἴκανός 3.	contentedly, very, αὐταρ-κέστατα.	cow, βοῦς, ἡ.
complete, to, διατελέω.	contention, ἔρις, -ιδες, ἡ.	creature, ζῶν, τό.
compulsion, ὄντυγκη, ἡ.	contest, μάχη, ἡ, ἄγων, -ῶνος, ὁ.	credit, to, πείθομαι.
comrade, ἑταῖρος, ὁ.	continue, διατελέω, διάγω.	Crete, Κρήτη, ἡ.
conceal, ἀπο-, κατακρύπ-τω, κεύθω, 88.	continually, ὕει, συνεχῶς;	crime (= insolence), ὅβριος, ἡ.
concealed, κρυπτός 3.	also by διατελέω, with the Part.	Critias, Κριτίας, -ου, ὁ.
concerns, it, μέλει.	contrary to, παρά.	croak, κρώζω.
concerned, to be, φροντί-ζω w. g.	contrive, μηχανάμαι.	Croesus, Κροῖσος, ὁ.
condemn, κρίνω; to death, θανάτου.	control, κυριεύω w. g., κρατέω w. g.	Crotonian, Κροτωνιάτης, -ον, ὁ.
confer blessings, εὖ ποιέω τινύ, εὐεργετέω τινύ;	conversation, διάλογος, ὁ;	crown, a, στέφανος, ὁ.
great blessings, μεγάλα εὐεργ. τινύ.	= instruction, διμιλία, ἡ.	crush, θραύω.
confide in, ἐπιτρέπω, πε-ποιθέναι.	converse with, διαλέγομαι τινι.	cry, a, κραυγή, ἡ.
confidence, to have, in, θαρρέω.	convict, to, ἐλέγχω, ἐξελ.	cry out, κράζω, ἀνακ.; to cry out to, βούω τινί.
confine (= shut up), κα-τακλείω, καθείργω.	convince, πείθω w. a.	cubit, πῆχυς, -εως, ὁ.
conformably to, μετά w. g.	coöperation, with the, of, συνεργοῦντός τινος.	culture (= education), πατ-δεία, ἡ, παίδευσις, ἡ.
confused noises, θόρυβοι,	corn, σῖτος, ὁ.	cultivation, see culture.
confused noises, θόρυβοι, νε-οι.	—, ear of, στάχυς, -ῦος, [d.]	cup, κύπελλον, τό.
	corpse, νέκυς, -ῦος, ὁ, νε-οι.	custom, ἐθος, -ους, τά, ἥθος, -ους, τό; it is an established custom, νο-μίζεται.
	[w. d.] κρός, ὁ.	Cyaxares, Κυαξάρης, -ους (acc. -ην), ὁ. [d.]
congratulate, συνήδομαι	correct (adj.), ὁρθός 3.	Cyclops, Κύπλωψ, -ωπος,
conquer, νικάω, 88.	correctly, ὁρθῶς.	Cyrus, Κύρος, ὁ.
conscious, συνειδώς; to be conscious, σύνοιδα.	corrode, ἐσθίω.	
consider, σκοπέω, νοέω, 133; be considered, νο-μίζομαι.	corrupt to, διαφθείρω.	D.
considerate (= moderate), μέτριος 3.	Cotyrra, Κοτύρα, τά.	dainty food, ὄφον, τό.
—, to be, σωφρούεσθαι.	counsel, βουλή, ἡ.	dance, to, χορεύω, ὄρχε-μαι.
consideration, λογισμός, ὁ.	country, χώρα, γῆ, ἡ; one's country, πατρίς, -ιδος, ἡ.	danger, κίνδινος, ὁ.
constitutionally, νομίμως.	—, of the, belonging to the, πάτριος 3.	—, to incur, or be in danger of, κυνόνειν.
	—, native, πατρίς, -ιδος, ἡ.	
	ἡ.	

dare, τολμάω.	delight in, τέρπομαι, ὑγάλλομαι.	deserve, ἄξιος εἰμί.
Darius, Δαρεῖος, δ.		deserving, ἄξιος.
dark (= black), μέλας.	deliver, σώζω, ἀπαλλάττω;	—, to think, ἄξιόω.
darkness, νύξ, νυκτός, ἡ.	= to free from,	desire, a, ἐπιθυμία, ἡ, ὅρξις, -εως, ἡ.
daughter, θυγάτηρ, -τράσ, ἡ.	ἐλευθερώ.	desire, to, ἐπιθυμέω; =
day, ἥμέρα, ἡ.	— up, παραδίδωμι.	wish, βούλομαι; = pray, εὐχομαι.
daybreak, at, ἅμα ἥμέρᾳ.	delivered, to be (= to be saved), σώζομαι.	desirable, αἱρετός.
dead, ὁποτεθνηκώς, νεκρός 3; to be dead, τεθνήκεναι.	deliverance (= safety), σωτηρία, ἡ; = freedom from, ἀπόλυσις, ἡ.	desirous, to be (= wish), ἔθέλω.
deal, a great deal of, πολύς.	Delos, Δῆλος, ἡ.	despair, to, ἀπογιγνώσκω, ἀθυμέω; of oneself, ἀπογιγνώσκω ἔμαυτόν.
dear, φίλος 3.	demand, to (= ask), αἰτέω.	despise, ὑτιμάζω, καταφρονέω.
death, θάνατος, δ.	demean oneself to one, προσφέρομαι τινι; kindly to, φιλοφρόνως ἔχω	despised, to be, καταφρονέομαι.
—, to put to, ἀποκτείνω.	w. d.	destiny, μοῖρα, ἡ.
deceive, ἔξαπατάω, 47, 108, 113.	Demeter (Ceres), Δημήτηρ, -τρος, ἡ.	destroy, φθείρω, διαφ., καταλύω, ὀλλυμι; = overthrow, ἀνατρέπω.
decide, κρίνω, διακ., διαγιγνώσκω.	Demosthenes, Δημοσθένης, -ους, δ.	determine (= resolve), γιγνώσκω.
— upon, βουλεύομαι.	deny, ἀρνεομαι.	determined, it is, δοκεῖ.
declare, ἀποφαίνομαι, ἀποδείκνυμι.	depart, ἀπειμι, ἀπαλλάττομαι, ἀπέρχομαι.	devote oneself to (= turn), τρέπομαι.
decree, a, ψήφισμα, τό.	departed (= dead), ὁποτεθνηκώς.	Diana, Ἄρτεμις, -ΐδος, ἡ.
deed, πρᾶγμα, τό, ἔργον, τό.	dependent, to be (= be ruined), ἀρχομαι, κρατέομαι.	die, to, θνήσκω, ἀποθ., τελευτάω.
deem, νομίζω; to be deemed worthy, ἄξιοῦμαι.	deplore, κλαίω.	— for, ὑπεραποθνήσκω.
deep, βαθύς.	deposit, τίθημι; in something, ἐν τινι.	differ from, διαφέρω w. g.
defeat, ἥττα, ἡ.	deposited, a thing, παρακαταθήκη, ἡ.	different, διάφορος 2; to run in different directions, διαδιδράσκω.
defence (by speech), ἀπολογία, ἡ.	deprive, στερέω, ὀφαιρέομαι, 113.	— from, to be, διαφέρω.
defend, φυλάττω; to defend oneself by speaking, ἀπολογέομαι; by force, or fortress, ἀμύνομαι.	derive (= enjoy, e. g. advantages), ἀπολαύω; derive gain, κερδαίνω.	difficult, βαρύς, -εῖα, -ύ, δύσκολος 2.
defendant, ἀπολογούμενος.	descendant, ἐκγονος, δ, ἡ.	dignity (gravity), βύρος, -ους, τό.
deformed (= disgraceful), αἰσχρός 3.	descended from, ἐκγονος, δ, ἡ.	dig through, διορύτω, διασκύπτω.
degenerate, to, μεταβολὴν ἐπὶ τὸ κακὸν λαμβάνω.	describe, συγγράφω.	diligence, σπουδή, ἡ.
deity, θεῖον, τό, δαιμόνιον, τό, θεός, δ.	desert, beyond one's, παρ' ἄξιαν.	diligent, σπουδαῖος 3.
delay, to, μέλλω.	desert, to, καταλείπω, ὁποφεύγω.	diligently, σπουδαίως.
deliberate, to, βουλεύομαι.	deserter, φυγάς, -άδος, δ.	Diodorus, Διόδωρος, δ.
delight, to, εὐφραίνω, τέρπω.		Diogenes, Διογένης, -ους, δ.

Diphridas, Διφρίδας, -a, ὁ. direct, to, <i>ἰθύνω</i> ; = to- wards something, <i>κα-</i>	distinguished for, <i>ἐπίσημος</i> 2.	dwelling, <i>οἰκία</i> , ἡ, <i>οἶκος</i> , <i>οἰκηματά</i> , τό.
τευθύνω; oneself, <i>τρέπομαι</i> ; = to manage, <i>καὶ οἴκεω</i> .	disturb, <i>ταράττω</i> , <i>συγχέω</i> . disturbance, <i>ταραχή</i> , ἡ.	E.
disappear, <i>ἀφανίζομαι</i> , w. Aor. Pass.	divine, <i>θεῖος</i> 3.	Each, <i>ἕκαστος</i> .
disclose, <i>ἐκκαλύπτω</i> .	divination, <i>μαντική</i> , ἡ.	each other, <i>ἄλλήλων</i> .
discourse, <i>λόγος</i> , ὁ.	do, <i>πράττω</i> , <i>ποιέω</i> , <i>δράω</i> .	eager to learn, <i>φιλομαθής</i> , -ές. [2.]
discourse, to, <i>διαλέγομαι</i> .	do good to, <i>εὐποιέω τινά</i> , <i>εὐεργετέω τινά</i> ;	— for honor, <i>φιλότιμος</i> eagle, <i>άετός</i> , ὁ.
discover (= show), <i>φαίνω</i> .	wrong, <i>ἀδικέω</i> , <i>κακῶς</i> earn, to (= work out), <i>ποιέω</i> .	earth, the, <i>γῆ</i> , ἡ, <i>χθών</i> , <i>χθονός</i> , ἡ.
discreet, <i>φρόνιμος</i> 3, <i>συνετός</i> 3.	dog, <i>κύων</i> , <i>κυνός</i> , δ, ἡ.	earthen, <i>κεράμειος</i> 3.
disease, <i>νόσος</i> , ἡ.	domestic, δ <i>οἶκοι</i> .	earthquake, <i>σεισμός</i> , δ.
disgrace, <i>λύμη</i> , ἡ.	dominion, <i>ἀρχή</i> , ἡ, <i>ἡγεμονία</i> , ἡ.	ease, <i>ἡσυχία</i> , ἡ.
disgraceful, <i>αἰσχρός</i> 3.	door, <i>ϑύρα</i> , ἡ, <i>πύλη</i> , ἡ.	easily, <i>ῥᾳδίως</i> .
disgracefully, <i>αἰσχρῶς</i> .	double-speaking, <i>διχομόθεος</i> 2.	east, <i>ἔας</i> , -ω, ἡ.
dishonest, <i>πονηρός</i> 3.	doubtful, to be (= fear- ful), <i>φοβέομαι</i> .	easy, <i>ῥᾴδιος</i> 3.
dishonor, <i>ἀτιμία</i> , ἡ.	Draco, Δράκων, -οντος, δ.	eat, <i>ἔσθιω</i> .
dishonorable, <i>αἰσχρός</i> 3, <i>ἀεικής</i> , -ές.	draw, <i>σύρω</i> .	echo, <i>ὴχώ</i> , -οῦς, ἡ. [4.]
disorder, <i>ταραχή</i> , ἡ; to throw into disorder, <i>ταράττω</i> .	draw up (of an army), <i>τάττω</i> ; (laws), <i>συγγράψω</i> .	edge, <i>ἔσχατος</i> [§ 148, Rem.]
dispel, <i>λύω</i> .	dress, <i>στολή</i> , ἡ, <i>ἱμάτιον</i> , τό.	educate, <i>παιδεύω</i> , <i>διδύσκω</i> .
dispirited, to be, <i>ἀθυμέω</i> .	drink, to, <i>πίνω</i> .	education, <i>παιδεία</i> , ἡ, <i>διδασκαλία</i> , ἡ.
display, <i>ἀποφαίνομαι</i> , <i>ἀποδείκνυμι</i> .	— out or up, <i>ἐκπίνω</i> .	educated, <i>πεπαιδευμένος</i> .
displease, <i>ἀπαρέσκω τινί</i> .	drive, <i>ἔλαύνω</i> .	effect, to (= accomplish), <i>ἔξεργάζομαι</i> .
displeased with, to be, <i>ἄχθομαι</i> .	dry, <i>ἀπελαύνω</i> , -ός.	effeminate, to render, <i>μαλακίζω</i> .
dispose (= arrange), <i>τεχνάομαι</i> .	drink, to, <i>πίνω</i> .	efforts (= by themselves), <i>καθ' ἑαυτούς</i> .
disposed, kindly, <i>εὔνοις</i> 2.	— out or up, <i>ἐκπίνω</i> .	Egypt, <i>Αἴγυπτος</i> , ἡ
disposition (= feeling), <i>γνώμη</i> , ἡ, <i>φρένες</i> , <i>ai.</i>	drive, <i>ἔλαύνω</i> .	Egyptian, <i>Αἴγυπτιος</i> , δ.
dissension, <i>διχοστασία</i> , ἡ.	dry, <i>ἀπωθέω</i> . [θέω.	either — or, ἢ — ἢ.
dissipate (= scatter), <i>σκέδάζω</i> .	— in, <i>εἰσελαύνω</i> , <i>εἰσώ</i> .	elder, see old.
dissolute, <i>ἀκρατής</i> , -ές.	— out, <i>ἐξελαύνω</i> .	elegance (= gracefulness), <i>χάρις</i> , -ίτος, ἡ.
dissolve, <i>καταλύω</i> , <i>διαλύω</i> .	drunkenness, <i>μέθη</i> , ἡ.	elevate, <i>ύψω</i> .
distance, at a, from, <i>πρόσωθεν</i> .	during, <i>κατά</i> , ἐν.	eloquent, <i>λόγιος</i> 3.
distant, to be, from, <i>ἀπέχω</i> .	duty, <i>δέον</i> , τό, 167.	else, everything, <i>ἄλλος</i> , <i>λοιπός</i> 3.
distinguish oneself, be distinguished for, <i>διαφέρω</i> .	duty or part of any one, it is, <i>εἰμί</i> w. g.	embassy, <i>πρεσβεία</i> , ἡ.
	be, <i>εἰμί</i> ; = be in, <i>πρόςειμι</i> ; = lie, <i>κεῖμαι</i> .	embrace, <i>ἀσπάζομαι</i> .
		employ, <i>χράομαι</i> w. d.

employed in, to be zealously, <i>σπουδάζω</i> .	entreat, <i>ἰκετεύω</i> . entreaty, <i>δέησις</i> , - <i>εως</i> , ḥ;	Euxinus Pontus, Εὔξενος Πόντος.
empty itself (of a river), <i>ἐμβύλλω</i> , <i>ἔξιημι</i> .	to gain release by, <i>ἐξαιτεύμαι</i> .	even, καί.
emulation, <i>φιλοτιμία</i> , ḥ.	entrust to, <i>ἐπιτρέπω</i> .	— if, καὶ ἐάν.
encampment, <i>στρατόπεδον</i> , τό.	enumerate, <i>καταριθμέω</i> .	— now, καὶ νῦν.
—, to break up an, <i>ἀναζεύγνυμι</i> . [w. d.]	envy, <i>φθόνος</i> , δ.	— though, καὶ ἐάν.
encounter, to, <i>ὑποστῆναι</i>	—, to, <i>φθονέω</i> ; envy	evening, δεῖλη, ḥ.
encourage, <i>παρακαλέω</i> , <i>παραμυθέομαι</i> .	one something, or on account of something, <i>φθονέω τινί τινος</i> .	event, <i>συμφορά</i> , ḥ.
end, <i>τέλος</i> , - <i>ονς</i> , τό; end, c. g. of war, <i>κατάλυσις</i> , - <i>εως</i> , ḥ.	Epaminondas, <i>Ἐπαμινώνδας</i> , - <i>ον</i> , ὁ.	ever (= always), ἀεί.
end of life, <i>τελευτὴ τοῦ βίου</i> .	Ephesus, <i>Ἐφεσος</i> , ḥ.	every, <i>πᾶς</i> ; = <i>quisque</i> , ἔκαστος.
endeavor, to, <i>πειράομαι</i> , Dep. Pass.	epic poetry, <i>ποίησις τῶν ἔπων</i> , or τὰ ἔπη.	everything, πᾶν.
endure, <i>φέρω</i> , <i>ὑποφέρω</i> , <i>ὑπομένω</i> .	equal, <i>ἴσος</i> 3.	everywhere, <i>πανταχοῦ</i> .
enduring, very, <i>καρτερικός</i> 3.	—, to make, <i>ἔξισόω</i> .	evident, <i>δῆλος</i> 3, <i>φανερός</i> 3.
enemy, <i>πολέμιος</i> , δ, <i>ἐχθρός</i> , δ.	equivalent, to be, <i>ἀντάξιός είμι</i> .	evidence, <i>τεκμήριον</i> , τό.
energy, <i>δύναμις</i> , - <i>εως</i> , ḥ.	ere, <i>πρίν</i> .	evil, <i>κακός</i> 3, <i>ποιηρός</i> 3, <i>φαῦλος</i> .
enfeeble, <i>τείρω</i> , <i>κατάγνυμι</i> .	erect, to, <i>δριθόω</i> , <i>ἔξορθόω</i> ; as a statue, <i>ἀνατίθημι</i> , <i>ἀνίστημι</i> .	evil, an, <i>κακόν</i> , τό, <i>κακία</i> , ḥ.
engage with (of an army), <i>συμμίγνυμι</i> .	Eretrian, <i>Ἐρετριεύς</i> , - <i>έως</i> , err, <i>ἀμαρτάνω</i> .	evil-doer, <i>κακοῦργος</i> , δ.
— in a naval battle, <i>ναυμαχέω</i> ; in single combat, <i>μονομαχέω</i> .	escape, to, <i>ἀποφεύγω</i> w. a.	exact from, to, <i>ἀπαιτέω</i> τί τινα, <i>πρύττω τί τινα</i> .
enjoin upon, <i>ἐντέλλω</i> .	especially, <i>μάλιστα</i> .	exalt, <i>ὑψώω</i> .
enjoy (= taste), <i>ἀπολαύω</i> w. g., <i>γεύομαι</i> w. g.; allow one to enjoy (participate in) something, <i>μεταδίδωμι τινί τινος</i> .	establish, <i>καθίστημι</i> .	examine, <i>έξετάζω</i> , <i>ἐλέγχω</i> .
enlarge, <i>πλατύνω</i> .	established custom, it is, <i>νομίζεται</i> .	examination, <i>ἐλεγχός</i> , τό; = deliberation, <i>κρίσις</i> , - <i>εως</i> , ḥ.
enlist, <i>συγγράφω</i> ; intrans., <i>στρατεύομαι</i> .	esteem, to, <i>τιμάω</i> , <i>θεραπεύω</i> ; = value much, <i>ποιέομαι περὶ πολλοῦ</i> ; = consider, think, <i>νομίζω</i> .	excellence, <i>καλοκάγαθία</i> , ḥ, <i>ἀρετή</i> , ḥ.
enrich, <i>πλούτιζω</i> .	— happy, <i>μακαρίζω</i> , <i>ζηλόω</i> .	excellent, <i>ἀγαθός</i> .
enslave, <i>δουλόω</i> .	esteemed, <i>τίμιος</i> 3.	except, <i>πλήν</i> .
enslaved, to be, <i>δουλεύω</i> .	estimable, <i>ἄξιος</i> 3. [δ.]	excess (= luxury), <i>τρυφή</i> , ḥ; excess in anything, <i>ἀσέλγεια</i> , ḥ.
enter, <i>εἰσβάλλω</i> ; = to take a course or way, <i>τρέπομαι δόδον</i> .	Euphrates, <i>Εὐφράτης</i> , - <i>ον</i> , Europe, <i>Εὐρώπη</i> , ḥ.	exchange, to, <i>μεταλλάττω</i> ; = to exchange one thing for another, <i>ἀντικαταλλάττομαι τί τινος</i> .
	Euryalus, <i>Εὐρύαλος</i> , δ.	excite, <i>ἐγείρω</i> .
	Eurysthenes, <i>Εύρυσθένης</i> , - <i>ονς</i> , δ.	exclude, <i>ἀπελαύνω</i> .
	Eurystheus, <i>Εύρυσθεύς</i> , - <i>εως</i> , δ.	execute (= accomplish), <i>ἐπιτελέω</i> , <i>διανύω</i> .
		exercise, to, <i>γυμνάζω</i> , <i>ἀσκέω</i> ; = make trial of, <i>πειράομαι</i> .
		exercise, <i>ἀσκησις</i> , - <i>εως</i> , ḥ.

exhort , πριγρέπω, παρα-	fasten, κλείω.	fix (= determine), δρίζω;
καλίω. { γύγρομαι. sat, πιωτ, -συς.		= to make firm, πίγ-
existence, to come into, fate, μοῖρα, ἡ; = fortune,		νημι.
expect (= hope), ἐλπίω; τύχη, ἡ.		flagon, χρεύς, ὁ [§ 41].
= look for, ὑποπτεύω, fated, it is, εἰμαρται w. d.		flatter, κολακεύω.
προεδρίκιω.	father, πατέρ, -τρός, ὁ.	flatterer, κόλαξ, -άκος, ὁ.
expedition, to make an, fault, ἀμαρτία, ἡ.		flattery, κολακεία, ἡ.
στρατεύω.	favor, χάρις, -ίτος, ἡ.	flay, δέρω.
experience, ἐμπειρία, ἡ.	—, a, εὐεργεσία, ἡ.	flee, φεύγω.
exploit, πρᾶγμα, τέ.	— on, to confer a, do to,	— away, ἀποφεύγω w. a.
exposed to, see stratagems.	εὖ ποιέω w. a., εὐεργε-	flesh, κρέας, -έως, τό, σύρε-
express, to, φράζω, ἔκφαίνω,	τέω w. a. Ισχω.	-ρκές, ἡ.
ἀποφαίνω, 160.	—, to receive a, εὖ πά-	fling, βίπτω.
extent, ἀριθμός, ὁ, πλῆ-	fear, φόβος, δ, 54.	flock (= herd), ἀγέλη, ἥ.
θος, -ους, τό.	—, to, φοβέομαι, δέδοικα.	flourish, to, θύλλω.
exterior, σχήματα, τά.	fearful, δεινός 3; to be,	flow, to, δέω.
extol, εἰς ὑψος ἔξαιρέω.	φοβέομαι.	— by, παραχθέω.
extraordinarily, δεινῶς, 100	feet, πόδες, οι. Ιχος, δ.	flower, a, ἄνθος, -ους, τό,
eye, ὀφθαλμός, δ.	fellow-combatant, σύμμα-	ἄνθεμον, τό.
	fetter, a, πέδη, ἡ.	flute, αὐλός, δ, σύριγξ,
	few, ὀλίγοι, -αι, -α.	-ιγγος, ἡ.
F.	field, ἀγρός, δ, γυνία, ἡ.	fly away, ἀναπίτομαι, ἐκπ-
Face , πρόσωπον, τό, ὅψις,	fight, to, μάχομαι.	follow, ἔπομαι w. d., ὑκο-
-εως, ἡ.	fill, πίμπλημι, ἔμπιπλημι.	λουθέω w. d.
fail, ἐκλείπω, προλ., κα-	filled with, μεστός 3, πλη-	folly (madness), μανία, ἡ.
ταλ., ἐπιλ.	ρης, -ες.	fond of learning, φιλομα-
fair (= beautiful), καλός 3.	find, εὑρίσκω, 141.	θής, -ές.
faithful, πιστός 3.	fine (=beautiful), καλός 3.	fond of war, φιλοπόλεμος 2.
fall, to, πίπτω.	fine, a, χρήματα, τά, ζημία,	food, βρῶμα, τό, βορά, ἡ.
— away, ἀπο-, περιβήνω.	ζημία, ἡ; to punish by a, ζη-	fool, μῶρος, δ.
— back (= retreat), ἡ; to punish by a, ζη-	μίων.	foolish, μῶρος 3.
ἀποχωρέω.	sir, πεύκη, ἡ.	foot of, at the, ἐπό. [γύρ.
— upon, ἔμπιπτω.	sir, πῦρ, πυρός, τό.	for, πρό, ὑπέρ, ἐπί; (conj.)
— into (of a river), εἰς-	—, to set on, ἔμπιπρημι.	forbid, ἀπαγορεύω.
βύλλω, ἔμβύλλω.	firm, βέβαιος 3; stand firm,	force, military, δύναμις,
falsely, to swear, ἐπιορκέω.	ὑπομένω.	-εως, ἡ.
fame, εὐκλεία, ἡ, κλέος,	firmness, καρτερία, ἡ.	— (violence), βία, ἡ.
-έους, τό; = report, first, πρῶτος 3; adv. πρῶ-	first, πρῶτα, τά.	—, to employ, βιάζομαι.
δόξα, ἡ.	at, ἐν αρχῇ.	forefathers, προγεγενημέ-
famine, λιμός, δ.	fish, a, ἰχθύς, -ῦος, δ.	νοι, οἱ.
famous, εὐκλείγις, -έις, φα-	fit (proper), ἐπιτήδειος,	forehead, μέτωπον, τό.
νερός 3.	ἴκανός 3.	foreign, ἀλλότριος 3.
far (of distance), μακράν,	fit, in a, of madness,	foreign to (= besides),
τηλοῦ; with Com. πολύ.	μανόμενος, δαιμονῶν.	πλήν w. g., χωρίς w. g.,
far, so far from, ἀντί.	fitted (= of such a na-	ἔξω w. g.
fare, to, πρύττω, w. adv.,	ture), τοιοῦτος.	foreigner, ξένος, δ.
e. g. εὖ, to fare well.		foresee, προοράω.
fast, to hold, ἔχομαι w. g.		

forever, ὕει ; to be for-	gain, to (= acquire), κτύ-	party), ἀπέρχομαι, ἀπο-
ever (= abide in), εἰμί,	ομαι ; = get gain, κερ-	βαίνω.
διατρίβω. [w. g.	δαίνω ; to gain release,	— through, διέρχομαι.
forget, λανθάνομαι, ἐπιλ.	ἐξαιτέομαι.	— round, περίειμι.
former (= old), παλαιός 3.	gallant and noble, καλὸς	goal, τέρμα, -ατος, τό.
forthwith, τὴν ταχίστην,	καὶ ἀγαθός ; γενναῖος 3.	goat, αἴξ, -γός, δ, ἡ.
ώς ταχιστα.	gape, κέχηνα, -130.	goblet, κύπελλον, τό.
fortify, τειχίζω.	garden, κῆπος, δ.	God, a god, θεός, δ.
fortune, τύχη, ἡ.	garland, στέφανος, δ.	goddess, θεά, ἡ. [τό.
—, good, εὐτυχία, ἡ.	garment, ἱμάτιον, τό, στο-	gold, χρυσός, δ, χρυσίον,
fortunate, εὐδαίμων, -ονος,	λή, ἡ.	golden, χρυσέος, -οῦς 3.
εὐτυχῆς, -ές.	gate, πύλη, ἡ, θύρα, ἡ.	gone, to be, οἴχομαι.
—, to be, εὐτυχέω, εὐ-	general (common), κοι-	good, ἀγαθός, καλός ; οἱ
δαιμονέω.	νός 3.	ἀγαθοί, the good; τὸ
forward, to bring as a	general, a, στρατηγός, δ.	ἀγαθόν, the good (ab-
charge, κατηγορέω.	generation of men, γε-	stract).
found, to, κτίζω, ἰδρύω.	νεύ, ἡ.	good will, εὔνοια, ἡ.
foundation, κρηπίς, -ίδος,	generously, ἀφθόνως.	govern, κρατέω w. g., ἀρ-
ἡ; metaphor., θεμέλιον,	get out of the way of, εἰ-	χω w. g.
τό.	κω δόδοῦ.	government, πολιτεία, ἡ;
fountain, πηγή, ἡ.	giant, γίγας, -αντος, δ.	= a governed province,
frankness, παρθησία, ἡ.	gift, δῶρον, τό.	ἀρχή, ἡ.
free, ἐλεύθερος.	give, δίδωμι, τίθημι.	governor's residence, ἀρ-
—, to, λύω, ἐλευθερόω.	— a sign or signal, ση-	χεῖον, τό.
— from, ἀπολύω.	μαίνω.	graceful, χαρίεις, ἐπίχα-
freedom, ἐλευθερία, ἡ ; of	— one a share of any-	ρις, -ῖτος.
the state, αὐτονομία, ἡ.	thing, μεταδίδωμει τινί	gracefully, χαριέντως, ἐπι-
— of speech, παρθησία, ἡ.	τινος.	χαρίτως.
freemen, ἐλεύθεροι, οἱ.	— a response, χρύω.	Graces, χάριτες, αἱ.
friend, φίλος, δ, ἐραστής,	— back, ἀποδίδωμι.	gracious, ἡλεως [§ 30].
-οῦ, δ.	— way, ἐνδίδωμι.	grain, σῖτος, δ.
friendship, φιλία, ἡ.	gladly, very (= by all	grant, to, δίδωμι, παρέχω.
frivolity, φαδιονργία, ἡ.	means), πάντως.	gratify, χαρίζομαι.
frog, βάτραχος, δ.	go, βαίνω, πορεύομαι, πρόσ-	gratitude, εὐχαριστία, ἡ,
from, ἀπό, ἐκ, παρά.	ειμι, 89.	χάρις, -ῖτος, ἡ.
fruit, καρπός, δ.	— about, περιβαίνω, ἔβ-	gravity, βάρος, -ους, τό.
fruits, first, ἀπαρχαί, al.	ρω.	great, μέγας.
fugitive, φυγάς, -άδος, δ.	— back, ἀναχωρέω.	greatly, μεγάλως, δεινῶς.
fulfil, τελέω.	— away, ἀπειμι, ἀπέρ-	great deal, πολύς. [τό.
full, μεστός 3, πλήρης, -ες.	χομαι, ἀποβαίνω, οἴχο-	greatness, μέγειθος, -ους,
full power, ἐξουσία, ἡ.	μαι.	Grecian, Ἑλληνικός.
furnish, ἐπαρκέω.	— down (as the sun),	Greece, Ἑλλάς, -άδης, ἡ.
future, the, τό μέλλον.	καταδίομαι.	Greek, a, Ἑλλην, -ηνος, δ.
	— forward, προιέναι.	grief, λύπη, ἡ.
	— into, εἰσειμι ; as a	grievous, χαλεπός 3.
	contest, etc., ἐνδύω.	grind, λεαίνω. [ἡ.
	—, over (as to another	ground, the, χθών, -ονός,

G.

Gain, κέρδος, -ους, τό, κτῆ-
σις, -εως, ἡ.

gross, μέγας.	haughty, ὑπέρφρων, ὑπε-	historian, ἴστοριογράφος, δ.
growing old, not, ἀγηρως, -ων.	ρήφανος 2.	hold (have), ἔχω; hold
grow up, αὔξανομαι, with Pass. Aor.	have, ἔχω, κέκτημαι.	fast, ἔχομαι w. g.; take
guard, the, φυλακή, ḥ.	head, κεφαλή, ḥ.	hold of (= touch, engage in, effect), ἀπτο-
guard, to, φυλάττω, διαφ.	heal, λύομαι, ἀκέομαι.	μαι w. g.
—, against, to be on one's guard, φυλάττομαι.	health, ὑγίεια, ḥ.	hold before, προβάλλω.
guardian, φύλαξ, -κος, δ.	hear, ἀκούω, ἀκρούομαι w.g.	hold out (= sustain the attack), ὑποστῆναι.
guide, a, ἡγεμών, -όνος, δ, ἡνίοχος, δ.	heart, καρδία, ḥ, κῆρ, κῆρος, τό;	holy, Ἱερός 3.
—, to, ίθύνω, κατευθύνω, ἡγέομαι.	= feeling or disposition, ψύχη, ḥ.	home, οἶκος, δ.
guilty (= wrong doer), ἄδικῶν.	heat, θάλπος, -ους, τό.	Homer, Ὁμηρος, δ.
Gyges, Γύγης, -ου, δ.	heaven, οὐρανός, δ.	honor, to, τιμάω.
gymnasium, παλαίστρα, ḥ.	Hector, Ἔκτωρ, -ορος, δ.	honor, τιμή, ḥ.
H.		
Hades, ἄδης, -ου, δ.	height, ὕψος, -ους, τό;	honor-loving, φιλότιμος 2.
hair, θρίξ, τριχός, ḥ.	= summit, ἄκρα, ḥ.	honorable, εὐδοξος 2, καλός 3, φανερός 3.
halcyon, ἀλκυών, -όνος, ḥ.	Helen, Ἐλένη, ḥ.	honored, τίμιος 3.
hand, χείρ, χειρός, ḥ.	Hellas, Ἑλλάς, -άδος, ḥ.	hoof, δπλή, ḥ.
happens, it, συμβαίνει, τυγχάνει, συμπίπτει.	Helle, Ἑλλη, ḥ.	hook, ἄγκιστρον, τό.
happiness, εὐδαιμονία, ḥ.	Hellenes, Ἑλληνες, οι.	hope, ἐλπίς, -ίδος, ḥ.
happy, εὐδαιμων.	Hellespont, Ἐλλήσποντος, δ.	hope, to, ἐλπίζω, ἐλπομαι.
—, to be, εὐδαιμονέω, εὐτυχέω.	help of, with the, σύν.	horn, κέρας, τό [§ 39].
—, to esteem, μακαρίζω.	Hera (Juno), Ἡρα, ḥ.	horse, ἵππος, δ.
harbor, λιμήν, -ένος, δ.	herald, κήρυξ, -ύκος, δ.	host, ξένος, δ. [3.]
hard (difficult), χαλεπός 3.	Hercules, Ἡρακλῆς, -έους, δ.	hostile, πολέμιος 3, ἔχθρος
hardship, πόνος, δ.	herd, ὄγέλη, ḥ.	house, οἶκος, δ, οἰκία, ḥ.
hare, λαγώς, -ώ, δ.	herdsman, νομεύς, -έως, δ,	household, οἶκος, δ.
Harmodius, Ἄρμόδιος, δ.	ποιμήν, -ένος, δ.	how? πῶς; in an indirect question, δπως;
harmony, δμόνοια, ḥ.	Hermes (Mercury), Ἐρμῆς, -οῦ, δ.	how much, δσος 3.
harp, φόρμιξ, -ιγγος, ḥ.	hide, κρύπτω, ἀποκ. [2.]	human, ἀνθρώπινος 3;
harp-playing, κιθαρῳδία, ḥ.	high-souled, μεγαλόψυχος	human race, τὸ γένος
haste, σπουδή, ḥ.	highly, very, καὶ πάνυ.	ἀνθρώπων.
hasten, σπεύδω.	highly, to esteem more,	humane, φιλάνθρωπος 2.
hastily, to flee, οἴχομαι φεύγων [§ 175, 3].	περὶ μείζονος ποιέομαι;	hunger, λιμός, δ.
hate, to, μισέω, ἔχθαιρω.	to reverence or prize	—, to, be hungry, πεινάω.
hated, to be, ἀπεχθάνομαι.	highly, περὶ πολλοῦ	hunt, to, θηρεύω.
hateful, μισητός 3.	ποιέομαι,	hunter (huntsman), θηρευτής, -οῦ, δ.
haughtiness, ὑβρις, -εως, ḥ.	hill, γήλοφος, δ.	hurtful, βλαβερός 3.
	hinder, εἱργω. [δ.	husband, ἀνήρ, ἀνδρός, δ.
	hired laborer, θής, θητός,	I.
	Hipparchus, Ἰππαρχος, δ.	If, εἰ, έάν, ἢν, ἀν.
	his own (business, possessions), τὰ ἔαντοῦ.	ignorant, ἀμαθής, -ές.

- | | |
|---|---|
| illness, νόσος, ἡ. | insane, to be, μαίνομαι, jest, to, παίζω, σκώπτω. |
| ills, κακά, τά. | journey, δρόμος, δ, δόδος, ἥ. |
| illustrious, λαμπρός 3. | joy, χαρά, ἡ. |
| imitate, μιμέομαι; = emulate, ζηλώ w. a. | judge, a, κρίτης, -οῦ, δ, δίκαιος, -οῦ, δ. |
| immediately, εὐθύς, παραχρῆμα. | —, to, κρίνω, διακ. |
| immoderate, ἀκρατής, -ές. | judgment, to render, δικύζω; in the, of, πρός w. g. |
| immortal, ὑθάνατος 2. | Jupiter, Ζεύς, ὁ. |
| impel, προτρέπω. | just δίκαιος. |
| impiety, ἀσέβεια, ἡ. | justice, δικαιοσύνη, ἡ, δίκη, ἡ; court of, δικαστήριον, τό. |
| implant, ἐμφυτεύω. | intemperate, ἀκρατής, -ές. justly, δικαίως. |
| implanted, ἐμφυτός 2. | intend to, μέλλω; also by |
| impose upon (enjoin), προστάττω, ἐντέλλω w.d. | Fut. Part. |
| impossible, ἀδύνατος 2. | inter, θάπτω. |
| impostor, φέναξ, -άκος, δ. | intercourse with, δμιλία |
| imprudent, ὄνοος [§ 29, Rem.]. | w. d., ἡ, κοινωνία, ἡ. |
| impure, ἀκάνθαρτος 2. | —, to have, with, δμιλέω w. d. |
| in, ἐν. | intestines, τὰ ἐντός. |
| in order to, by Fut. Part., or a final conjunction, as <i>ἴνα</i> , ώς. | intimate (of friends), οἰκεῖος. |
| inactivity, ἀπραγμοσύνη, ἡ, ὄργια, ἡ, βραστώνη, ἡ. | into, εἰς. |
| incite, προτρέπω. | intoxication, μέθη, ἡ. |
| increase, to, αὔξενομαι. | intrust (commit), ἐπιτρέπω. |
| incur danger, κινδυνεύω. | invent, εύρισκω. |
| indeed, μέν; indeed—but, μέν — δέ. | invention, εύρεσις, -εως, ἡ. |
| indictment, γραφή, ἡ. | inventor, εύρέτης, -ου, δ. |
| indolent, to be, ὀκνέω. | invest a city, περικαθέζομαι πόλιν. |
| industrious, σπουδαῖος 3. | invest with (= clothe), ἀμφιέννυμί τινά τι. |
| inferiors, ταπεινότεροι, οἱ. | invincible, ὄμαχος 2. |
| inglorious, ὄδοξος 2. | Ionia, Ἰωνία, ἡ. |
| inhabit, οἰκέω. | irrational, ἀφρων, ὄνοος 2. |
| inimical, ἔχθρός 3. | island, νῆσος, ἡ. |
| injure, κακῶς ποιέω, βλάπτω w. a., ὄδικέω w. a. | issue, τέλος, τό, κατάλυσις, -εως, ἡ. |
| injurious, βλαζερός 3. | ivory, ἐλέφας, -αντος, δ. |
| injury, βλάβη, ἡ, ζημία, ἡ. | J. |
| injustice, ἀδικία, ἡ. | Javelin, ἄκων, -οντος, δ, ἄκοντιον, τό. |
| innate, ἐμφυτός 2. | |
| innocent, οὐκ ἀδικῶν. | |
| innumerable, ἀναρίθμητος 2. | |

L.

Labor, πόρος, δ.	leave off, παύομαι.	long, μακρός ; = much, πολύς. [τω.
—, lover of, φιλόπονος 2.	— unrewarded, ἐάνω εἰ-	look after (guard), φυλάτ-
—, to, (= work), ἔργον;	ναι ἀχύριστον.	look at, βλέπω, προσβλέ-
ζομαι ; with toil, πονέω ;	leisure, σχολή, ἡ.	πω, ἀντιβ.
with the accompanying idea of being weary, κάμνω.	—, to be at, to have, σχολάζω.	loquacious, πολυλόγος 2,
[δ.	length, μῆκος, -ους, τό ; =	κωτίλος 3.
laborer, hired, θής, θητός,	number, measure, ἀριθ- μός, δ.	lord, κύριος, δ, δεσπότης, -ον, δ. [βάλλω.
laborious, πολύπονος 2.	lenity, πραότης, -ητος, ἡ.	lose, to, ὑπόλλυμι, ὑπο-
Lacedaemonian, Λακεδαι- μόνιος, δ.	Leonidas, Λεωνίδας, -ον, δ.	loss, to be at a, ὑπορέω.
lack, σπανίζω, δέω.	Lesbos, Λέσβος, ἡ.	Loves, ἔρωτες, οἱ.
lake, λίμνη, ἡ.	lesson, μάθημα, -ατος, τό.	love, ἔρως, -ωτος, δ.
land (region), χώρα, ἡ ;	lest, after a word denoting fear, μή ; = that not, by ἴνα, ὅπως or ώς μή.	— of pleasure, φιληδο-
by or upon land, κατὰ γῆν ; native, πατρίς, -ίδος, ἡ.	let (permit), ἔάω.	νία, ἡ.
large sum, πολύς.	letter, an alphabetical, γράμμα, -ατος, τό.	—, to, φιλέω, στέργω ; = ardently, ἔρύω.
Larissa, Λάρισσα, ἡ.	letters, γράμματα, τά.	lover, ἔραστής, -οῦ, δ
lasting, ἔμπεδος 2.	liar, ψεύστης, -ου, δ.	— of labor, φιλόπονος 2. [2.
late, ὥψιος, adv. ὥψε ; la- ter, ὥστερον.	liberate, ἐλευθερώ.	— of wisdom, φιλόσοφος
latter, οὐτος.	licentiously, ἀκολύστως.	Lybia, Λιβύη, ἡ.
law, νόμος, δ ; by law, κα- τὰ νόμον or νομίμως ;	lie, a, ψεῦδος, -ους, τό.	Lycian, Λύκιος.
obscrvant of, νόμιμος 3.	—, to, ψεύδομαι.	Lycurgus, Λυκοῦργος, δ.
lawgiver, νομοθέτης, -ον, δ.	— (be situated), κεῖμαι.	Lydian, Λύδιος.
lawlessness, ἀνομία, ἡ.	— in wait for, ἐνεδρεύω.	lyre, λύρα, ἡ, κιθύρα, ἡ.
lay (place), τίθημι ; lay by or up, κατατίθημι.	life, βίος, δ, ζωή, ἡ.	Lysias, Δυσίας, -ον, δ.
— waste, διαφθείρω, τέμνω.	light, φῶς, φωτός, τό ; =	M.
lazy, to be, βλακεύω.	a light or lamp, λύκ-	Macedonia, Μακεδονία, ἡ.
lead, to, ὢγω, ἡγέομαι.	νος, δ.	Macedonian, α, Μακεδών, -όνος, δ.
— away, ἀπάγω.	lightning, ἀστραπή, ἡ.	mad, to be, μαίνομαι.
— round, περιάγω.	like, ὁμοιος 3, ίσος 3, πα- ραπλήσιος ; = such as,	madness, in a fit of, μα- νόμενος, δαιμονῶν.
leader, ἡγεμών, -όνος, δ.	likeness, δμοιότης, -ητος, ἡ.	magistrate, δικαστής, -οῦ, δ.
leaf, φύλλον, τό.	lineage, γένος, -ους, τό.	magistrates, ἄρχαι, αἱ.
lean, ἐσκληκώς.	listen to, ἀκροάομαι w. g. ;	magnificent, μεγαλοπρε-
learn, μανθάνω ; = ascer- tain, εὑρίσκω, πυνθά- νομαι.	= to obey, πείθομαι, ὑπακούω.	πής, -ές.
learning, fond of, φιλομα- θής, -ές.	literature, γράμματα, τά.	magnificently, πολυτελῶς.
leave, ἐκλείπω, καταλείπω.	little, δλίγος 3 ; adv. μικ- ρόν ; less, μεῖον.	maiden, κόρη, ἡ.
— behind, καταλείπω.	live, βιώω, ζάω, βιοτεύω.	maintain (affirm), φημί.
	— with, συγγίγνομαι	majestic, μέγας.
	w. d., συνδιατρίβω w. d.	make, ποιέω ; cause to
		make or be made, make for oneself, ποιέομαι ;
		make one something,

ἀποδείκνυμι ; = place,	συντυγχάνω w. d., προς-	κακόν, τό, συμφορά, ἡ,
τίθημι ; = take place,	πίπτω w. d.	τύχαι, αἱ.
γίγνομαι. [τεύω.	meeting, a, συνουσία, ἡ.	mislead, παρύγω, παρ-
make an expedition, στρα-	Megarian, Μεγαρεύς, -έως,	πλύζω, ἔξαμαρτύνω.
make use of, χρύομαι τινι.	δ.	mix, μίγνυμι, μισγέω, κε-
man, ἄνθρωπος, δ, ἀνήρ,	Melitus, Μέλητος, δ.	ράννυμι.
ἀνδρός, δ.	melt, τήκω, 133.	mob, δῆμος, δ.
—, old, γέρων, -οντος, δ.	memorial, ὑπόμνημα, τό,	moderate, μέτριος 3; =
man-seller, ἄνδρα ποδιστής,	μνῆμα, τό.	abstinent, ἐγκρατής, -ές.
-οῦ, ὁ.	memory, μνήμη, ἡ.	moderation, μέτρον, τό,
manage, διοικέω, πολι-	Memphis, Μέμφις, -ιος and	μεσότης, -ητος, ἡ.
τεύω; = arrange, δια-	-ιδος, ἡ. [δ.	modern, νέος, comp.deg.of
τίθημι.	Menelaus, Μενέλεως, -εω,	modesty, αἰδώς, -οῦς, ἡ,
manifest, φανερός 3, δῆλος	Menon, Μένων, -ωνος, δ.	σωφροσύνη, ἡ.
3, σαφής, -ές.	mention, λόγος, δ, μῦθος, ὁ.	money, χρήματα, τά.
—, to (show), δηλώω.	mentioning, worth, ἀξιό-	—, travelling, ἐφόδιον,
manner, τρόπος, δ; =	λογος 2.	τό.
custom, ἥθος, τό, ἔθος,	mercenaries, ξένοι, οἱ.	month, μήν, μηνός, δ.
τό.	merciful, ιλεως.	monument, μνῆμα, τό.
—, in like, δμοίως.	mere, μόνος; adv., μόνον.	moon, σελήνη, ἡ.
mantle, ἴμάτιον, τό.	message, ἀγγελία, ἡ.	morals, ἥθη, τά.
many, πολύς.	messenger, ἀγγελος, δ, ἡ;	more, πλεῖον, πλέον, plus;
march, a, σταθμός, δ.	= ambassador, πρεσ-	μᾶλλον, magis (comp.
—, to, στρατεύομαι, πο-	βευτής, -οῦ, δ; plural,	much).
ρεύομαι.	πρεσβεῖς.	mortal, θνητός 3.
—, to begin a, (march	Messenian, Μεσσήνιος, δ.	most, πλεῖστος 3.
off), ἐκστρατεύομαι.	middle, middle of, μέσος 3.	most of all (especially),
mark (evidence), τεκμή-	midnight, μέσαι νύκτες.	μάλιστα.
ριον, τό.	might, δύναμις, -εως, ἡ.	mother, μήτηρ, -τρός, ἡ.
marry, γαμέω [§ 124, 1].	mild, πρῶος, -εῖα, -ον,	motion, κίνησις, -εως, ἡ.
mass, red-hot, διάπυρος 2.	ἡπιος.	—, to be in, κινέομαι
master, κύριος, δ, δεσπό-	military years, στρατεύσι-	w. Pass. Λογ. [w. a.
της, -ον, δ.	μα ἔτη.	mount, to, ἀναβαίνω ἐπί
matter (work), ἔργον, τό.	milk, γάλα, -ακτος, τό.	mountain or mount, ὅρος,
maturity, ἀκμή, ἡ.	Milo, Μίλων, -ωνος, δ.	-ους, τό.
meadow, λειμών, -ῶνος, δ.	mina, μνᾶ, ἡ.	mourn, ὀδύρομαι, λυπέο-
mean (base), κακός 3, αλ-	mind, νοῦς, δ, φρένες, al.	μαι.
σχρός.	—, to call to, μνημο-	— for, κλαίω, πενθέω.
means, by no, οὐδαμῶς,	νεύω τι. [μαι.	mournful, λυγρός 3, λυ-
ἥκιστα.	mindful of, to be, μέμνη-	πηρός 3; = plaintive,
Mede, a, Μῆδος, δ.	mingle with, μίσγω, κε-	γοώδης, -ες
Medea, Μήδεια, ἡ.	rύννυμι.	mouse, μῦς, -ῦός, δ.
Media, Μηδία, ἡ.	Minos, Μίνως (Gen. Μί-	mouth, στόμα, -ατος, τό.
Median, Μηδικός.	νωος and Μίνω), δ.	move, to, κινέομαι; =
medical, ἰατρικός.	Minotaur, Μινώταυρος, δ.	affect, κατακλύω τινά;
meet, to, ἀπαντάω; =	mirror, κάτοπτρον, τό.	moved to pity, to be,
fall in with, ἐντυγχάνω	misfortune, a, ἀτυχία, ἡ,	ἔλεαίρω, οἴκτείρω.

much, πολύς.	Nestor, Νέστωρ, -ορος, δ. obliged, to be (necessary),
multitude, πλῆθος, -ους,	net, α, νεφέλη, ἡ.
τό, οἱ πολλοί.	never, οὐποτε, οὐδέποτε, δεῖ w. acc. and inf,
murder, to, φονεύω.	μήποτε, μηδέποτε, 112. oblivion, λήθη, ἡ.
Muses, Μοῦσαι, αἱ.	nevertheless, δμως.
muse-leader, μουσηγέτης,	news, ἀγγελία, ἡ.
-ου, δ.	[δ. observe (perceive), αἰσθά-
music, μουσική, ἡ.	Nicocles, Νικοκλῆς, -έους, night, νύξ, νυκτός, ἡ.
must, δεῖ, χρή.	Nile, Νεῖλος, δ.
Mysus, Μυσός, δ. [ος, δ.	Nisus, Νίσος, δ.
Mytilenaeans, Μυτιληναῖ-	no, no one, none, οὐδείς, νομαι w. g. or a.
N.	μηδείς; by no means, νομαι w. g.
Naked, γυμνός 3.	οὐδαμῶς, ἥκιστα; no occasion (cause), αἴτιος 3.
name, ὄνομα, τό.	longer, οὐκέτι (μηκέτι).
—, to, δνομάζω, καλέω, απο-, προσαγορεύω.	noble, ἐσθλός 3, γενναῖος odious, αἰσχρός.
nation, ἔθνος, -ους, τό.	3, εὐγενής, -ές; = hon-
native land or country, πατρίς, -ίδος, ἡ.	or-loving, φιλότιμος 2.
nature, φύσις, -εως, ἡ;	nobleness of mind, γεν-
kingly, βασιλικὸν ἥθος.	ναιότης, -ητος, ἡ.
naval, to engage in a, bat-	nobly, γενναίως. [οἱ.
tle, ναυμαχέω.	noises, confused, θόρυβοι,
Naxian, Νάξιος, δ.	north, ἄρκτος, ἡ, βορρᾶς,
near, παρύ; adj., πλησίος 3; adv., ἐγγύς.	-ā, δ.
necessary, ἀναγκαῖος 3.	north-wind, βορρᾶς, -ā, δ.
—, to be, δεῖ, χρή w. acc. and inf.	nose, φίς, φινός, ἡ.
necessity, ἀνάγκη, ἡ.	not, οὐ (οὐκ, οὐχ); with
neck, δέρη, ἡ.	the Imp., μή; not only,
necklace, στρεπτός, δ.	οὐ μόνον; not less, οὐ-
need, to, δέομαι w. g., χρήσω w. g.	δὲν ἡττον; not even, οὐδέ (μηδέ).
neediness, σπάνις, -εως, ἡ.	nothing, οὐδέν (μηδέν).
neglect, to, ἀμελέω w. g.; = to esteem lightly,	nourish, τρέφω.
δλιγωρέω; = overlook, περιορύω; = pass by, πάρειμι.	Numa, Νουμᾶς, -ā, δ.
neighbor, γείτων, -ονος, δ.	number, ἀριθμός, δ.
neither, οὐδέ; neither — nor, οὔτε — οὔτε, μήτε — μήτε.	nurture, to, τρέφω; = educate, παιδεύω.
Neptune (Poseidon), Πο-	O.
σειδών, -ῶνος, δ.	O that, εἴθε w. opt.
	οath, ὁρκος, δ.
	—, false, ἐπίορκον, τό.
	obedient, κατήκοος 2 w. d.
	obey, πείθομαι w. d., ὑπα-
	κούω w. d.
	object to (bring as a charge
	against), ἐγκαλέω τί τινι.
	against), ἐγκαλέω τί τινι.
	open, to be, ἀνέψηγα.
	opinion, an, γνώμη, ἡ.

opinion, to be of, νομίζω, parent, γονεύς, -έως, δ.	Pericles, Περικλῆς, -έους, δ.
ἡγίειμι.	peril, κίνδυνος, δ.
—, from the, νομίσαντες.	period (time), χρόνος, δ.
opposite, ἐνάντιος 3, ἔτε- ρος 3.	perish, ἀπόλλυμα.
oppressive, χαλεπός 3.	permit, έնω, δίδωμι; it is permitted, έξεστι.
oracle, χρησμός, δ.	Persian, Πέρσης, -ου, δ.
—, to consult an, μαν- τεύομαι.	person (appearance), εἴ- δος, -ους, τό; = body, σῶμα, τό.
order, κόσμος, δ; = a line, τύχις, -εως. ἡ.	persuade, πείθω w. a.
order that, in, ἵνα, ώς.	persuasiveness, πειθώ, -οῦς, ἡ.
—, good, εὔκοσμία, ἡ.	perverted, σκολιός 3.
—, to (= to arrange), passage across, πύροδος, ἡ. τύττω, διατ.; = com- mand, κελεύω w. acc. and inf., ἐντέλλω.	Phaeacians, Φαίακες, οἱ.
origin, common, συγγε- νής, -ές.	Phanes, Φάνης, -ητος, δ.
ornament, κόσμος, δ.	Philip, Φίλιππος, δ.
Orthia, Ὁρθία, ἡ.	philosopher, φιλόσοφος, δ.
Osiris, Ὄσιρις, -ίδος, δ.	philosophize, φιλοσοφέω.
Ossa, Ὄσσα, ἡ.	philosophy, φιλοσοφία, ἡ.
other, the (= alter), ἔτε- ρος 3; = aliis, ἄλλος.	Phoenicians, Φοίνικες, οἱ, adj., Φοινίκειος.
otherwise (= another), ἄλλος.	Phorcys, Φόρκυς, -υος, δ.
ought, δεῖ, χρή, ὥφελε.	Phryxus, Φρίξος, δ.
out of, ἐκ.	Phrygians, Φρύγες, οἱ.
over, ὑπέρ.	physician, ἰατρός, δ.
overhanging (over), ὑπέρ.	pieces, to tear in, διαρ- ρήγνυμι.
overture, ὑνατρέπω, περιτ.	piety, εὐσεβεία, ἡ.
owe, ὑφείλω.	pillar, στήλη, ἡ.
own, ἴδιος 3; his own, τὰ ἔαυτοῦ.	pine, ἐλύτη, ἡ.
ox, βοῦς, βούς, δ.	pious, εὐσεβής, -ές.
P.	
Pain, ἀλγος, -ους, τό; = grief, λύπη, ἡ; = se- vere, ὁδένη, ἡ.	pity, ἐλεαίρω, οίκτείρω; to have, on, κατελεέω τινά. [άντι.]
painting, ζωγραφία, ἡ.	place, τόπος, δ; in, οἱ
palace, royal, βασιλεία, τά.	—, to, τίθημι.
pale, ὠχρός 3.	plague, το, τείρω.
parasang, παρασάγγης, -ον, δ.	plaintiff, κατήγορος, δ.
pardon, to, συγγιγνώσκω.	plane-tree, πλάτανος, ἡ.
	plant, to, ἐμφυτεύω.
	Plataeans, Πλαταιεῖς, έωρ, οἱ.
	Plataea. Πλάταια, ἡ
	Plato, Πλάτων, -ωνος. δ.
	play, to, παῖω; play at, παῖξω.

plea, λόγος, δ.	prating, ἀδολεσχία, ḥ.	does it profit? τί συμφέρει.
pleasant, ἡδύς, -εῖα, -ύ.	pray, εὔχομαι; — entreat, ἵκετεύω.	[ficiency.]
pleasantly, ἡδέως.		progress, to make, see pro-
please, ἀρέσκω w. d.	prayer, εὐχή, ḥ.	prohibit, ἀπαγορεύω, ἀπεπεῖν.
pleasure, ἡδουνή, ḥ.	precaution, πρόνοια, ḥ.	
plot, α, ἐπιβούλη, ḥ.	prefer, αἰρέομαι.	prominent, to be, above,
— against, to, ἐπιβούλεύω w. d.	preparation, μελέτη, ḥ.	προέχω.
plunge, βίπτω.	prepare oneself, παρασκευάζομαι; for something, εἰς τι.	promise, to, ὑπισχνέομαι, ἐπαγγέλλομαι. [ἥ.]
Pluto, Πλούτων, -ωνος, δ.	present, παρών, ἔνεστώς, -νία, -ώς.	promptitude, δέξυτης, -ητος,
poet, ποιητής, -οῦ, δ.	— (submit, afford), πα-	properly, ἀξιολόγως.
poetry, epic, ποίησις ἐπῶν, τὰ ἔπη.	—, to be, πάρειμι, ἦκω.	property, χρήματα, τύ, οὐσία, ḥ.
political, πολιτικός 3.	preserve, σώζω.	Proserpine, Περσεφόνη, ḥ.
pollute, μιαίνω.	president, προστατής, -οῦ, δ.	prosper, to, εὖ φέρομαι.
Polyclētus, Πολύκλειτος, δ.	press into, εἰςπίπτω εἰς τι.	prosperity, εὐτυχία, ḥ.
Pontus Euxinus, Πόντος Εὔξεινος, δ.	— on, ἔγκειμαι.	prosperous, to be, εὐτυχέω, εὐδαιμονέω.
poor, πένης, -ητος, πενιχρός 3; = mean, φαῦλος.	pretence, πρόφασις, -εως, ḥ.	proud of, to be, σεμνύνομαι ἐπί τινι, ἀγάλλομαι ἐπί τινι.
—, to be, πένομαι, πενητεύω.	pretend, προσποιέομαι, φάσκω.	provide for, προστίθημι.
poorly (badly), κακῶς.	prevail (exist), εἰμί; (of a usage), κεῖμαι.	— for oneself in addition to, προσπορίζομαι.
Poseidon (Neptune), Ποσειδών, -ωνος, δ.	prevent, εἴργω, ἀπέχω.	provident, to be, προνοέομαι w. g.
possess, ἔχω, κέκτημαι; oneself of, κρατέω w. g.	pride, φρονήματα, τά;	provided that, εἰ, ἔάν.
possession, κτῆμα, τύ, κτήσις, ḥ, ούσια, ḥ.	= arrogance, ὑβρις, -εως, ḥ.	provisions, ἐπιτήδεια, τά.
possible, δυνατός 3; as quickly as, ὡς τύχιστα.	— oneself, to, γαυρόομαι, ἀγάλλομαι ἐπί τινι.	prudence, σωφροσύνη, ḥ.
—, to be, ἔξεστι.	priest, Ἱερεύς, -έως, δ.	prudent, φρόνιμος 3; = moderate, μέτριος 3.
poverty, πενία, ḥ.	prison, δεσμωτήριον, τό.	public, δημόσιος 3; = common, κοινος 3; in a public capacity, δημοσίᾳ; to pass time in public, ἐν τῷ φανερῷ εἶναι.
power, δύναμις, -εως, ḥ; = influence, ἔξουσία, ḥ;	prisoner, αἰχμάλωτος, δ.	public square, ἀγορά, ḥ.
to be in the, of, γίγνομαι ἐπί τινι.	private capacity, ἰδίᾳ.	punish, κολάζω, ἀποτίνομαι; to punish by a fine, ζημιώ.
—, it is in one's (possible), ἔξεστι.	prize, ἀνθλον, τό.	punishment, τιμωρία, ḥ; as a fine, ζημία, ḥ. [ιαι.]
practice, ἄσκησις, ḥ.	— highly, to, ποιέομαι περὶ πολλοῦ.	purchase, ὠνέομαι, πριαπιρι, μαθητής, -οῦ, δ.
practise, to, μελετάω, ἀσκέω, γυμνίζω; the last two, usually of athletic exercises.	proceed, βαίνω, προβαίνω.	purple, πορφύρεος 3, φοινίκεος 3 (see § 29).
praise, ἔπαινος, δ.	proclamation, to make, ἐκφαίνω.	
—, to, ἔπαινέω.	procure (= find for), εὑρίσκω.	
prater, ἀδολέσχης, -ου, δ.	prodigy, τέρας, -ατος, τό.	
	profess, ἐπαγγέλλομαι.	
	proficiency, to make, in, προκόπτω, ἐπιδίδωμει πρός or ἐπί τι.	
	profit, to, ὠφελέω; what	

purpose, for any, εἰς τι.	reed, α, κάλαμος, δ, βίψ, resolution, a (decree), βού-
pursue, διώκω, ἀκολουθέω.	βιπός, ἡ. λευμα, τό, ψήφισμα, τό.
put the hand to, ἐπιχει-	reflect, διανοέομαι, λογί- resolve, γιγνώσκω, δοκεῖ
ρέω w. d.	ζομαι. τινι.
put on, ἀμφιέννυμι, ἀμπέ-	reflection, λογισμός, δ. respect, αἰδώς, -οῦς, ἡ; to
χομαι.	refuge, καταφύγή, ἡ. have, for, αἰδέομαι τινα;
put to death, ἀποκτείνω;	regal, βασίλειος. with respect to, περί.
= murder, φονεύω.	regulate (= prepare), κα- respectable, ἀξιόλογος 2.
Pyrrhus, Πύρρος, δ.	τασκευάζω.
Pythia, Πυθία, ἡ.	reign over, βασιλεύω. response, to give a, χράω;
Q.	a, χρησμός, ὁ.
Quail, α, δρυξ, -ῆγος, δ.	rejoice, χαίρω w. d., ἡδομαι. rest, the, ἄλλος; = reli-
queen, βασίλεια, ἡ.	release, ἀπολύω.
quick, ὡκύς, -εῖα, -ύ. [ψα.	rely upon (trust), πιστεύω. restore, ἀποδίδωμι.
quickly, ταχέως, τύχα, al-	remain, μένω, διαμ. ; con-
— as possible, ως τά- cealed, διαλαυθάνω. restore, hard to, δύσκο-	
χιστα.	nόρθωτος 2.
quiet (adj.), ἡσυχος 2.	remember, μέμνημαι w. g. restrain, εἴργω, ἀπέχω.

R.

Race, γένος, -ους, τό; hu-	renown, εὐκλεία, ἡ, δόξα, revenge oneself on, or up-
man, ἀνθρώπων γένος.	ή, κλέος, -ους, τό. on, τιμωρέομαι w. a,
rail at, σκώπτω.	repay, ἀποδίδωμι, ἀμεί- ἀμύνομαι w. a.
rain, δυμόρος, δ.	βομαί τινά τινι; some- revenue, πρόσοδος, ἡ.
ram, κριός, δ.	thing is repaid, τὶ ἀπο- reverence, αἰδώς, -οῦς, ἡ.
rank, α, τάξις, -εως, ἡ.	λαμβάνεται.
rapacious, ἄρπαξ, -αγος.	repel, ἀπωθέω.
rapidly, ταχέως, τύχα.	repent, μεταμέλομαι, or —, to, αἰδέομαι, σέβο-
rather, μᾶλλον.	impers. μεταμέλει τινί μαι; highly, περὶ πολ-
rational, σώφρων, -ονος.	τινος.
ravage, δηόω.	report, α, λόγος, δ. revile, λοιδορέω w. a.
raven, κόραξ, -άκος, δ.	reproach, to, ψέγω, ἐλέγχω. revolt, to cause to, ἀφίσ-
reach, ἐφικνέομαι w. g.	reputable, εὔδοξος 2. τημι; Mid., to revolt.
ready, to be (willing),	reputation, εὐκλεία, ἡ, reward, ἀνθλον, τό, γέρας,
ἐθέλω.	δόξα, ἡ. -ως, τό. [τος, δ.
readiness, προθυμία, ἡ.	Rhampsinitus, Φαμψίνι-
reality, in, ἀληθῶς.	rich, πλούσιος 3, εὐπορος
reason, λόγος, δ; with	2; be or become rich,
reason, δικαίως.	request, to, αἰτέω, δέομαι πλουτέω. [τα, τά.
receive, δέχομαι, λαμβάνω.	w. g. εύχή, ἡ. riches, πλοῦτος, δ, χρήμα-
recently, ἅρτι, ἔναγχος.	—, a, δέησις, -εως, ἡ, ride by, παρελαύνω.
recompense (favor), χά-	requite a favor, ἀποδίδω- right (just), δίκαιος 3; =
ρις, -ῖτος, ἡ.	μι χάριν.
record together, συγγράφω.	rescue, σώζω.
rectify, εὐθύνω.	residence, governor's, ἀρ-
Red sea, Ερυθρὰ θάλαττα.	χεῖον, τό.
resolutely, προθύμως.	ring, δακτύλιος, δ.
	ripe, πέπων.
	rise up, ἀνίσταμαι.
	river, ποταμός, δ.

road, ὁδός, ἡ.	Sardis, Σάρδεις, -εων, αἱ.	Semiramis, Σεμίραμις,
rob, ὀρπύζω; = deprive of, ἀφαιρέομαι.	Sarpēdon, Σαρπηδών, -ῖδος, ἡ.	-όνος, δ.
robber, λῃστής, -οῦ, δ.	satisfaction, μίκη, ἡ; to	send, πέμπω, στέλλω, ἀπο-
robe, στολὴ, ἡ, ἴμάτιον, τό.	give, δίδωμι.	— back, ἀποπέμπω.
rock, πέτρα, ἡ.	say, λέγω, φημί, εἰπεῖν.	— forth or out, ἐκπέμπω.
Romans, Ῥωμαῖοι, οἱ.	scarcely, μικρόν; scarcely	senseless, ἀσύνετος 2.
room, ὑνώγεων, -ω, τό.	escape, μικρὸν ἐκφεύγω.	sensible, συνετός 3; to be,
root, ρίζα, ἡ.	scatter, σκεδάζω, σκεδάν-	σωφρονέω.
rope, κύλως, -ω, δ.	νυμι, διασπείρω.	sentence (judicial), κρίσις,
rose, ρόδον, τό.	sceptre, σκῆπτρον, τό.	-εως, ἡ, δίκη, ἡ.
rough, σκληρός 3.	school, see Thales.	separate, to, διίστημι, κρί-
royal, βασίλειος; royal dominion, βασιλεία, ἡ;	science, ἐπιστήμη, ἡ.	νω; (intrans.), δίχα γίγ-
royal palace, βασίλεια, τά.	sciences, γρύματα, τά.	νομαι, διακρίνομαι.
rugged, τραχός 3.	scourge, το, μαστιγόω.	seriously, to speak, σπου-
ruin, to, ἀπόλλυμι.	scout, α, σκοπός, δ.	δύζω.
—, to go to, at the same time, συναπόλλυμι.	scythe-bearing, δρεπανη-	serve (= be a slave), δου-
rule, rule over, to, ἄρχω, βασιλεύω.	φόρος 2.	λεύω w. d.; = render
ruler, ἄρχων, -οντος, δ.	Scythia, Σκυθία, ἡ.	service, ὑπηρετέω w. d.;
run, τρέχω; run to, προς-	sea, θύλαττα, ἡ; by sea,	= become, γίγνομαι.
τρέχω.	κατὰ θύλατταν.	service (benefit), θερα-
— away, διδράσκω, ἀπο-	sea-coast, παραθαλαττία, ἡ.	πεία, ἡ.
διδράσκω w. a.	sea-bird, θαλαττία ὅρνις.	—, to render, to, δου-
— past, παρατρέχω.	sea-fight, ναυμακία, ἡ.	λεύω w. d., χαρίζομαι
— in different direc-	season, against (unsea-	w. d.
tions, διαδιδράσκω.	sonably), παρὰ καιρόν.	set (place), καθίζω.
rush, to, ὄρμύω.	secret, κρυπτός 3.	set off (of a journey), πο-
	secretly, κρύφα, see § 175, 3.	ρεύομαι. [μ.
S.	secure, ἀσφαλῆς, -ές; =	set upon (place), ἐπιτίθη-
Sacred to, ἱερός 3 w. g.	firm, βέβαιος 3.	sever, διίστημι.
sacrifice, θυσία, ἡ; to sac-	securely, ἀσφαλῶς.	shake, σείω.
rifice or offer, θύω; to	sedentary trade, βανανσι-	shame, αἰδώς, -οῦς, ἡ.
bring, θυσίαν ποιέομαι.	κὴ τέχνη. [μαι.	shameful, αἰσχρός, ἀεικῆς,
sadness, λύπη, ἡ.	see, βλέπω, ὄράω, δέρκο-	-ές.
safe, ἀσφαλῆς, -ές.	— to it, σκοπέω.	shave, ξυρέω.
safely, ἀσφαλῶς.	seek, seek for, ζητέω.	sheep, πρόβατον, τό, οἶς,
safety, σωτηρία, ἡ.	seem, δοκέω, φαίνομαι.	οἶς, δ, ἡ.
sail, πλέω.	seen, not to be, ἀθέατος 2.	shelter, στέγω.
— away, ἀποπλέω.	seize, συλλαμβάνω; seize	shepherd, ποιμήν, -ένος, δ,
sake of, for the, ἔνεκα, περί.	quickly, ἀναρπάζω.	νομεύς, -έως, δ.
Salamis, Σαλαμίς, -ῖνος, ἡ.	self, αὐτός. [ἡ.	shield, ἀσπίς, -ίδος, ἡ;
same, the, δ αὐτός.	self-command, ἐγκράτεια,	small, πέλτη, ἡ.
Samian, Σάμιος, δ.	self-control, ἐγκράτεια, ἡ.	shieldsmen, παλταστῆς,
	self-taught, αὐτοδίδακτος 2.	-οῦ, δ.
	Tos, δ. [μαι.	ship, ναῦς, νεώς, ἡ.
	sell, πιπράσκω, ἀπυδίδο-	shoe, ὑπόδημα, τό.
		short, βραχύς, -εῖα, -ύ.

shortly, ἐν βραχῖ, —	sleep, ὑπνος, ὁ.	Sparta, Σπάρτη, ἡ.
shoulder, ώμος, ὁ.	—, το, εῦδω, καθεύδω.	Spartan, α, Σπαρτιάτης, -ου, ὁ.
shouting, α (calling to), παρακληνσις, -εως, ἡ.	διηθίνω.	
show, το, δείκτημι, ἐποδείκνυμι, φανερήν ποιέω, δηλώω; = offer, παρέχω. [inf.]	small, μικρός 3, ὄλιγος 3. smell, to, ὀστραίνωμαι.	speak, λέγω, φθέγγομαι; speak seriously, σπουδάζω.
shrink from, κατοκνέω w. νυμι, φεύγω w. a.	— of anything, δῶ.	
shut, κλείω, κατακλείω.	Smerdis, Σμέρδης, -ῖος, ὁ.	spear, δόρυ, τό [§ 39].
— in or up, κατακλείω, καθειργω.	so, οὐτως; = this, τοῦτο.	snare, παγίς, -ίδος, ἡ; lay snares for, ἐνεδρεύω.
Sicily, Σικελία, ἡ.	so far from, ἀντί.	spectator, θεάτης, -οῦ, ὁ.
sick, ἀσθενής, -ές.	so that, ὅτε [§ 186].	speech, λόγος, ὁ, μῦθος, ὁ;
sick, to be, νοσέω, ἀσθενέω.	soar upward, ἀναπέτομαι.	freedom or boldness of, παρρησία, ἡ.
side, by the, of, παρά.	sober-minded, σώφριων, -ονος.	speedily, τύχα, ταχέως.
Sidon, Σιδών, -ῶνος, ἡ.	so that, ὅτε [§ 186].	Sphinx, Σφιγξ, -γγος, ἡ.
Sidonian, Σιδώνιος.	soar upward, ἀναπέτομαι.	spirit, νοῦς, νοῦ, ὁ, φρήν, -ένος, ἡ.
sight, at sight of, Part. of ὄραιω.	sober-minded, σώφριων, -ονος.	splendid, λαμπρός 3, πο-
signal, to give a, σημαίνω.	son, νιός, ὁ.	λυτελής, -ές. [δ.
silent, to be, σιωπάω, σιγάω.	song, ψόν, ἡ, μέλος, -ους,	sportsman, θηρευτής, -οῦ,
silver, ἄργυρος, ὁ.	soon, τύχα.	spread, διασπείρω.
simple, ἀπλός, 29.	sooner, πρότερον; = rather, μᾶλλον.	spring, belonging to the, έαρινός 3.
sin, to, ἀμαρτάνω.	sophist, σοφιστής, -οῦ, ὁ.	spring from (= be, or originate from), εἰμί, γίγνομαι.
since (because), δτε, ἐπεί; see also § 176, 1.	Sophocles, Σοφοκλῆς, -έσυς, ὁ.	son, νιός, ὁ. [τό.
sing, to, ᾠδω.	sorrow, λύπη, ἡ.	square, public, ἀγορά, ἡ.
single (= any), in a negative sentence, οὐδείς, § 177, 6.	soul, ψυχή, ἡ.	stadium, στάδιον, τό.
single combat, to engage in, μονομαχέω.	sound, to the, of, see § 167, 7.	stag, ἔλαφος, ὁ, ἡ.
sink into or under, καταδύω; sink away (fall), πίπτω.	sound-mindedness, σωφροσύνη, ἡ.	stage, σκηνή, ἡ.
Sinope, Σινώπη, ἡ.	source, πηγή, ἡ.	stand, to, στῆναι, ἐστάναι.
sister, ἀλελφή, ἡ.	south, μεσημβρία, ἡ. [δ.	— firm, ὑπομένω.
sit on, ἔφιζάνω w. a.	sovereign, ἄρχων, -οντος,	state, a, πολιτεία, ἡ, πόλις, -εως, ἡ.
slave, δουλος, ὁ.	sovereignty, ἄρχη, ἡ.	—, relating to the, πολιτικός 3.
—, to be a, δουλεύω.	sow, to, σπειρω.	station, to, τίθημι. [ἡ.
slave-labor, δουλεῖον ἐργον.	spacious, sufficiently (= sufficient), ικανός 3.	statuary, ἀνδριαντοποιία,
slavery, δουλεία, ἡ.	sparing, to be, φείδομαι w. g.	statue, ἀνδριάς, -άντος, ὁ.
slay, ἀποκτείνω, φονεύω.		steadfast, ἐστηκώς, -υῖα, -ός.
		steal, κλέπτω; steal away, ἀρπάζω.
		steersman, κυβερνήτης, -ον, ὁ.
		Stesichorian, Στησιχόριος.
		Stesichorus, Στησίχορος, ὁ.
		still (yet), ἔτι.
		stillness, ἡσυχία, ἡ.
		stir (move), to, κινέω.

stoλen. κλήπυμος 3.	summer, θέρος, -ους, τό.	teach, διδάσκω τινά τι.
stone (made of stone), λί-	sumptuousness, πολυτέ-	teacher, διδάσκαλος, δ.
θιτος 3.	λεια, ἡ.	tear, α, δάκρυον, τό.
—, to, καταπετρώ.	sun, ἥλιος, ὁ.	tear, to, φίγυνει.
stranger, ξένος, δ.	superiors, οἱ κρείττονες.	— in pieces, διαρρήγνυ-
stratagems, to be exposed	supping, while, Part. of	μι. [δ.
to, ἐπιβούλευομαι.	δεῖπνω w. μεταξύ.	Telamon, Τελαμών, -ῶνος,
street, ἔδος, ἡ.	suppose, ἡγέομαι, νομίζω.	tell, λέγω, φράζω.
strength, ρώμη, ἡ, ἀλκή, ἡ.	supremacy, ἡγεμονία, ἡ.	Tempe, Τέμπη, -ῶν, τά.
stripes, πληγαί, αἱ.	sure, ἀσφαλής, -ές, ἔμπε-	temperate, ἐγκράτης, -ές.
strive (= endeavor), πει-	δος 2.	temple, νεώς, -εώ, δ.
ρώμαι; = seek, ζητέω.	surely, ἀτρεκέως; by οὐ	temple-robbber, λερόσυλλος, δ.
— for or after, ὄρεγο-	μή (see § 177, 9).	tend (feed), βόσκω.
με. w. g., διώκω w. a.	surpass, νικάω τινά, ὑπερ-	tent, σκηνή, ἡ.
strong, ἴσχυρός 3; = firm,	βαλλομαί τινα. [ρί.	terrible, δεινός 3.
βέβαιος 3, ἀσφαλής, -ές.	surrounding (around), πε-	terrify, καταπλήττω, ἐκπ.
study, to, μανιθάρω.	Susian, Σούσιος, δ.	testimony, μαρτυρία, ἡ.
stupid, ἀσύνετος 2, τετυ-	swear, δμυνῦμι.	Teucer, Τεῦκρος, δ.
φωμένος 3.	— falsely, ἐπιορκέω.	Thales, Θαλῆς, δ (G. Θά-
subject to, ὑποχρός 2.	sweat, ίδρως, ωτος, δ.	λεω, D. -ῆ, A. -ῆν),
subject, to, χειρόομαι w. a.,	sweet, ἡδύς, γλυκύς, -εῖα,	Thales and his school,
δουλόω w. a.; subject to	-ύ. [δξύς.	οἱ ἀμφὶ Θαλῆν.
oneself, καταστρέφομαι.	swift, ταχύς, -εῖα, -ύ, ὠκύς,	Thamyris, Θάμυρις, -ιος
subjugate, χειρόομαι, δου-	swifly, τύχα.	and -ίδος, ἡ.
λώ.	swim, νέω.	than, ἵ: also by the rela-
submissive, ταπεινός 3.	sympathize, ἐλεαίρω.	tion of the Gen. after a
subimit (present, afford),	sympathy, be moved to,	comparative.
παρέχω.	ἐλεαίρω.	thank, to, χάριν εἰδέναι.
— to (serve), δουλεύω.	Syracuse, Συράκουσαι, αἱ.	that, in order, ώς, δπως.
subsistence, τροφή, ἡ.	Syracusian, Συρακούσιος, δ.	theatre, θέατρον, τό.
subvert, ἀνατρέπω.	Syrian, Σύριος, δ.	Theban, Θηβαῖος, δ.
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βος, δ.		Themistocles, Θεμιστο-
succor, to, παραστῆναι,		κλῆς, -έους, δ. [τος, δ.
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such, τοιοῦτος 3 [§ 60].		therefore, οὖν.
such as, οἷος [§ 182, 7].		therewith, μετὰ τούτον.
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περιοράω w. Part.		-οντος, δ.
suffering, πόνος, δ.		Thermopylae, Θερμοπύ-
sufficient, ίκανός 3; to be,		λαι, αἱ.
ίκανῶς ἔχω.		Thesprotia, Θεσπρωτία, ἡ.
sufficiently, ίκανῶς.	taken, to be, ἀλίσκομαι.	Thessalian, Θετταλός, δ.
suitably to (conformably),	talk, to, λαλέω, κωτίλλω.	thief, κλέπτης, -ον, δ,
κατά.	tame out, ἔξημερώ.	κλώψ, -ωπός, δ.
sum, large (much), πολύς.	taste, to, γεύομαι w. g.	thievish, κλόπικος 3.

thing, <i>χρῆμα, τό, κτῆμα, τό.</i>	intensity, <i>ἀγαν</i> , or by truth, <i>ἀληθεια, ἡ.</i>
think, <i>ἡγέομαι, νομίζω,</i>	the comp. deg. —, to speak the, <i>ἀληθεύω.</i>
<i>δοκέω.</i>	tooth, <i>όδοντος, -όντος, δ.</i> <i>θεύω.</i>
— about, <i>φροντίζω</i> w. a.	top, <i>ἄκρος</i> 3 [§148, Rem. 9]. turn, to, <i>στρέφω</i> (trans.);
thirst, <i>δίψος, -ους, τό.</i>	touch, to, <i>άπτομαι</i> w. g., = devote oneself to, <i>τρέπομαι.</i> [τημ. —, to, or be thirsty, <i>θιγγάνω</i> w. g. — away, <i>τρέπω, ἀφίσ-</i>
<i>διψάω.</i>	towards, <i>πρός.</i> — to, <i>προτρέπω.</i>
thirsty, <i>αὐτός.</i>	town, <i>πόλις, -εως, ἡ.</i> tusk, <i>όδοντος, -όντος, δ.</i>
thoroughly, to understand, <i>διαγιγνώσκω.</i>	trade, a, <i>τέχνη, ἡ.</i> twice, <i>δὶς.</i>
though, <i>καὶ ἂν</i> ; also by a Part., see § 176, 1.	tradition, <i>λόγος, δ.</i> tyrant, <i>τύραννος, δ.</i>
thought, <i>νόημα, τό.</i>	tragedy, <i>τραγῳδία, ἡ.</i> Tyrtaeus, <i>Τυρταῖος, δ.</i>
thoughtful, <i>φρόνιμος</i> 3.	train (exercise), to, <i>ἀσκέω.</i>
Thracian, <i>Θραξ, -ᾶκος, δ.</i>	transition, <i>μεταβολή, ἡ</i> (see degenerate).
throne, <i>θρόνος, δ.</i>	travel, to, <i>πορεύομαι.</i> — abroad, <i>ἀποδημέω.</i>
—, to ascend, <i>εἰς βασι-</i> <i>λείαν καταστῆναι.</i>	travelling-money, <i>ἔφόδιον, τό.</i>
through, <i>διά.</i>	treason, <i>προδοσία, ἡ.</i>
throughout, <i>άνα ;</i> = whol- ly, <i>πάντως.</i>	treasure, <i>θησαυρός, δ.</i>
throw, <i>βίπτω.</i>	treasures, <i>χρήματα, τά.</i>
— a bridge over, <i>άνα- ζεύγνυμι.</i>	treaty, <i>συνθήκη, ἡ.</i>
— down, <i>καθίημι.</i>	tree, <i>δένδρον, τό.</i>
— into disorder, <i>ταράτ-</i> <i>τω.</i>	triad, <i>τριάς, -άδος, ἡ.</i>
— out (as words), <i>βίπτω.</i>	trial, to make, of, <i>πειράο-</i> <i>μαι</i> w. g.
thus, <i>οὕτω(ς).</i>	tribute, <i>φόροι, οἱ.</i>
thwart, <i>ἐναντιόμαι</i> w. d.	trivial, <i>φαῦλος.</i> [ἢ.
Tigranes, <i>Τιγράνης, -ου, δ.</i>	Troezen, <i>Τροιζῆν, -ῆνος,</i> trophy, <i>τρόπαιον, τό.</i>
tile, <i>πλίνθος, ἡ.</i>	trouble, <i>πόνος, δ.</i>
till, <i>ἔως, μέχρι.</i>	— oneself about, <i>φρον-</i> <i>τίζω</i> w. g.
time, <i>χρόνος, δ.</i> ; right, <i>καιρός, δ.</i> ; life-time, <i>αἰών, -ῶνος, δ.</i> ; at the same time, <i>άμα</i> ; to pass time in public, <i>ἐν τῷ φανερῷ εἶναι.</i>	troubled, to be, <i>λυπέομαι.</i> — oneself about, <i>φρον-</i> <i>τίζω</i> w. g.
Tissaphernes, <i>Τισσαφέρ-</i> <i>νης, -ους, δ.</i>	troublesome, <i>χαλεπός</i> 3, <i>λυπηρός</i> 3, <i>ἀργαλέος</i> 3.
to-day, <i>τήμερον.</i>	Troy, <i>Τροία, ἡ.</i>
together with, <i>άμα</i> w. d.	true, <i>ἀληθῆς, -ές, ἀληθι-</i> <i>νός</i> 3; = faithful, <i>πισ-</i> <i>τός</i> 3.
toil, to, <i>μοχθέω.</i>	truly (really), <i>ἀληθῶς</i> ; to know truly, <i>ἐπίσταμαι.</i>
to-morrow, <i>αὔριον.</i>	trumpet, <i>σάλπιγξ, -ιγγος, ἡ.</i>
tongue, <i>γλῶττα, ἡ.</i>	trumpeter, <i>σαλπιγκτής, -οῦ, δ.</i> [τεύω. —, to be, <i>δυστυχέω.</i>
too (also), <i>καί</i> ; denoting trust, to, <i>πείθομαι, πισ-</i>	unintelligent, <i>ἀνοος, ἀσύ-</i> <i>νετος</i> 2.

unseemly, <i>αἰσχρός</i> , ἀει-	<i>virtuous, ἀγαθός</i> 3, <i>σπου-</i>	<i>west, ἐσπερος, δ.</i>
<i>κῆς, -ές.</i>	<i>δαῖος</i> 3.	<i>what? τίς, τί.</i>
until, <i>μέχρι, πρίν.</i>	<i>visible, δρατός</i> 3.	<i>whatever, ὅστις, ὅσπερ</i>
unvarying, <i>διηνεκῆς, -ές.</i>	<i>voluntarily, ἐκουσίως.</i>	<i>when, ὅτε, ἐπεί.</i>
up, ἀνά; lay up, <i>κατατί-</i>	<i>voluptuous, τρυφητής, -οῦ.</i>	<i>whence, ἐξ οὐ.</i>
<i>θημι.</i>		<i>whenever, ὅταν. [πῆ,</i>
upon, <i>ἐπί.</i>	[μαι.	<i>where, οὖ, δπον; where?</i>
upward, to soar, <i>ἀναπέτο-</i>	W.	<i>wherever, οὖ, δπον w. opt.</i>
usage, <i>νόμος, δ.</i>	Wage war with, πολεμέω	<i>whether, πότερον.</i>
use, to, <i>χράομαι.</i>	w. d.	<i>while, expressed by the</i>
—, to be of, <i>συμφέρω.</i>	<i>wait, περιμένω.</i>	<i>Part. [§ 176, 1].</i>
—, to make, of, <i>χράο-</i>	<i>walk, to, βαίνω.</i>	<i>whip, μάστιξ, -ιγος, ἡ.</i>
<i>μαῖ τινι.</i>	<i>wander about, περιπλα-</i>	<i>whither? πῆ; [τίς.</i>
useful, <i>χρήσιμος</i> 2, <i>ώφελι-</i>	<i>νάομαι.</i>	<i>who, which, δς; interrog.,</i>
<i>μος</i> 2.	<i>want, to, δέω, δέομαι</i> w. g.	<i>whoever, ὅστις, ὅσπερ.</i>
—, to be, <i>ώφελέω.</i>	<i>—, be in, σπανίζω</i> w. g.,	<i>whole, πᾶς, σύμπας, δλος</i> 3.
using, <i>χρῆσις, -εως, ἡ.</i>	<i>χρήζω</i> w. g.	<i>wicked, κακός</i> 3, <i>πονηρός</i> 3.
utter, to, <i>λέγω</i> ; = emit	<i>war, πόλεμος, δ.</i>	<i>wife, γυνή, γυναικός, ἡ.</i>
as a sound, <i>προίημι.</i>	<i>—, to carry on, πολεμέω.</i>	<i>warlike, πολεμικός</i> 2.
		<i>γαμετή, ἡ.</i>
		<i>warning, σωφρονισμός, δ.</i>
		<i>wild beast, θηρίον, τό.</i>
		<i>warrior, στρατιώτης, -ου, δ.</i>
		<i>willing, ἐκών, -οῦσα, -όν.</i>
		<i>—, to be, βούλομαι,</i>
		<i>ἐθέλω.</i>
		<i>willingly, ἡδέως.</i>
		<i>wind, ἄνεμος, δ.</i>
		<i>water, ὕδωρ, ὕδατος, τό.</i>
		<i>wine, οἶνος, δ.</i>
		<i>way (road, journey), δδός,</i>
		<i>wing, πετρόν, τό, πτέρυξ,</i>
		<i>ἡ; = manner, τρόπος, δ.</i>
		<i>-γος, ἡ. [τό.</i>
		<i>— (of an army), κέρας,</i>
		<i>winter, χειμών, -ῶνος, δ.</i>
		<i>wisdom, σοφία, ἡ, σωφρο-</i>
		<i>σύνη, ἡ.</i>
		<i>wise, σοφός</i> 3.
		<i>wisely, σοφῶς; = well, εὖ.</i>
		<i>wish, to, βούλομαι, ἐθέλω.</i>
		<i>with, σύν, μετά</i> w. g.
		<i>within, ἐντός</i> w. g.
		<i>without, ἄνευ</i> w. g.
		<i>witness, μάρτυς, -ῦρος, δ, ἡ.</i>
		<i>wolf, λύκος, δ.</i>
		<i>woman, γυνή, γυναικός, ἡ.</i>
		<i>—, old, γραῦς, γράσις, ἡ.</i>
		<i>wonder, to, θαυμάζω.</i>
		<i>wonderful, θαυμαστός</i> 3.
		<i>wont, to be, ἐθίζω.</i>
		<i>word, λόγος, δ, ἔπος, -ονς,</i>
		<i>τό, βῆμα, τό.</i>

work, ἔργον, τό.	wrong, to do, ἀδικέω, κα-	young, νέος 3.
— for, to, δύνλενω.	κῶς ποιέω.	young man, νεανῖας, -ος,
— out, ἐξεργάζομαι.		ό, νέος, δ.
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world, κόσμος, δ.	Xenophon, Ξενοφών, -ῶν-	ἥβη, ḥ. [δ.
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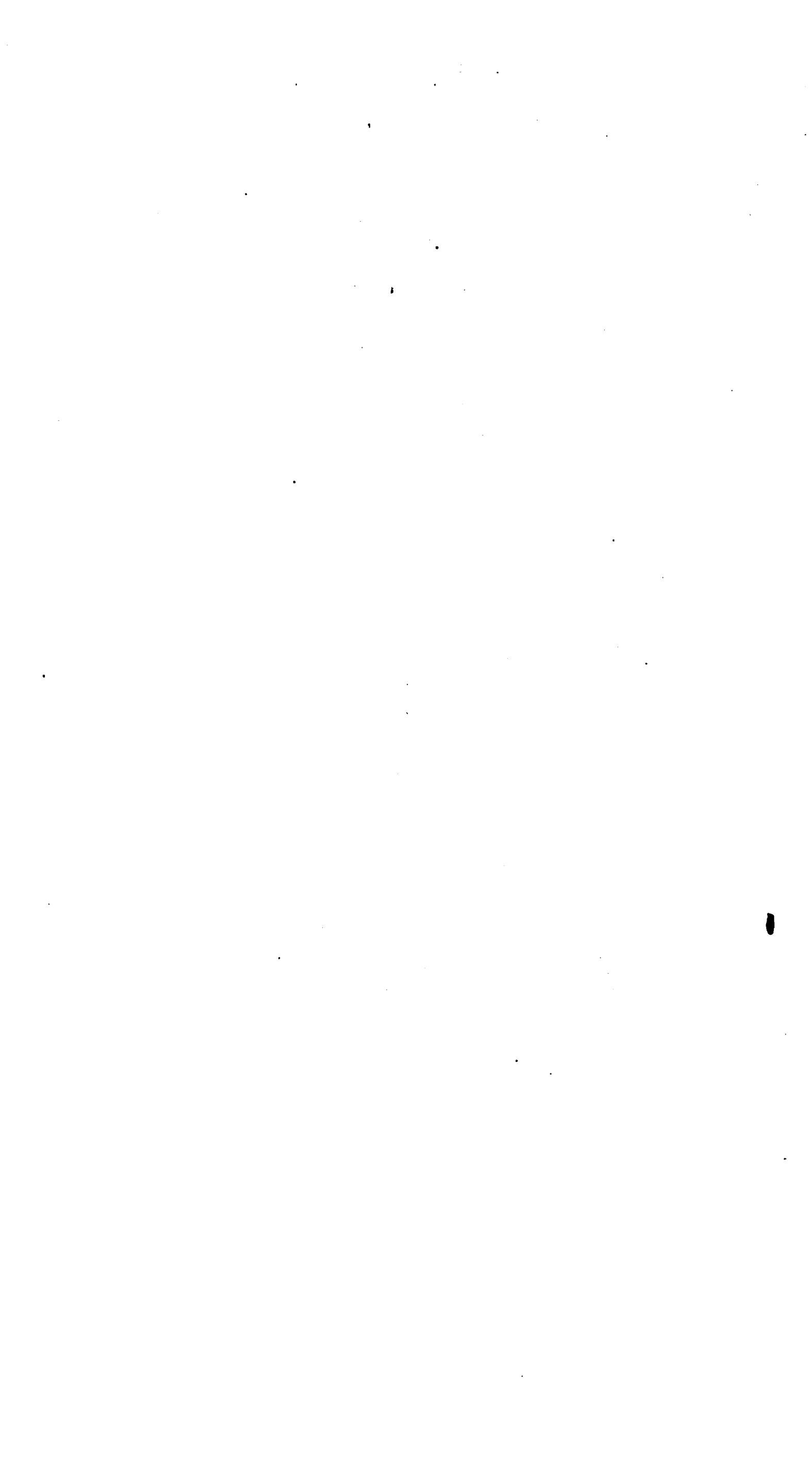
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